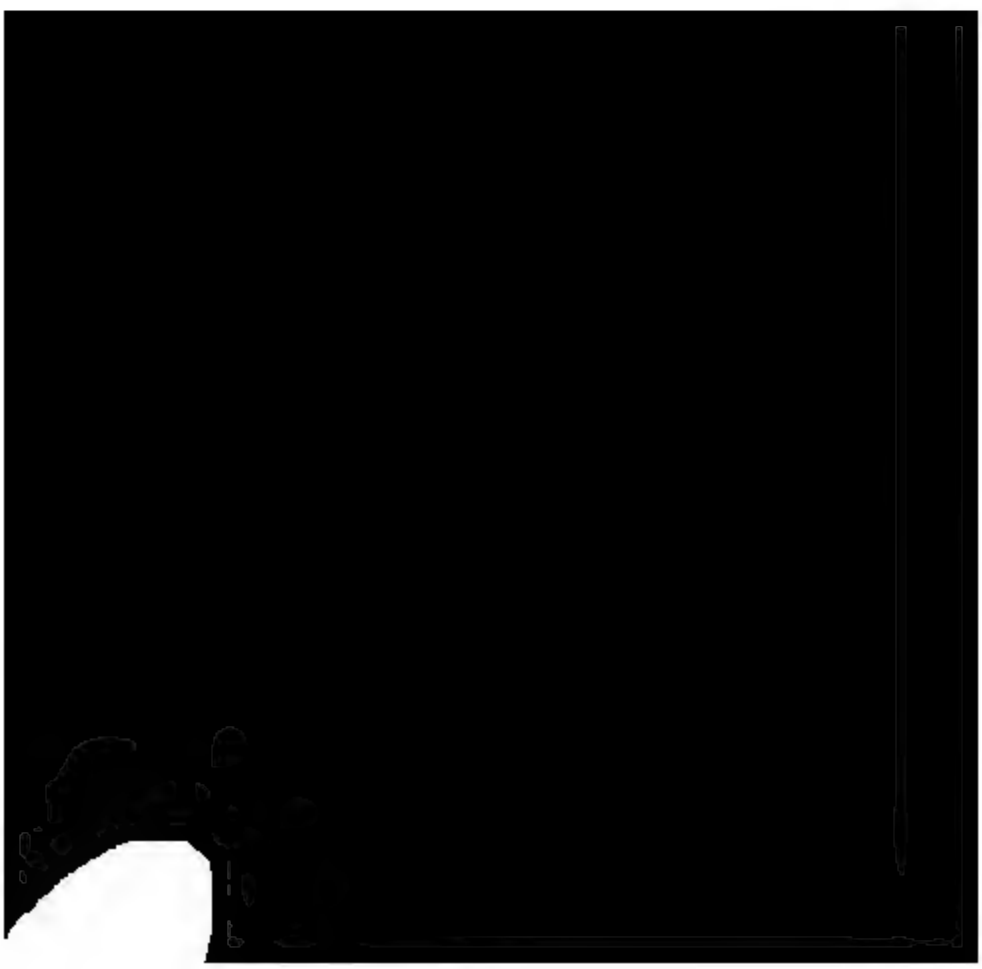

THE

HISTORY

OF THE

PELOPONNESIAN WAR,

BY

THUCYDIDES;

ACCORDING TO THE TEXT OF L. DINDORF;

WITH

NOTES:

FOR THE USE OF COLLEGES.

Κτῆμα ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται.

BY

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THIS WORK

IS

RESPECTFULLY INSCRIBED

TO

THE REV. MOSES STUART,

PROFESSOR OF SACRED LITERATURE IN ANDOVER THEOLOGICAL SEMINARY

AS

A TESTIMONIAL OF AFFECTIONATE REGARD,

FROM

HIS FRIEND AND FORMER PUPIL,

THE EDITOR.

PREFACE.

This edition of Thucyc [illegible] text of L. Dindorf's edition, Leipzig, [illegible] the single exception of punctuation, [illegible] d, as will be explained in the sequel, there been no departure from Dindorf's text, the readings which seemed to be preferable being referred to in the notes which accompany his edition. In preparing the notes, I have made free use of 1, Poppo's edition, xi. vols. Leipzig, 1821–1840. 2, Goeller's, Leipzig, 1836. 3, Haack's, Leipzig, 1820. 4, Krüger's, Berlin, 1846. 5, Bothe's, Leipzig, 1848 6, Didot's, Paris, 1833. 7, Bekker's, Oxford, 1821 8, Arnold's, Oxford, 1840. 9, Bloomfield's, London, 1842. I have also derived much assistance from Betant's Lex. Thucyd. now in a course of publication.

In the use of the editions before me, I have aimed at a conscientious acknowledgment of all aid received from others. If, however, my own mind arrived independently at a given result, I did not deem it to be my duty to attribute it to others, even though a coincidence might afterwards have been found to exist between my own conclusions and those of other editors. Nothing has been received on the mere assertion of other scholars, however eminent they might be. *Every difficulty has been* subjected to a thorough

examination, and the opinions of others have been weigh and compared impartially, and honored as their intrin worth appeared to demand.

The same plan has been pursued in the preparation the notes, which I adopted in my previous publicatio and it is hoped that this volume will betray no marks of l care and attention, in the selection of words and passag requiring comment, or in the kind and degree of assistan furnished to the student, than is manifest in those editio To some it may appear at first sight that too much a has been furnished the student. It will be seen upon ex mination, however, that it has not been indiscriminate bestowed, but in a way which always leaves much for t student himself to do. It will also appear, that I have n proceeded on the plan of selecting a few chapters on whi

a more free use of punctuation-marks has been made than is found to have been done in Dindorf's edition, although not to the degree in which they are found in the older editions. In revising the punctuation of Dindorf, I have been guided mainly by my own sense of the wants of the text, although in many instances my views have been modified by the usage of other editors.

The basis of grammatical reference is the grammar of E. A. Sophocles (new edition), and Kühner's School Grammar published at Andover, 1844. References also have been freely made to the grammars of Crosby, Buttmann, Matthiæ, Rost, Krüger, and Jelf's Kühner (Oxford edition, 1842).

The map prefixed to this edition, although of necessity reduced in size, is an exact reprint of Kiepert's Map of Greece at the beginning of the Peloponnesian war. It is unnecessary to inform scholars of the high estimation in which the maps of this geographer are held throughout the civilized world. It would be desirable for each student to have in his possession a complete set of Kiepert's maps: but as this cannot be expected, the map accompanying this edition will be found to meet all his wants as far as relates to Greece in the times of Thucydides, Xenophon, Plato, etc. For much that pertains to geographical and topographical matters, I must acknowledge my indebtedness to Col. Leake's "Travels in Northern Greece and the Morea," and "Topography of Athens," books which Bloomfield justly says are indispensable to the student or reader of Thucydides, and of so masterly a character as fairly to entitle the writer to the appellation of the first geographer of our age.

I take occasion again to return my thanks to the clas cal professors and teachers, for the favor with which th have received my previous publications, and for the frien interest which they have manifested in the present wo As soon as my avocations will permit, I intend, if my life a health are spared, to offer them another volume, containi the remaining text of Thucydides, brief annotations, a copious verbal, historical, and grammatical indices of t whole work. Meanwhile I commit to their kind regar this volume, with the hope that it will contribute somewh to the cause of classical learning in this country, and ser to introduce to more general use the writings of the ma to whom by common consent has been given the appell tion PRINCEPS HISTORICUM

ABBREVIATIONS AND EXPLANATIONS.

S.	stands for	Sophocles'	Greek	Grammar.
K.	"	Kühner's	"	"
C.	"	Crosby's	"	"
Mt.	"	Matthiæ's	"	"
Butt.	"	Buttmann's	"	"
Kr.	"	Krüger's	"	"
Vig.	"	Viger's Greek Idioms.		
N.	"	Note.		
cf.	"	compare, consult.		
s. v. l.	"	*καὶ τὰ λοιπὰ* = etc., &c.		
sc.	"	scilicet.		

The references to Kühner are made to his School Grammar, translated Messrs. Edwards and Taylor, Andover. Whenever Jelf's edition of ühner is referred to, the name is fully given. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ.

Α.

. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν
ποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους,
μενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ
λογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές
αν ἐς αὐτὸν ἀμφότεροι παρασκευῇ τῇ πάσῃ καὶ τὸ ἄλλο Ἑλληνι-
ῶν ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ δια-
μενον. 2. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο
ρει τινὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλεῖστον ἀνθρώ-
. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὑρεῖν
χρόνου πλῆθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων ὧν ἐπὶ μακρότατον
τοῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα νομίζω γενέσθαι οὔτε
ὲ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα.

II. Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως
υμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα καὶ ῥᾳδίως
τοι τὴν ἑαυτῶν ἀπολείποντες βιαζόμενοι ὑπό τινων ἀεὶ πλειό-
2. τῆς γὰρ ἐμπορίας οὐκ οὔσης οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλ
ις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὐτῶν
τοι ὅσον ἀποζῆν καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ
τυτεύοντες, ἄδηλον ὂν ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἅμα
ον ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς
ταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ
αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ.
ιάλιστα δε τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων
ν. ἥ τε νῦν Θεσσαλία καλουμένη καὶ Βοιωτία Πελοποννήσου τε

τὰ πολλὰ πλὴν Ἀρκαδίας τῆς τε ἄλλης ὅσα ἦν πρότερον. γὰρ ἀρετὴν γῆς αἵ τε δυνάμεις τισὶ μείζονες ἐγιγνόμεναι ἐνεποίουν, ἐξ ὧν ἐφθείροντο καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον βουλεύοντο. 5. τὴν γοῦν Ἀττικήν, ἐκ τοῦ ἐπὶ πλεῖστον διὰ πτόγεων ἀστασιάστων οὖσαν, ἄνθρωποι ᾤκουν οἱ αὐτοὶ ἀεί. παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετ ἐς τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι. ἐκ γὰρ τῆς ἄλλης Ἑλλάδ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατ βέβαιον ὂν ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθὺς ἀπὸ πα μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν· ὥστε κ Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας πεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένεια ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ σαμένη ἡ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τοὔνομα τοῦτο ξύμπασ εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἕλληνος τοῦ Δευκαλίωνος καὶ πάν εἶναι ἡ ἐπίκλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελα ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι. 2. Ἐ δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπ

V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβάρων οἵ τε ἐν τῇ ἠπείρῳ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον περαιοῦσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς λῃστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, κέρδους τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις ἥρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον. 2. δηλοῦσι δὲ τῶν τε ἠπειρωτῶν τινες ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λῃσταί εἰσιν, ὡς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἵς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὀνειδιζόντων. 3. ἐληίζοντο δὲ καὶ κατ' ἤπειρον ἀλλήλους. καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περί τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρνᾶνας καὶ τὴν ταύτῃ ἤπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἠπειρώταις ἀπὸ τῆς παλαιᾶς λῃστείας ἐμμεμένηκε.

VI. πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκήσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐξόδους, καὶ ξυνήθη τὴν δίαιταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. 2. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν ποτε καὶ ἐς πάντας ὁμοίων διαιτημάτων. 3. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τόν τε σίδηρον κατέθεντο καὶ ἀνειμένῃ τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἁβροδίαιτον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες, καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν. ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε. 4. μετρίᾳ δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίαιτοι μάλιστα κατέστησαν. 5. ἐγυμνώθησάν τε πρῶτοι καὶ ἐς τὸ φανερὸν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο. τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται. ἔτι δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἆθλα τίθεται, καὶ διεζωσμένοι τοῦτο δρῶσι. 6. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδείξειε τὸ παλαιὸν Ἑλληνικὸν ὁμοιότροπα τῷ

νῦν βαρβαρικῷ διαιτώμενον. VII. τῶν δὲ πόλεων ὅσαι μὲν νεώτ
ᾠκίσθησαν καὶ ἤδη πλοϊμωτέρων ὄντων, περιουσίας μᾶλλον ἔχο
χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τείχεσιν ἐκτίζοντο καὶ
ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἕνεκα καὶ τῆς πρὸς τοὺς πρ
κοις ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν λῃστείαν ἐπὶ πολὺ
σχοῦσαν ἀπὸ θαλάσσης μᾶλλον ᾠκίσθησαν, αἵ τε ἐν ταῖς νήσοις
ἐν ταῖς ἠπείροις· ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ἐ
οὐ θαλάσσιοι κάτω ᾤκουν· καὶ μέχρι τοῦδε ἔτι ἀνῳκισμένοι
VIII. καὶ οὐχ ἧσσον λῃσταὶ ἦσαν οἱ νησιῶται Κᾶρές τε ὄντες
Φοίνικες. οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων ᾤκισαν. μαρτύ
δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολ
καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ ν
ὑπὲρ ἡμῶν Κᾶρες ἐφάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὅπλων
τεθαμμένῃ καὶ τῷ τρόπῳ ᾧ νῦν ἔτι θάπτουσι. 2. καταστά
δὲ τοῦ Μίνω ναυτικοῦ πλοϊμώτερα ἐγένετο παρ' ἀλλήλους· οἱ
ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ ὅτε περ καὶ τὰς
λὰς αὐτῶν κατῴκιζε. 3. καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλ
ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ᾤκουν·

ποῦντα εἶναι καὶ τὸ πλῆθος τεθεραπευκότα, τῶν Μυκηναίων τε
ὰ ὅσων Εὐρυσθεὺς ἦρχε τὴν βασιλείαν Ἀτρέα παραλαβεῖν, καὶ
ὧν Περσειδῶν τοὺς Πελοπίδας μείζους καταστῆναι. 3. ἃ μοι
κεῖ Ἀγαμέμνων παραλαβὼν καὶ ναυτικῷ τε ἅμα ἐπὶ πλέον τῶν
λλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγα-
ὼν ποιήσασθαι. 4. φαίνεται γὰρ ναυσί τε πλείσταις αὐτὸς ἀφι-
ὶμενος καὶ Ἀρκάσι προσπαρασχών, ὡς Ὅμηρος τοῦτο δεδήλωκεν,
ᾧ ἱκανὸς τεκμηριῶσαι, καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει
ρῆκεν αὐτὸν

πολλῇσι νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν·

κ ἂν οὖν νήσων ἔξω τῶν περιοικίδων, αὗται δὲ οὐκ ἂν πολλαὶ
ἦσαν, ἠπειρώτης ὢν ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἶχεν. 5. εἰ-
ίζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ αὐτῆς. X. καὶ
ι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι τῶν τότε πόλισμα νῦν μὴ ἀξιό-
εων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἄν τις σημείῳ χρώμενος ἀπιστοίη
ἢ γενέσθαι τὸν στόλον τοσοῦτον, ὅσον οἵ τε ποιηταὶ εἰρήκασι καὶ
λόγος κατέχει. 2. Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη,
ιφθείη δὲ τά τε ἱερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν
μαι ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς
ειτα πρὸς τὸ κλέος αὐτῶν εἶναι· καίτοι Πελοποννήσου τῶν πέντε
ις δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω
μμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς
ὶ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κώμας δὲ τῷ παλαιῷ
ς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτ' ἂν ὑποδεεστέρα· Ἀθη-
ίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκά-
σθαι ἀπὸ τῆς φανερᾶς ὄψεως τῆς πόλεως ἢ ἔστιν. 3. οὔκουν
πιστεῖν εἰκός, οὐδὲ τὰς ὄψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς
νάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν
ὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὁμήρου αὐ ποιήσει εἴ τι χρὴ
ι ταῦθα πιστεύειν, ἣν εἰκὸς ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὄντα κοσμῆ-
ι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. 4. πεποίηκε γὰρ
ίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν
νδρῶν, τὰς δὲ Φιλοκτήτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς
γίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλό-
ρ οὐκ ἐμνήσθη. αὐτερέται δὲ ὅτι ἦσαν καὶ μάχιμοι πάντες, ἐν ταῖς
ιλοκτήτου ναυσὶ δεδήλωκε. τοξότας γὰρ πάντας πεποίηκε τοὺς

προσκόπους. περίνεως δὲ οὖν εἰκὸς πολλοὺς ξυμπλεῖν ἔξω βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας ν γος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τα πλοῖα κ φρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ λῃστικώτερον παρεσ σμένα. 5. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ μ κοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὡς ἀπὸ πάσης τῆς Ἑ δος κοινῇ πεμπόμενοι. XI. αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία σοῦτον ὅσον ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορίᾳ, τόν τε στρ ἐλάσσω ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτεύ ἐπειδή τε ἀφικόμενοι μάχῃ ἐκράτησαν, δῆλον δέ· τὸ γὰρ ἔρυμα στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο, φαίνονται δ' οὐδ' ἐνταῦθα πάσ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπ νοι καὶ λῃστείαν τῆς τροφῆς ἀπορίᾳ. ᾗ καὶ μᾶλλον οἱ Τρ αὐτῶν διεσπαρμένων τὰ δέκα ἔτη ἀντεῖχον βίᾳ, τοῖς ἀεὶ ὑπολειπ νοις ἀντίπαλοι ὄντες. 2. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς ὄντες ἀθρόοι, ἄνευ λῃστείας καὶ γεωργίας, ξυνεχῶς τὸν πόλ διέφερον, ῥᾳδίως ἂν μάχῃ κρατοῦντες εἷλον, οἵ γε καὶ οὐκ ἀθρ ἀλλὰ μέρει τῷ ἀεὶ παρόντι ἀντεῖχον. πολιορκία δ' ἂν προσκαθε

βλης Ἑλλάδος ἐστιν ἃ χωρία· πάντα δὲ ταῦτα ὕστερον τῶν Τρωικῶν ἐκτίσθη.

XIII. Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι· ναυτικά τε ἐξηρτύετο ἡ Ἑλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. 2. πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσαι τὰ περὶ τὰς ναῦς καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. 3. φαίνεται δὲ καὶ Σαμίοις Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας. ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευτὴν τοῦδε τοῦ πολέμου ὅτε Ἀμεινοκλῆς Σαμίοις ἦλθε. 4. ναυμαχία τε παλαιοτάτη ὧν ἴσμεν γίγνεται Κορινθίων πρὸς Κερκυραίους. ἔτη δὲ μάλιστα καὶ ταύτη ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου. 5. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ ἀεὶ δή ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδήλωται· ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον. ἐπειδή τε οἱ Ἕλληνες μᾶλλον ἐπλώιζον, τὰς ναῦς κτησάμενοι τὸ λῃστικὸν καθῄρουν· καὶ ἐμπόριον παρέχοντες ἀμφότερα δυνατὴν ἔσχον χρημάτων προσόδῳ τὴν πόλιν. 6. καὶ Ἴωσιν ὕστερον πολὺ γίγνεται ναυτικὸν ἐπὶ Κύρου, Περσῶν πρώτου βασιλεύοντος, καὶ Καμβύσου τοῦ υἱέος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν τινα χρόνον. καὶ Πολυκράτης, Σάμου τυραννῶν ἐπὶ Καμβύσου, ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους ἐποιήσατο, καὶ Ῥήνειαν ἑλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες· XIV. δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν. φαίνεται δὲ καὶ ταῦτα πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωικῶν, τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα. 2. ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσε, τριήρεις περί τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις. ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικὰ ἀξιόλογα ἐν τῇ Ἑλλάδ

κατέστη. 3. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι καὶ εἴ τι βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς ἔπεισεν Αἰγινήταις πολε καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναῦς πα αἵπερ καὶ ἐναυμάχησαν· καὶ αὗται οὔπω εἶχον διὰ πάσ στρώματα.

XV. Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τ λαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περιεποιήσαντο ἐ ἐλαχίστην οἱ προσχόντες αὐτοῖς χρημάτων τε προσόδῳ κ ἀρχῇ. ἐπιπλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ ὅσοι μὴ διαρκῆ εἶχον χώραν. 2. κατὰ γῆν δὲ πόλεμος, ἐ καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν ἐγένοντο πρὸς ὁμόρους τοὺς σφετέρους ἑκάστοις· καὶ στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ σαν οἱ Ἕλληνες. 3. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατε οὖντο, κατ' ἀλλήλους δὲ μᾶλλον ὡς ἕκαστοι οἱ ἀστυγείτονε μουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον Χ

του υἱέων, Ἵππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ. τοιήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παρεσκευήσαντο Ἁρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδότων σφίσιν Ἱππίᾳ μεμνῆσθαι μὲν ἀπέσχοντο ὡς προειδότος, βουλόμενοι δὲ πρὶν ξυλλήψ δρασάντες τι καὶ κινδυνεῦσαι, τῷ Ἱππάρχῳ περιτυχόντες πα Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμ ἀπέκτειναν. 3. πολλὰ δὲ καὶ ἄλλα ἔτι καὶ νῦν ὄντα, καὶ οὐ ἀμνημονεύμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται· ὁ τούς τε Λακεδαιμονίων βασιλέας μὴ μιᾷ ψήφῳ προστίθ ἑκάτερον, ἀλλὰ δυοῖν· καὶ τὸν Πιτιάτην λόχον αὐτοῖς εἶν οὐδ' ἐγένετο πώποτε. οὕτως ἀπαλαίπωρος τοῖς πολλοῖς ἡ ζή τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται. XX δὲ τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἄν τις νομίζων στα ἃ διῆλθον οὐχ ἁμαρτάνοι· καὶ οὔτε ὡς ποιηταὶ ὑμνήκασι αὐτῶν ἐπὶ τὸ μεῖζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς λ γράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθ ρον, ὄντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπή ἐπὶ τὸ μυθῶδες ἐκνενικηκότα· εὑρῆσθαι δὲ ἰγγησίμενος ἐκ

ώπειον, τοιούτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα
ἱρκούντως ἕξει. κτῆμά τε ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα
μα ἀκούειν, ξύγκειται.

Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν·
ιως δυεῖν ναυμαχίαιν καὶ πεζομαχίαιν ταχεῖαν τὴν
ούτου δὲ τοῦ πολέμου μῆκός τε μέγα προῦβη, παθήμα-
θη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσῳ
τε γὰρ πόλεις τοσαίδε ληφθεῖσαι ἠρημώθησαν, αἱ μὲν
ν αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων, εἰσὶ δὲ αἳ
μετέβαλον ἁλισκόμεναι, οὔτε φυγαὶ τοσαίδε ἀνθρώ-
ς, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον ὁ δὲ διὰ τὸ στασιά-
ε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον
οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἳ ἐπὶ πλεῖστον
; καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις,
παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβη-
ε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐτῶν καὶ λιμοί, καὶ
βλάψασα καὶ μέρος τι φθείρασα ἡ λοιμώδης νόσος.
τάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο.
ὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς
ς σπονδὰς αἳ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἅλωσιν.
λυσαν τὰς αἰτίας προέγραψα πρῶτον καὶ τὰς διαφο-
τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς
τη. 6. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν ἀφανε-
ῳ τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ
ντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν.
ατερὸν λεγόμεναι αἰτίαι αἵδ' ἦσαν ἑκατέρων, ἀφ' ὧν
σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον
οικοῦσι δ' αὐτὴν Ταυλάντιοι βάρβαροι, Ἰλλυρικὸν
ύτην ἀπῴκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο
οκλείδου, Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ
ν νόμον ἐκ τῆς μητροπόλεως κατακληθείς. ξυνῴκι-
ῶν Κορινθίων τινὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους.
ος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις
πολυάνθρωπος. 4. στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη
ίγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων

ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. 5. τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε δυνατούς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐλῃζοντο τε τῇ πόλει κατά τε γῆν καὶ κατὰ θάλασσαν. 6. οἱ δὲ ἐν τῇ ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκ πρέσβεις ὡς μητρόπολιν οὖσαν, δεόμενοι, μὴ σφᾶς περιορᾶν φθ μένους, ἀλλὰ τούς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βάρων πόλεμον καταλῦσαι. 7. ταῦτα δὲ ἱκέται καθεζόμεν τὸ Ἡραῖον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἱκετείαν οὐκ ἐδέξ ἀλλ' ἀπράκτους ἀπέπεμψαν. XXV. γνόντες δὲ οἱ Ἐπιδ οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν, ἐν ἀπόρῳ εἶ θέσθαι τὸ παρόν· καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρ εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι ἡγεμόνας ποιεῖσθαι. 2. ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κ θον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τόν τε οἶκα ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλ τες. ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμ

ρας ἥκοντας ἐς τὴν Ἐπίδαμνον, τήν τε ἀποικίαν Κορινθίοις δεδομένην ἐφυλάσσοντο· καὶ πλεύσαντες εὐθὺς πέντε καὶ εἴκοσι ναυσὶ καὶ ὕστερον ἑτέρῃ στόλῳ τοὺς τε φεύγοντας ἐκέλευον καὶ ἐπήγοντο δέχεσθαι αὐτούς, ἦλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἣν προϊσχόμενοι ἠξίουν σφᾶς κατάγειν, τούς τε φρουροὺς οὓς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀποπέμπειν· οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ἐπῄκουσαν. 4. ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ μετὰ τῶν φυγάδων, ὡς κατάξοντες, καὶ τοὺς Ἰλλυριοὺς προσλαβόντες. 5. προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι· εἰ δὲ μή, ὡς πολεμίοις χρήσεσθαι. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρκουν τὴν πόλιν.

XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλθον ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἅμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκήρυσσον ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἰέναι· εἰ δέ τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλέοντες πολλοὶ καὶ οἱ ταρσὸν καταβάλλοντες. 2. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοιντο ὑπὸ Κερκυραίων πλεῖν. οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν καὶ Παλῆς Κεφαλλήνων τέσσαρσι, καὶ Ἐπιδαυρίων ἐδεήθησαν, οἱ παρέσχον πέντε. Ἑρμιονῆς δὲ μίαν καὶ Τροιζήνιοι δύο, Λεκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὀκτώ. Θηβαίους δὲ χρήματα ᾔτησαν καὶ Φλιασίους, Ἠλείους δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων νῆες παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὁπλῖται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικυωνίων πρέσβεων, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρουρούς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου. 2. εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφότεροι ξυμβῶσιν· ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντείῳ ἐπιτρέψαι. 3. πόλεμον δὲ οὐκ εἴων ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖ-

σθαι οὓς οὐ βούλονται, ἑτέρους τῶν νῦν ὄντων μᾶλλον ὠφελ
ἕνεκα. 4. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἢν τάς τε
καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλεύσεσθ
πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς δὲ δ
ζεσθαι. 5. Κερκυραῖοι δὲ ἀντέλεγον, ἢν καὶ ἐκεῖνοι τοὺς ἐν Ἐ
δάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα· ἑτοῖμοι δὲ εἶναι καὶ
ἀμφοτέρους μένειν κατὰ χώρια, σπονδὰς ποιήσασθαι ἕως ἂν ἡ
γένηται.

XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπ
πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν, προπέμ
τε κήρυκα πρότερον πόλεμον προερροῦντα Κερκυραίοις, ἅμα
ἑβδομήκοντα ναυσὶ καὶ πέντε δισχιλίοις τε ὁπλίταις ἔπλεον ἐπὶ
Ἐπίδαμνον Κερκυραίοις ἐναντία πολεμήσοντες. 2. ἐστρατήγ
τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλ
καὶ Τιμάνωρ ὁ Τιμάνθους· τοῦ δὲ πεζοῦ Ἀρχέτιμός τε ὁ Εὐρυτι
καὶ Ἰσαρχίδας ὁ Ἰσάρχου. 3. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ
Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ σ
ματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμ

ῶν τε χρόνου τὸν πλεῖστον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς
ἄσης καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον
ι οὐ Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρα-
ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ
περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευ-
ς καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλιαι ἦσαν. 4. ἀντε-
τοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσί τε καὶ
. 5. ἐπέπλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο
αθεζόμενοι χειμῶνος ἤδη ἀτεχώρησαν ἐπ' οἴκου ἑκάτεροι.

XXXI. Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν καὶ
ύστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς Κερκυραίους
ιον ἐναυπηγοῦντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στό-
κ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος
ς, μισθῷ πείθοντες. 2. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν
σκευὴν αὐτῶν ἐφοβοῦντο, καί, ἦσαν γὰρ οὐδενὸς Ἑλλήνων
ιδω οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπον-
ίτε ἐς τὰς Λακεδαιμονίων, ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς
ναίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρᾶσθαι ἀπ'
ν εἰρίσκεσθαι. 3. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον
ιτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ
ναίων ναυτικῷ τὸ Ἀττικὸν προσγενόμενον ἐμπόδιον γένηται
αι τὸν πόλεμον ᾗ βούλονται. 4. καταστάσης δὲ ἐκκλησίας
τιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

XXXII. Δίκαιον, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας μεγάλης
ξυμμαχίας προυφειλομένης ἥκοντας παρὰ τοὺς πέλας ἐπικου-
ῶσπερ καὶ ἡμεῖς νῦν δεησομένους ἀναδιδάξαι πρῶτον, μάλιστα
ός καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια, ἔπειτα
; καὶ τὴν χάριν βέβαιον ἕξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς
στήσουσι, μὴ ὀργίζεσθαι ἣν ἀτυχῶσι. 2. Κερκυραῖοι δέ, μετὰ
ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα πιστεύοντες ἐχυρὰ ὑμῖν
ξεσθαι ἀπέστειλαν ἡμᾶς. 3. τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα
τε ὑμᾶς ἐς τὴν χρείαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν
παρόντι ἀξύμφορον. 4. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ πρὶ
κούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἥκομεν, καὶ ἅμα
ν παρόντα πόλεμον Κορινθίων ἔρημοι δι' αὐτὸ καθέσταμεν,
περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη τὸ μὴ ἐν

ἀλλοτρίᾳ ξυμμαχίᾳ τῇ τοῦ πέλας γνώμῃ ξυγκινδυνεύειν, νῦν δ
καὶ ἀσθένεια φαινομένη. 5. τὴν μὲν οὖν γενομένην ναυμαχ
τοὶ κατὰ μόνας ἐπεωσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονε
σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς
ται καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμ
γενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ ἐσόμεθα ὑπ' αὐτοῖς,
καὶ ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμ
μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτίᾳ τῇ πρότερον ἀπραγ
ἐναντία τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοι
ἡ ξυντυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας, πρῶτον μὲν ὅτ
κουμένοις καὶ οὐχ ἑτέρους βλάπτουσι τὴν ἐπικουρίαν ποιῇ
ἔπειτα περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι ὡς ἂν μ
μετ' ἀειμνήστου μαρτυρίου τὴν χάριν καταθεῖσθε, ταυτικόν τε
μεθα πλὴν τοῦ παρ' ὑμῖν πλεῖστον. 2. καὶ σκέψασθε τίς
ξία σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἣν ὑμεῖς
πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προ
σθαι, αὕτη πάρεστιν αὐτεπάγγελτος ἄνευ κινδύνων καὶ δα
διδοῦσα ἑαυτήν, καὶ προσέτι φέρουσα ἐς μὲν τοὺς πολλοὺς δ

κτα μετελθεῖν. 3. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς
ηγεῖς δρῶσιν, ὥστε ἀπάτῃ τε μὴ παράγεσθαι ὑπ' αὐτῶν,
ς τε ἐκ τοῦ εὐθέος μὴ ὑποιργεῖν· ὁ γὰρ ἐλαχίστας τὰς
ίας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέ-
ὰν διατελοίη. XXXV. λύσετε δὲ οὐδὲ τὰς Λακεδαιμο-
νοδὰς δεχόμενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους. 2. εἰ-
ὸς ἐν αὐταῖς τῶν Ἑλληνίδων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ
παρ' ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. 3. καὶ δεινὸν εἰ
ὲν ἀπό τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσ-
ἐκ τῆς ἄλλης Ἑλλάδος καὶ οὐχ ἥκιστα ἀπὸ τῶν ὑμετέρων
ν, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἴρξουσι καὶ
ἄλλοθέν ποθεν ὠφελείας, εἶτα ἐν ἀδικήματι θήσονται πει-
ν ὑμῶν ἃ δεόμεθα. 4. πολὺ δὲ ἐν πλείονι αἰτίᾳ ἡμεῖς μὴ
ς ὑμᾶς ἕξομεν. ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ
ὄντας ἀπώσεσθε· τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν
καὶ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς
προσλαβεῖν περιόψεσθε ἣν οὐ δίκαιον, ἀλλ' ἢ κἀκείνων κω-
λύς ἐκ τῆς ὑμετέρας μισθοφόρους, ἢ καὶ ἡμῖν πέμπειν καθ'
πεισθῆτε ὠφέλειαν, μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμέ-
νθεῖν. 5. πολλὰ δέ, ὥσπερ ἐν ἀρχῇ ὑπείπομεν, τὰ ξυμφέροντα
ντμεν· καὶ μέγιστον ὅτι οἵ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ
άτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ' ἱκανοὶ τοὺς μετα-
ς βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἠπειρώτιδος τῆς ξυμμαχίας
ς οὐχ ὁμοία ἡ ἀλλοτρίωσις· ἀλλὰ μάλιστα μέν, εἰ δύνασθε,
ἄλλον ἐᾶν κεκτῆσθαι ναῦς· εἰ δὲ μή, ὅστις ἐχυρώτατος,
φίλον ἔχειν. XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα
ήγεσθαι, φοβεῖται δὲ μὴ δι' αὐτὰ πειθόμενος τὰς σπονδ
τώτω τὸ μὲν δεδιὸς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους μᾶλλ
ν· τὸ δὲ θαρσοῦν μὴ δεξαμένου ἀσθενὲς ὂν πρὸς ἰσχύοντας
θρὸν ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερκύρας
πλέον ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ οὐ τὰ κράτιστα
προνοῶν, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον
ίκα περισκοπῶν, ἐνδοιάζῃ χωρίον προσλαβεῖν ὃ μεγάλ μέγιστον
οἰκειοῦταί τε καὶ πολεμοῦται. 2. τῆς τε γὰρ Ἰταλίας κ
ας καλῶς παράπλου κεῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν ἐᾶν
νησίοις ἐπελθεῖν, τό τε ἐνθένδε πρὸς τἀκεῖ παραπέμπ

καὶ ἐς τἆλλα ξυμφορώτατόν ἐστι. 3. βραχυτάτῳ δ' ἂν κεφαλ
τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς
θοιτε τρία μὲν ὄντα λόγου ἄξια τοῖς Ἕλλησι ναυτικά, τὸ παρ'
καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων. τούτων δ' εἰ περιόψεσθ
δύο ἐς ταὐτὸν ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, Λ
κυραίοις τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε· δεξάμενο
ἡμᾶς ἕξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέραις ἀγωνίζε
τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐ
τοιάδε.

XXXVII. Ἀναγκαῖον Κερκυραίων τῶνδε οὐ μόνον παρ
δέξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὡς καὶ ἡμεῖς τυ
κοῦμεν καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται, μνησθέντας πρῶτο
ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἰέναι, ὅπ
ἀφ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε, καὶ τὴν τῶνδε χρ
μὴ ἀλογίστως ἀπώσησθε. 2. φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶφ
οὐδενός πω δέξασθαι· τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετρ
σαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τἀδικήματα οὐδὲ μάρτυ
ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. 3. καὶ ἡ πόλις αὐτ

αὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν
ν βιάσασθαι τὴν τούτων μετριότητα. 6. ὕβρει δὲ καὶ
λούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι, καὶ Ἐπίδα-
ίραν οὖσαν κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ
τιμωρίᾳ ἑλόντες βίᾳ ἔχουσι. XXXIX. καί φασι δὴ
τερον ἐθελῆσαι κρίνεσθαι, ἤν γε οὐ τὸν προὔχοντα καὶ ἐκ
λοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον
α ὁμοίως καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθιστάντα.
δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγήσαντο
περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο.
ρο ἥκουσιν οὐ τἀκεῖ μόνον αὐτοὶ ἁμαρτόντες, ἀλλὰ καὶ ὑμᾶς
ὄντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας
χεσθαι σφᾶς· 3. οὓς χρῆν ὅτε ἀσφαλέστατοι ἦσαν, τότε
ναι, καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἠδικήμεθα, οὗτοι δὲ κινδυνεύουσι,
ᾧ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς
ας νῦν μεταδώσετε, καὶ τῶν ἁμαρτημάτων ἀπογενόμενοι τῆς
ῶν αἰτίας τὸ ἴσον ἕξετε, πάλαι δὲ κοινώσαντας τὴν δύναμιν
καὶ τὰ ἀποβαίνοντα ἔχειν. XL. ὡς μὲν οὖν αὐτοί τε μετὰ
κόντων ἐγκλημάτων ἐρχόμεθα καὶ οἵδε βίαιοι καὶ πλεονέκται
δήλωται· 2. ὡς δὲ οὐκ ἂν δικαίως αὐτοὺς δέχοισθε μαθεῖν
εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς ἐξεῖναι παρ' ὁποτέρους τις
γράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ ἑτέρων
ἡ ξυνθήκη ἐστίν, ἀλλ' ὅστις μὴ ἄλλου αὐτὸν ἀποστερῶν ἀσφα-
δεῖται, καὶ ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλε-
ν εἰρήνης ποιήσει· ὃ νῦν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε
3. οὐ γὰρ τοῖσδε μόνον ἐπίκουροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν
νσπόνδων πολέμιοι. ἀνάγκη γάρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύ-
α μὴ ἄνευ ὑμῶν τούτους. 4. καίτοι δίκαιοί γ' ἐστὲ μάλιστα
σπονδὼν στῆναι ἀμφοτέροις· εἰ δὲ μή, τοὐναντίον ἐπὶ τούτους
ἡμῶν ἴέναι· Κορινθίοις μέν γε ἔσπονδοί ἐστε, Κερκυραίοις
δὲ δι' ἀνακωχῆς πώποτ' ἐγένεσθε· καὶ τὸν νόμον μὴ καθι-
α ὥστε τοὺς ἑτέρων ἀφισταμένους δέχεσθαι. 5. οὐδὲ γὰρ ἡμεῖς
ων ἀποστάντων ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, των
ν Πελοποννησίων δίχα ἐψηφισμένων εἰ χρὴ αὐτοῖς ἀμύνειν,
ῶς δὲ ἀντείπομεν τοὺς προσήκοντας ξυμμάχους αὐτόν τινα
ῶν. 6. εἰ γὰρ τοὺς κακόν τι δρῶντας δεχόμεθα τιμωρήσετε,

φανεῖται καὶ ἃ τῶν ἡμετέρων οὐκ ἐλάσσω ἡμῖν πρόσεισι, καὶ τόμον ἐφ' ἡμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε. XLI. δεινὰ μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ κατὰ τοὺς Ἑλληνίους, παραίνεσιν δὲ καὶ ἀξίωσιν χάριτος τοιάνδε, ἣν οὐκ ἐξόντες ὥστε βλάπτειν, οὐδ' αὖ φίλοι ὥστ' ἐπιχρῆσθαι, ἀντιδοῦμεν ἡμῖν ἐν τῷ παρόντι φαμὲν χρῆναι. 2. νεῶν γὰρ μακρῶν ἀπαντᾷ τις ποτε πρὸς τὸν Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον, ἃ Κορινθίων εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ Σαμίοις, τὸ δὲ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, ἃ σχεν ἡμῖν Αἰγινητῶν μὲν ἐπικράτησιν, Σαμίων δὲ κόλασιν, 3. ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα ἄνθρωποι, ἐπ' ἐχθροὺς σφετέρους ἰόντες, τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ σφέτερον φίλον τε γὰρ ἡγοῦνται τὸν ὑπουργοῦντα, ἢν καὶ πρότερον ἐχθρὸν πολέμιόν τε τὸν ἀντιπάντα, ἢν καὶ τύχῃ φίλος ὤν, ἐπεὶ καὶ οἰκεῖα χεῖρον τίθενται φιλονεικίας ἕνεκα τῆς αὐτίκα. XLII. ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίσῃ δίκαια τάδε λέγεσθαι, ἡγούμενος δὲ οἱ πολεμίοις [illegible] 2. [illegible]

ἃ τὰ ἄριστα βουλεύσεσθε ὑμῖν αὐτοῖς. τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ ἐς ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἧσσον τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν· εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμμαχεῖν, εἶεν τ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί, ἐπιμαχίαν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἴῃ ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. 2. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὡς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν βούλοιτο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσαν τοσοῦτον, ἐγκρατεῖν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις ὦσιν, ἤν τι δεῇ, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. 3. ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παράπλῳ κεῖσθαι.

XLV. Τοιαύτῃ μὲν γνώμῃ οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς. 2. ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιός τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπικλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι, καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίον· 3. οὕτω δὲ κωλύειν κατὰ δύναμιν. προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἕνεκα τὰς σπονδάς. αἱ μὲν δὴ νῆες ἡκοντίζοντο ἐς τὴν Κέρκυραν.

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. ἦσαν δὲ Ἠλείων ἐν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν δὲ Κορινθίων ἑνενήκοντα. 2. στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἑκάστων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρκυραν ἠπείρῳ ἀπὸ Λευκάδος πλέοντες, ὁρμίζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. 4. ἔστι δὲ λιμήν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἄπο θαλάσσης ἐν τῇ Ἐλαιάδι τῆς Θεσπρωτίδος Ἐφύρη. ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία λίμνη ἐς θάλασσαν. διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς

ρέων ἐσβάλλει ἐς αὐτήν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει. [illegible]
Θύαμις ποταμός, ὁρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, [illegible]
ἡ ἄκρα ἀνέχει τὸ Χειμέριον. 5. οἱ μὲν οὖν Κορίνθιοι τῆς
ἐνταῦθα ὁρμίζονταί τε καὶ στρατόπεδον ἐποιήσαντο.

XLVII. Οἱ δὲ Κερκυραῖοι ὡς ἔσθοντο αὐτοὺς προσπ
πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ
δης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἱ
ται Σύβοτα· καὶ αἱ Ἀττικαὶ δέκα παρῆσαν. 2. ἐπὶ δὲ
κίμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλι
ται βεβοηθηκότες. 3. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ
πολλοὶ τῶν βαρβάρων παραβεβοηθηκότες. οἱ γὰρ ταύτῃ ἠπ
ἀεί ποτε αὐτοῖς φίλοι εἰσίν.

XLVIII. Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λ
τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χ
ρυκτός, καὶ ἅμα ἕῳ πλέοντες καθορῶσι τὰς τῶν Κερκυραί
μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. 2. ὡς δὲ κατεῖδον ἀλ
ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ
νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπεῖχον τρία τέλη ποιήσαντες τῶν

ῶς ἐναντίοις, μάχης δὲ οὐκ ἦρχον, δεδιότες οἱ στρατηγοὶ τὴν
ρῆσιν τῶν Ἀθηναίων. 5. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν
νθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψά-
καὶ καταδιώξαντες σποράδας ἐς τὴν ἤπειρον, μέχρι τοῦ στρα-
ου πλευσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηνὰς
ας καὶ τὰ χρήματα διήρπασαν. 6. ταύτῃ μὲν οὖν οἱ Κορίν-
καὶ οἱ ξύμμαχοι ἡσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν. ἦ δὲ
ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυ-
ς τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ
νσῶν. 7. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς Κερκυραίους πιεζομέ-
μᾶλλον ἤδη ἀπροθυμοτέρως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχό-
ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ
ντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο
ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης, ὥστε ἐπιχειρῆσαι ἀλλή-
τοὺς Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης
ορίνθιοι τὰ σκάφη μὲν οὐκ εἵλκον ἀναδούμενοι τῶν νεῶν ἃς
δύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν διεκπλέ-
μᾶλλον ἢ ζωγρεῖν· τούς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι
ντο οἱ ἐπὶ τῷ δεξιῷ κέρᾳ, ἀγνοοῦντες ἔκτεινον. 2. πολλῶν γὰρ
οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν,
ἡ ξυνέμιξαν ἀλλήλοις, οὐ ῥᾳδίως τὴν διάγνωσιν ἐποιοῦντο
οι ἐκράτουν ἢ ἐκρατοῦντο. ναυμαχία γὰρ αὕτη Ἕλλησι πρὸς
ηνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἑαυτῆς γεγένηται.
ειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν,
τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ
πλείστων ἐκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ
ἧς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβοηθήκει. ἔστι
ὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἔρημος. 4. τοῦτο δὲ ποιή-
ες αὖθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς
αις καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ
πλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίνειν.
ὴ δὲ ἦν ἀμφὲ καὶ ἐπεπαιώνιστο αὐτοῖς ὡς ἐς ἐπίπλουν, καὶ οἱ
ίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς
φαίων προσπλεούσας· ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμ-
οἱ Ἀθηναῖοι, δείσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυ
ι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσι. LI. ταύτας

οὖν προϊδόντες οἱ Κορίνθιοι, καὶ ὑποτοπήσαντες ἀπ' Ἀθ
οὐχ ὅσας ἑώρων ἀλλὰ πλείους, ὑπανεχώρουν. 2. τοῖς δὲ
οις, ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς, οὐχ ἑωρῶντες,
μαζον τοὺς Κορινθίους πρύμναν κρουομένους, πρίν τα
εἶπον ὅτι νῆες ἐκεῖναι ἐπιπλέουσι· τότε δὲ καὶ αὐτοὶ
ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ Κορίνθιοι ἀποτραπόμενοι τ
ἐποιήσαντο. 3. οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων,
μαχία ἐτελεύτα ἐς νύκτα. 4. τοῖς Κερκυραίοις δὲ στρατ
τοις ἐπὶ τῇ Λευκίμμῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηνῶν
ἦρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρ
νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι, κατέπλεον ἐς τὸ
δον, οὐ πολλῷ ὕστερον ἢ ὤχθησαν. 5. οἱ δὲ Κερκυραί
νύξ, ἐφοβήθησαν μὴ πολέμιαι ὦσιν, ἔπειτα δὲ ἔγνωσα
μίσαντο.

LII. Τῇ δὲ ὑστεραίᾳ ἀναγόμεναι αἵ τε Ἀττικαὶ τριά
καὶ τῶν Κερκυραίων ὅσαι πλοῖμοι ἦσαν, ἐπέπλευσαν ἐπὶ
Σιβότοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὥρμουν, βουλόμενο
ναυμαχήσουσιν. 2. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τ

ἐς σπονδὰς λύομεν· Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθοὶ ἴωμεν. εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐς Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ τὸ δυνατόν. LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων, οἱ μὲν Κορίνθιοι τόν τε πλοῦν τὸν ἐπ' οἴκου παρεσκευάζοντο, καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι οἵ τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς, ἐξενεχθέντα ὑπό τε τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν κατὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νενικηκότες. 2. γνώμῃ δὲ ἑκάτεροι τοιᾷδε τὴν νίκην προσεποιήσαντο. Κορίνθιοι μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ὥστε καὶ ναυάγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες περὶ ἑβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκρούς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρύμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες ἀς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι, οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἑκάτεροι νίκην ἔφασαν

LV. Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου Ἀνακτόριον, ὅ ἐστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἷλον ἀπάτῃ· ἦν δὲ οἰκεῖον Κερκυραίων καὶ ἐκείνων· καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ' οἴκου, καὶ τῶν Κερκυραίων ὀκτακοσίους μέν, οἳ ἦσαν δοῦλοι, ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους ἡσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν. ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. 2. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι Ἀθηναίοις καὶ Πελοποννήσιοις διάφορα ἐς τὸ πολεμεῖν. 2. τῶν γὰρ Κορινθίων πρασσόντων ὅπως τιμωρήσονται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαιάτας, οἳ οἰκοῦσιν ἐπὶ

τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν· ὁμήρους δοῦναι, τούς τε ἐπιδημιουργοὺς ἐκπέμπειν, καὶ τὸ λοιπὸν δέχεσθαι, οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δείσαντες ἀποστῶσιν ὑπό τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς ἄλλους τοὺς ἐπὶ Θρᾴκης ξυναποστήσωσι ξυμμάχους. LVII. τά δὲ πρὸς τοὺς Ποτιδαιάτας ὁ Ἀθηναῖοι προπαρεσκευάζοντο εὐθύς μετὰ τὴν ἐν Κερκύρᾳ ναυμαχίαν. 2. οἵ τε γὰρ Κορίνθιοι φανερῶς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνων βασιλεὺς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὤν. 3. ἐπολεμοῦτο δὲ ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδᾳ κοινῇ πρὸς αὐτὸν ἐναντιουμένοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιήσαντο. 4. δεδιὼς ἔπρασσεν, ἔς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένοιτο αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο ἕνεκα Ποτιδαίας ἕνεκα ἀποστάσεως. 5. προσέφερε δὲ λόγους καὶ τὸ ἐπὶ Θρᾴκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστῆναι, νομίζων, ξύμμαχα ταῦτα ἔχοι ὅμορα ὄντα τὰ χωρία, ῥᾷον ἂν τὸν πόλεμον μετ' αὐτῶν ποιεῖσθαι. 6. οὐν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλ

νες πόλεμος ἦ. καὶ οἱ μὲν ἀνφκίζοντό τε καθαιροῦντες τὰς
ὰ ἐς πόλεμον παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα
Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θρᾴκης, καὶ καταλαμ-
ὴν Ποτίδαιαν καὶ τἆλλα ἀφεστηκότα. 2. νομίσαντες δὲ
γοὶ ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν τῇ παρούσῃ
αὶ τὰ ξυναφεστῶτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν,
καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν
ίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβε-
.

Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκυίας
Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ
αὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι, πέμπουσιν ἑαυτῶν τε
ς, καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἑξακο-
ὶ χιλίους τοὺς πάντας ὁπλίτας καὶ ψιλοὺς τετρακοσίους.
ήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε
ἰχ ἥκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ
το· ἦν γὰρ τοῖς Ποτιδαιάταις ἀεί ποτε ἐπιτήδειος. 3. καὶ
ται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θρᾴκης ἡ Ποτίδαια
LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν
ίτι ἀφεστᾶσι· καὶ πέμπουσιν, ὡς ἤσθοντο καὶ τοὺς μετὰ
ς ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὁπλίτας καὶ τεσσαράκον-
πρὸς τὰ ἀφεστῶτα, καὶ Καλλίαν τὸν Καλλιάδου πέμπτον
τρατηγόν. 2. οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον κατα-
νσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἑρηκότας καὶ
πολιορκοῦντας. 3. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν
ἐπολιόρκησαν μέν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ
ιν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ
α καὶ ὁ Ἀριστεὺς παρελελυθώς, ἀπαναστάντα ἐκ τῆς
νίας, καὶ ἀφικόμενοι ἐς Βέροιαν κἀκεῖθεν ἐπιστρέψαντες.
ειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες, ἐπορεύοντο
ν πρὸς τὴν Ποτίδαιαν, τρισχιλίοις μὲν ὁπλίταις ἑαυτῶν,
τῶν ξυμμάχων πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόσι
ὰ Φιλίππου καὶ Παυσανίου· ἅμα δὲ ταῖς παρέπλεον ἑβδο-
. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγωνον
ρατοπεδεύσαντο. LXII. Ποτιδαιᾶται δὲ καὶ οἱ μετὰ
ος Πελοποννήσιοι, προσδεχόμενοι τοὺς Ἀθηναίους, ἐστρα-

τυπεδεύοντο πρὸς Ὀλύνθῳ ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς
ἐπεποίητο. 2. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι
τὸ Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθὺς
τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς Ποτιδαιάταις, Ἰόλα
αὐτοῦ καταστήσας ἄρχοντα. 3. ἦν δὲ ἡ γνώμη τοῦ Ἀριστ
μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρ
Ἀθηναίους, ἢν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ
χους, καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθ
καὶ ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ τοῦτον βοηθοῦ
μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. 4. Καλλίας δ' αὖ ὁ τοῦ
ταίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας
καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπ
γωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στ
δον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν. 5. καὶ ἐπειδὴ πρὸς τῷ
ἐγένοντο, καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς ἐ
ἀντικαθίσταντο καὶ αὐτοί. καὶ οὐ πολὺ ὕστερον ξυνέμισγον
αὐτὸ μὲν τὸ τοῦ Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκεῖνον ἦ
ρυθίων τε καὶ τῶν ἄλλων λογάδες, ἐτρέψαντο τὸ καθ' ἑαυτ

ἡγῷ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ
κατὸν καὶ Καλλίας ὁ στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ
ῆχος εὐθὺς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν· τὸ δ' ἐς τὴν
Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ
ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες
ἢ σφίσιν οἱ Ποτιδαιᾶται καὶ οἱ ξύμμαχοι γιγνομένοις δίχα ἐπιθῶν-
ται. 2. καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην
τείχιστον οὖσαν, χρόνῳ ὕστερον πέμπουσιν ἑξακεσίους καὶ χιλίους
πλέθρα ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν. ὃς ἀφι-
κόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος, προσήγαγε τῇ
Ποτιδαίᾳ τὸν στρατὸν κατὰ βραχὺ προϊὼν καὶ κείρων ἅμα τὴν γῆν.
ς δὲ οὐδεὶς ἐπεξῄει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος·
. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφοτέρωθεν ἐπολιορ-
κεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμούσαις. LXV. Ἀμπστεὶς
ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἢν μὴ
ἀπὸ Πελοποννήσου ἢ ἄλλο παράλογον γίγνηται, ξυνεβούλευε μὲν
λὴν πεντακοσίων ἄνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως
ὶ πλέον ὁ σῖτος ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, ὡς
οὐκ ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως
ὲ ἔξωθεν ἔξει ὡς ἄριστα, ἔκπλους ποιεῖται λαθὼν τὴν φυλακὴν
ῶν Ἀθηναίων. 2. καὶ παραμένων ἐν Χαλκιδεῦσι τά τε ἄλλα
πολέμει καὶ Σερμυλίων λοχήσας πρὸς τῇ πόλει πολλοὺς διέφθειρεν·
τε τὴν Πελοπόννησον ἔπρασσεν ὅπῃ ὠφέλειά τις γενήσεται
. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς
ακοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδῄου, καὶ ἔστιν
καὶ πολίσματα εἷλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν
ῆται προσγεγένηντο ἐς ἀλλήλους· τοῖς μὲν Κορινθίοις, ὅτι τὴν
Ποτίδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ
Πελοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρκουν· τοῖς δ' Ἀθηναίοις ἐς
ὺς Πελοποννησίους, ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου
τελῆ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμά-
χοντο μετὰ Ποτιδιατῶν. οὐ μέντοι ὅ γε πόλεμός πω ξυνεῤῥώγει,
ὰ ἔτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορίνθιοι ἔπραξαν.
XVII. πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε
μίσιν ἐόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες· παρεκάλουν τε

εὐθὺς ἐς τὴν Λακεδαίμονα τοὺς ξυμμάχους καὶ κατεβόων ἐλθόν τῶν Ἀθηναίων ὅτι σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν λοπόνησον. 2. Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι, δι τε τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ' αὐτῶν ἐνῆγον πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδάς. 3 δὲ Λακεδαιμόνιοι, προσπαρακαλέσαντες τῶν ξυμμάχων τε κα τί τι ἄλλο ἔφη ἠδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐ ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. 4. καὶ ἄλλοι τε πολ τες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴργεσθαι ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπον 5. παριόντες δὲ τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσα πρῶτον παροξῦναι τοὺς Λακεδαιμονίους, ἔπειπον τοιάδε.

LXVIII. Τὸ πιστὸν ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς καθ' ἡ αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους ἐς τοὺς ἄλλους, ἃ λέγομεν, καθίστησι· καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμα δὲ πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε. 2. πολλάκις γὰρ τ

[redacted]

ἀληθέστερον αὐτὸ δρᾷ, εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς
ρῶν τὴν Ἑλλάδα φέρεται. 2. μόλις δὲ νῦν τε ξυνήλθομεν
ν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ εἰ ἀδικούμεθα ἔτι σκοπεῖν,
ὅτι ἀμυνούμεθα. οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ
ς ἤδη καὶ οὐ μέλλοντες ἐπέρχονται. 3. καὶ ἐπιστάμεθα
Ἀθηναῖοι καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.
νειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἧσσον θαρροῦ-
; δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκείσονται. 4. ἡσυχάζετε
Ἑλλήνων, ὦ Λακεδαιμόνιοι, οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ
μυνόμενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὔξησιν τῶν
πλασιουμένην δὲ καταλύοντες. 5. καίτοι ἐλέγεσθε ἀσφα-
ῶν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τόν τε γὰρ Μῆδον
ν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόν-
ερ' ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν τοὺς Ἀθηναίους
ὅσπερ ἐκεῖνον, ἀλλ' ἐγγὺς ὄντας περιορᾶτε, καὶ ἀντὶ τοῦ
ὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας, καὶ ἐς τύχας
ῷ δυνατωτέρους ἀγωνιζόμενοι καταστῆναι, ἐπιστάμενοι
ίρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς
ὺς Ἀθηναίους πολλὰ ἡμᾶς ἤδη τοῖς ἁμαρτήμασιν αὐτῶν
ῇ ἀφ' ἡμῶν τιμωρίᾳ περιγεγενημένους· ἐπεὶ αἵ γε ὑμέτεραι
η τινάς που καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἔφθειραν.
εἰς ὑμῶν ἐπ' ἔχθρᾳ τὸ πλέον ἢ αἰτίᾳ νομίσῃ τάδε λέγεσθαι.
γὰρ φίλων ἀνδρῶν ἐστὶν ἁμαρτανόντων· κατηγορία δὲ
ικησάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, νομί-
ι εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγά-
ιαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν
, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἵους ὑμῖν Ἀθηναίους
ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. 2. οἱ
τεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν
μεῖς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδὲν καὶ
τάναγκαῖα ἐξικέσθαι. 3. αὖθις δὲ οἱ μὲν καὶ παρὰ δύ-
ιητοι καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς
τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ πρᾶξαι, τῆς τε
δὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἰε-
νθήσεσθαι. 4. καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλητὰς
μηταὶ πρὸς ἐνδημοτάτους. οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ

ἄν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἑτοῖμα ἤδη κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται, καὶ ἐπ' ἐλάχιστον ἀναπίπτουσιν. 5. ἔτι δὲ τοῖς μὲν σώμασιν ἐν τούτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ πράσσειν τι ὑπὲρ αὐτῆς. 6. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ σιν, οἰκεῖα στέρεσθαι ἡγοῦνται· ἃ δ' ἂν ἐπελθόντες κ ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες. ἢν δ' ἄρα καὶ σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν. ἔχουσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὴν ἐπιχείρησιν ποιεῖσθαι ὧν ἂν γνῶσι. 7. καὶ ταῦτα πα πάντα καὶ κινδύνων δι' ὅλου τοῦ αἰῶνος μοχθοῦσι· καὶ ἀπ ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι, καὶ μὴ ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πρᾶξαι, ξυμφοράν τε ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον. 8. ὥστε εἴ τ ξυνελὼν φαίη πεφυκέναι ἐπὶ τῷ μήτε αὐτοὺς ἔχειν ἡσυ τοὺς ἄλλους ἀνθρώπους ἐᾶν, ὀρθῶς ἂν εἴποι. [LXX] μέντοι τοιαύτης ἀντικαθιστηκυίας πόλεως, ὦ Λακεδαιμ μέλλετε· καὶ οἴεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν ἀνθρ

βαλλόμενοι οὔτε ξυνηθεστέρους ἂν ἄλλους εὕροιμεν, βουλεύεσθε εὖ, καὶ τὴν Πελοπόννησον πειρᾶσθε μὴ ἐᾶν ἢ οἱ πατέρες ἡμῖν παρέδοσαν.

Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθηναίων πρέσβεις πρότερον ἐν τῇ Λακεδαίμονι περὶ ἄλλων παρεγένοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς ἐφόρους εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογησόμενοι πόλεις ἐπεκάλουν, δηλῶσαι δὲ περὶ τοῦ παντός, ὡς οὐ χρὴ βουλευτέον εἴη, ἀλλ' ἐν πλείονι σκεπτέον. καὶ ἅμα πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμιν, καὶ ὑπόμνησιν ποιῆσαι τοῖς τε πρεσβυτέροις ὧν ἤδεσαν καὶ τοῖς νεωτέροις ὧν ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων ἡσυχάζειν πραπέσθαι ἢ πρὸς τὸ πολεμεῖν. 2. προσέτι τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ μετὰ τῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύοι. 3. οἱ δ' ἐκέλευόν τε παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε.

Ἡ μὲν πρεσβεύσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἔπεμψεν· αἰσθόμενοι δ' οὐκ ὀλίγην οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς ὑμετέροις ἀντεροῦντες, οὐ γὰρ παρὰ δικασταῖς ὑμῖν τε καὶ τοῖσδε οἱ λόγοι ἂν γίγνοιντο, ἀλλ' ὅπως μὴ ῥᾳδίως πράγματα τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλεύσωμεν βουλόμενοι περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς δηλῶσαι, ὡς οὔτε ἀπεικότως ἔχομεν ἃ κεκτήμεθα, ἥ τε ἀξία λόγου ἐστί. 2. καὶ τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὧν λόγων μάρτυρες ἢ ὄψεις τῶν ἀκουσομένων; τὰ δὲ ὅσα αὐτοὶ ξύνιστε, εἰ καὶ δι' ὄχλου μᾶλλον ἔσται ἀεὶ ὡς, ἀνάγκη λέγειν· καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελείᾳ τῆς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ ὠφελεῖ, στερισκώμεθα. 3. ῥηθήσεται δὲ οὐ παρακαλεσμὸν ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἷαν ὑμῖν βουλευομένοις ὁ λόγος καταστήσεται. 4. ἡμεῖς γὰρ τοσόνδε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ καὶ ὅτε τὸ ὕστερον ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι ἐσβάντες ἐς τὰς ναῦς ἐν Σαλαμῖνι ξυναναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις ἐλθόντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτου ἂν ὄντος

πρὸς ταῖς πολλαῖς ἀλλήλοις ἐπιβοηθεῖν. 5. τεκμήριον δὲ μ
αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσίν, ὡς οὐκέτι αὐτῷ
οἵας τῆς δυνάμεως, κατὰ κράτος τῷ πλείονι τοῦ στρατοῦ ἀνε
LXXIV. τοιούτον μέντοι ξυμβάντος τούτου, καὶ σαφῶς δη
τος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τ
ὠφελιμώτατα ἐς αὐτὸ παρεσχήθη, ἀριθμόν τε νεῶν πλεῖσ
ἄνδρας στρατηγὸν ξυνετώτατον καὶ προθυμίαν ἀοκνοτάτην, κ
γε ἐς τὰς τετρακοσίας ἀλίγῳ ἐλάσσους δύο μοιρῶν, Θεμιστο
ἄρχοντα, ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετ
διαφορώτατα ἐώσας τὰ πράγματα, καὶ αὐτὸν διὰ τοῦτο ὑμεῖς
λιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. 2.
μίαν δὲ καὶ πολὺ τολμηροτάτην ἐδείξαμεν, οἵ γε, ἐπειδὴ ἡμῶ
γὴν οὐδεὶς ἐμοίθει, τῶν ἄλλων ἤδη μέχρι ἡμῶν δουλευόντων
σαμεν, ἐκλιποντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, μηδ
τῶν περιλοίπων ξυμμάχων κοινὸν προλιπεῖν, μηδὲ σκεδασ
ἐχθροῖσι αὐτοῖς γενέσθαι, ἀλλ' ἐσβάντες ἐς τὰς ναῦς κινδυνεύ
νῆ ὀργυνῆσι ὅτι ἡμῖν οὐ προετιμωρήσατε. 3. ὥστε φαν
ἧσσον αὐτοὶ ὠφελῆσαι ἡμᾶς ἢ τυχεῖν τούτου. ἡμεῖς μὲν γὰρ

ις καί τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, ὑμῶν οὐκέτι ὁμοίως φίλων ἀλλ' ὑπόπτων καὶ διαφόρων ὄντων, κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγιγ- 5. πᾶσι δὲ ἀνεπίφθονον τὰ ξυμφέροντα τῶν μεγίστων δέων εὖ τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμό- ἐν τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστη- ἐξηγεῖσθε· καὶ εἰ τότε ὑπομείναντες διὰ παντὸς ἀπήχθη- ῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἧσσον ὑμᾶς λυπη- νομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν ς ἢ αὐτοὺς κινδυνεύειν. 2. οὕτως οὐδ' ἡμεῖς θαυμαστὸν ποιήκαμεν οὐδ' ἀπὸ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχήν τε ν ἐδεξάμεθα, καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων τες, τιμῆς καὶ δέους καὶ ὠφελείας, οὐδ' αὖ πρῶτοι τοῦ ὑπάρξαντες, ἀλλ' ἀεὶ καθεστῶτος τὸν ἧσσω ὑπὸ τοῦ δυν- ν κατείργεσθαι, ἄξιοί τε ἅμα νομιζόντες εἶναι, καὶ ὑμῖν ς μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι τῷ δικαίῳ λόγῳ νῦν ὸν οὐδείς πω παρατυχὸν ἰσχύι τι κτήσασθαι προθεὶς τοῦ μὴ χειν ἀπετράπετο. 3. ἐπαινεῖσθαί τε ἄξιοι οἵτινες χρησάμε- ἀνθρωπείᾳ φύσει ὥστε ἑτέρων ἄρχειν, δικαιότεροι ἢ κατὰ τὴν ουσαν δύναμιν γεγένηνται. 4. ἄλλους γ' ἂν οὖν οἰόμεθα τὰ λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν· ἡμῖν δὲ καὶ ἐπιεικοῦς ἀδυξία τὸ πλέον ἢ ἔπαινος οὐκ εἰκότως περιέστη. LXXVII. καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμ- δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαν- κρίσεις, φιλοδικεῖν δοκοῦμεν. 2. καὶ οὐδεὶς σκοπεῖ αὐτῶν, ἀλλοθί που ἀρχὴν ἔχουσι καὶ ἧσσον ἡμῶν πρὸς τοὺς ὑπη- ετρίους οὖσι διότι τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς δικάζεσθαι οὐδὲν προσδέονται. 3. οἱ δὲ εἰθισμένοι πρὸς ἡμᾶς ῦ ἴσου ὁμιλεῖν, ἤν τι παρὰ τὸ μὴ οἴεσθαι χρῆναι ἢ γνώμῃ ἢ τῇ διὰ τὴν ἀρχὴν καὶ ὁπωσοῦν ἐλασσωθῶσιν, οὐ τοῦ πλέο- στερισκόμενοι χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον ν ἢ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερῶς ἐπλεονε- . ἐκείνοις δὲ οὐδ' ἂν αὐτοὶ ἀντέλεγον ὡς οὐ χρεὼν τὸν ἧσσω τοῦντι ὑποχωρεῖν. 4. ἀδικούμενοί τε, ὡς ἔοικεν, οἱ ἄνθρω- λλον ὀργίζονται ἢ βιαζόμενοι. τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου λεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι

5. ὑπὸ γοῦν τοῦ Μήδου δεινότερα τούτων πάσχοντες ἠνείχοντο, δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ πικρὸν γὰρ ἀ βαρὺ τοῖς ὑπηκόοις. 6. ὑμεῖς γ' ἂν οὖν εἰ καθελόντες ἡμ ἄρξαιτε, τάχα ἂν τὴν εὔνοιαν ἣν διὰ τὸ ἡμέτερον δέος εἰλήφα μεταβάλοιτε, εἴπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγου ἡγη μενοι ἐπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἄμικτα γὰρ τά τε κα ὑμᾶς αὐτοὺς τόμμα τοῖς ἄλλοις ἔχετε, καὶ προσέτι εἰς ἕκαστ ἐξιῶν οὔτε τούτοις χρῆται, οὔθ' οἷς ἡ ἄλλη Ἑλλὰς τομ

LXXVIII. βουλεύεσθε οὖν βραδέως ὡς οὐ περὶ βραχέων, καὶ ἀλλοτρίαις γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόνον πρ θήσθε. τοῦ δὲ πολέμου τὸν παράλογον, ὅσος ἐστί, πρὶν ἐν αὐ γενέσθαι προδιέγνωτε· 2. μηκυνόμενος γὰρ φιλεῖ ἐς τύχας πολλὰ περιίστασθαι, ὧν ἴσον τε ἀπέχομεν καὶ ὁποτέρως ἔστα ἀδήλῳ κινδυνεύεται. 3. ἰόντες τε οἱ ἄνθρωποι ἐς τοὺς πολέμο τῶν ἔργων πρότερον ἔχονται, ἃ χρὴν ὕστερον δρᾶν, κακοπαθοῦντ δὲ ἤδη τῶν λόγων ἅπτονται. 4. ἡμεῖς δὲ ἐν οὐδεμιᾷ πω τοιαύ ἁμαρτίᾳ ὄντες οὔτ' αὐτοὶ οὔθ' ὑμᾶς ὁρῶντες λέγομεν ὑμῖν, ἕως ἐ αὐθαίρετος ἀμφοτέροις ἡ εὐβουλία, σπουδὴς μὴ λύειν μηδὲ παρ

πρὸς δὲ ἄνδρας, οἳ γῆν τε ἑκὰς ἔχουσι καὶ προσέτι θαλάσ-
ιρότατοί εἰσι, καὶ τοῖς ἄλλοις ἅπασιν ἄριστα ἐξήρτυνται,
τε ἰδίῳ καὶ δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ
ς οὐκ ἐν ἄλλῳ ἑτί γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ
ς πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρὴ πρὸς τούτους
πόλεμον ἄρασθαι, καὶ τίνι πιστεύσαντας ἀπαρασκεύους
αι; 4. πότερον ταῖς ναυσίν; ἀλλ' ἥσσους ἐσμέν· εἰ δὲ
μεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνέσται. ἀλλὰ τοῖς
; ἀλλὰ πολλῷ ἔτι πλέον τούτου ἐλλείπομεν καὶ οὔτε ἐν
μεν οὔτε ἑτοίμως ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ'
αρσοίη ὅτι τοῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν,
γῆν δηοῦν ἐπιφοιτῶντες· 2. τοῖς δὲ ἄλλη γῆ ἐστὶ πολλὴ
σι, καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται. 3. εἰ δ' αὖ
μάχους ἀφιστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ
τὸ πλέον οὖσι νησιώταις. 4. τίς οὖν ἔσται ἡμῶν ὁ πόλε-
μὴ γὰρ ἢ ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν
τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. 5. κἂν τούτῳ
καλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον
μορᾶς. 6. μὴ γὰρ δὴ ἐκείνῃ γε τῇ ἐλπίδι ἐπαιρώμεθα ὡς
νθήσεται ὁ πόλεμος, ἣν τὴν γῆν αὐτῶν τάμωμεν. δέδοικα δὲ
μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθη-
ρονήματι μήτε τῇ γῇ δουλεῦσαι, μήτε ὥσπερ ἀπείρους κατα-
ι τῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς
τούς τε ξυμμάχους ἡμῶν ἐᾶν βλάπτειν, καὶ ἐπιβουλεύοντας
ιφορᾶν, ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιᾶ-
ήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὡς ἐπιτρέψομεν, κἂν
αὶ τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι ξυμμάχων τε προσαγωγῇ
ήνων καὶ βαρβάρων, εἴ ποθέν τινα ἢ ναυτικοῦ ἢ χρημάτων
προσληψόμεθα· ἀνεπίφθονον δὲ ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ'
ίων ἐπιβουλευόμεθα μὴ Ἕλληνας μόνον, ἀλλὰ καὶ βαρβάρους
ιόντας διασωθῆναι· καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα.
ν μὲν ἐσακούσωσί τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα·
ν διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἄμεινον ἤδη, ἢν δοκῇ,
ίοι ἴμεν ἐπ' αὐτούς. 3. καὶ ἴσως, ὁρῶντες ἡμῶν ἤδη τὴν
ρωμὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας, μᾶλλον
ν, καὶ γῆν ἔτι ἄτμητον ἔχοντες καὶ περὶ παρόντων ἀγαθῶν

καὶ οὔπω ἐφθαρμένων βουλευόμενοι. 4. μὴ γὰρ ἄλλο τι νομ
τὴν γῆν αὐτῶν ἢ ὅμηρον ἔχειν, καὶ οὐχ ἧσσον ὅσῳ ἄμεινον ἐξ
σται· ἧς φείδεσθαι χρὴ ὡς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν
στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. 5. εἰ γὰρ ἀπαράσκευ
τῶν ξυμμάχων ἐγκλήμασιν ἐπεχθέντες τεμοῦμεν αὐτήν, ὁρᾶτε
μὴ αἴσχιον καὶ ἀπορώτερον τῇ Πελοποννήσῳ πράξομεν. 6.
ματα μὲν γὰρ καὶ πόλεων καὶ ἰδιωτῶν οἷόν τε καταλῦσαι· κα
δὲ ξύμπαντας ἀραμένους ἕνεκα τῶν ἰδίων, ὃν οὐχ ὑπάρχει
καθ' ὅτι χωρήσει, οὐ ῥᾴδιον εὐπρεπῶς θέσθαι. LXXXIII
ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκείτω
2. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους, χρήματα φέροντες, ξύμ
καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης, δι'
ὅπλα ὠφελεῖ, ἄλλως τε καὶ ἠπειρώταις πρὸς θαλασσίους. 3.
σώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις
τερον ἐπαιρώμεθα, οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλέ
ἀμφότερα τῆς αἰτίας ἕξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι
προϊδωμεν. LXXXIV. καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφ
μάλιστα ἡμῶν, μὴ αἰσχύνεσθε. σπεύδοντές τε γὰρ σχολαίτερ

ιοτάτοις παιδεύεται. LXXXV. ταύτας οὖν ἃς οἱ πατέρες
ν παρέδοσαν μελέτας καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι
μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βραχεῖ μορίῳ ἡμέρας περὶ
ν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλεύσωμεν,
αθ' ἡσυχίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἑτέρων διὰ ἰσχύν. 2. καὶ
οὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας, πέμπετε δὲ
ν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως τε καὶ ἑτοίμων ὄντων
δίκας δοῦναι· ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον ὡς
κοῦντα ἰέναι. παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα
ὰ κράτιστα βουλεύσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα.
ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας
ῖος, εἷς τῶν ἐφόρων τότε ὤν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις

LXXVI. Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ
κω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτούς, οὐδαμοῦ ἀντεῖπον ὡς
ικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον·
εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς
ῦν, διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακο
ται. 2. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς
ους ἢν σωφρονῶμεν οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελ-
ν τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. 3. ἄλλοις
ρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι
ί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις κα
διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρη
τάχει καὶ παντὶ σθένει. 4. καὶ ὡς ἡμᾶς πρέπει βουλεύεσθαι
μένοις μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον
πολὺν χρόνον βουλεύεσθαι. 5. ψηφίζεσθε οὖν, ὦ Λακεδαι-
ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους
ιείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν,
ὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικοῦντας.

XXXVII. Τοιαῦτα λέξας ἐπεψήφιζεν αὐτὸς ἔφορος ὢν ἐς
κλησίαν τῶν Λακεδαιμονίων. 2. ὁ δέ, κρίνουσι γὰρ βοῇ καὶ
χῃ, οὐκ ἔφη διαγιγνώσκειν τὴν βοὴν ὁποτέρα μείζων, ἀλλὰ
ιενος αὐτοὺς φανερῶς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ
ῶν μᾶλλον ὁρμῆσαι ἔλεξεν· Ὅτῳ μὲν ὑμῶν, ὦ Λακεδαιμόνιοι,
λελύσθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω

ἐς ἐκεῖνο τὸ χωρίον· δείξας τι χωρίον αὐτοῖς· ὅτῳ δὲ μὴ δ
ἐς τὰ ἐπὶ θάτερα. 3. ἀναστάντες δὲ διέστησαν, καὶ πολλῷ
ἐγίγνοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. 4. προσκαλέσ
τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθ
βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες
ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶν
δοκῇ. 5. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου, διαπράξαμενοι
καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον, ἐφ' ἅπερ ἦλθον χρηματ
6. ἡ δὲ διαγνώμη αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λ
ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντοντιέτ
δῶν προκεχωρηκυιῶν αἳ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σ
λελύσθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων π
τες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπὶ
δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχεί
ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον
πράγματα ἐν οἷς ηὐξήθησαν. 2. ἐπειδὴ Μῆδοι ἀνεχώρησαν
Ξέρξης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ

ἐξίοιν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις εἰστήκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὕποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοιτο ὅπου ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμᾶσθαι· τήν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. 3. οἱ δ' Ἀθηναῖοι, Θεμιστοκλέους γνώμῃ, τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἑλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἥρωσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας παιδίμοι τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. 4. καὶ ὁ μὲν ταῦτα διδάξας καὶ ὑπειπὼν τἆλλα ὅτι αὐτὸς τάχει πράξοι ᾤχετο. 5. καὶ ἐς τὴν Λακεδαίμονα ἐλθὼν οὐ προσῄει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προὐφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὅ, τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν καὶ θαυμάζειν ὡς οὔπω πάρεισιν. XCI. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ· τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεταί τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. 2. γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παρέγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοί, καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. 3. ἀποστέλλουσι οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τεῖχος. ἐπυθέτο γὰρ καὶ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. 4. οἵ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον, καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐνταῦθα δὴ φανερῶς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη, ὥστε ἱκανὴ εἶναι

τοίζειν τοὺς ἐνοικοῦντας· εἰ δέ τι βούλονται Λακεδαιμ
ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγιγνώσ
λοιπὸν εἶναι τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά.
γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦ
ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ
βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. 6. δι
σφισι καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν,
τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτ
σθαι. 7. οὐ γὰρ οἷόν τ' εἶναι, μὴ ἀπὸ ἀντιπάλου πα
ὁμοιόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. ἢ πάντας
χίστους ἔφη χρῆναι ξυμμαχεῖν, ἢ καὶ τάδε νομίζειν ὀρθ
XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φα
ἐποιοῦντο τοῖς Ἀθηναίοις· οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ
παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο· ἅμα δὲ καὶ π
ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ
αὐτοῖς ἐτύγχανον· τῆς μέντοι βουλήσεως ἁμαρτάνοντες
ἤχθοντο. οἵ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἄνε

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτε

πολεμίων ἐπιβουλάς· ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ
ποτάτων ἀρκέσειν τὴν φυλακήν, τοὺς δ' ἄλλους ἐς τὰς ναῦς
αι. 7. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδών, ὡς ἐμοὶ
βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορω-
ς κατὰ γῆν οὖσαν· τόν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε
πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρῄνει, ἤν ἄρα
ὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς
ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ
τεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

V. Παυσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαίμονος στρα-
Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου·
δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων ξυμ-
ῆθος. 2. καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολ-
τρέψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων καὶ
κησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἤδη δὲ βιαίου ὄντος
τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ
βασιλέως νεωστὶ ἠλευθέρωντο· ποιοῦντές τε πρὸς τοὺς
ς ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγε-
Παυσανίᾳ μὴ ἐπιτρέπειν, ἤν που βιάζηται. 2. οἱ δὲ Ἀθη-
ναντό τε τοὺς λόγους καὶ προσεῖχον τὴν γνώμην ὡς οὐ
νοι τἆλλα τε καταστησόμενοι ἤ φαίνοιτο ἄριστα αὐτοῖς.
τῷ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Παυσανίαν ἀνα-
ς ὧν περὶ ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο
ὁ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον
μίμησις ἡ στρατηγία. 4. ξυνέβη τε αὐτῷ καλεῖσθαί τε
τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετα-
ι πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. 5. ἐλθὼν δὲ
αίμονα τῶν μὲν ἰδίᾳ πρός τινα ἀδικημάτων εὐθύνθη, τὰ
α ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα
; καὶ ἐδόκει σαφέστατον εἶναι. 6. καὶ ἐκεῖνον μὲν οὐκέτι
σιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ στρα-
τας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμο-
οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον
ν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χεί-
ωνται, ὅπερ καὶ ἐν τῷ Παυσανίᾳ ἐτεῖδον· ἀπαλλαξείοντες
ῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκα-

τους ἐξηγεῖσθαι, καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδ
XCVI. παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτ
τρόπῳ ἑκόντων τῶν ξυμμάχων, διὰ τὸ Παυσανίου μῖσος, ἵνα
ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον
ἅς τε αὐτοί. πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δῃοῦντας
βασιλέως χώραν. καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κ
στη ἀρχή, οἳ ἐδέχοντο τὸν φόρον. οὕτω γὰρ ὠνομάσθη τῶν χρ
των ἡ φορά. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλα
καὶ ἑξήκοντα. ταμιεῖόν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐ
ἱερὸν ἐγίγνοντο. XCVII. ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον
ξυμμάχων, καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων, τοσάδε ἐπη
πολέμῳ τε καὶ διαχωρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολ
καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρός τε τὸν βάρβαρον αὐτοῖς, κ
πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας, καὶ Πελοποννησί
τοὺς ἀεὶ προστυγχάνοντας ἐς ἑκάστῳ. 2. ἔγραψα δὲ αὐτά, καὶ τ
ἐμβολὴν τοῦ λόγου ἐποιησάμην διὰ τόδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπα
ἐλλιπὲς τοῦτο ἦν τὸ χωρίον, καὶ ἢ τὰ πρὸ τῶν Μηδικῶν Ἑλλην
ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά· τούτων δὲ ὅσπερ καὶ ἥψατο ἐν τ

ντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκτησιν ταύτην τῶν
οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσι, χρήματα ἐτά-
ὶ τῶν νεῶν τὸ ἰκτοίμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν
ις ἤρξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέ-
τοὶ δὲ ὁπότε ἀποσταῖεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν
καθίσταντο.

Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν
λίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων
ήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφότερα Ἀθηναῖοι Κί-
τοῦ Μιλτιάδου στρατηγοῦντος, καὶ εἷλον τριήρεις Φοινίκων
ἐφθειραν τὰς πάσας ἐς τὰς διακοσίας. 2. χρόνῳ δὲ ὕστερον
Θασίους αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ
ήρᾳ Θρᾴκῃ ἐμπορίων καὶ τοῦ μετάλλου, ἃ ἐνέμοντο. καὶ ναυσὶ
πὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν καὶ ἐς
ῆν ἀπέβησαν. 3. ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκή-
ς αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοῖς αὐτοῖς χρόνοις, ὡς οἰκι-
τες τὰς τότε καλουμένας Ἐννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν
Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἠδωνοί, προελθόντες
τῆς Θρᾴκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἠδωνικῇ
ὸ τῶν Θρᾳκῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα
οὶ κτιζόμενον. CI. Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκού-
ενοι, Λακεδαιμονίους ἐπεκαλοῦντο, καὶ ἐπαμῦναι ἐκέλευον ἐσβα-
ντας ἐς τὴν Ἀττικήν. 2. οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθη-
ναίων καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν
ᾧ καὶ οἱ Εἵλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριᾶταί τε καὶ
οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἃ καὶ
Μεσσήνιοι ἐκλήθησαν οἱ πάντες. 3. πρὸς μὲν οὖν τοὺς ἐν Ἰθώ
πόλεμος καθειστήκει Λακεδαιμονίοις· Θάσιοι δὲ τρίτῳ ἔτει πο
ορκούμενοι ὡμολόγησαν Ἀθηναίοις, τεῖχός τε καθελόντες καὶ
παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμ
καὶ τὸ λοιπὸν φέρειν, τήν τε ἤπειρον καὶ τὸ μέταλλον ἀφε
CII. Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμμέν
ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίου
δ' ἦλθον Κίμωνος στρατηγοῦντος πλήθει οὐκ ὀλίγῳ. 2. μά
ἐπεκαλέσαντο ὅτι πεζομαχεῖν ἐδόκουν δυνατοὶ εἶναι

δὲ πολιορκίας μακρᾶς καθεστηκυίας τούτου ἐνδεᾶ ἐφαίνετο γὰρ ἂν εἶλον τὸ χωρίον. 3. καὶ διαφορὰ ἐκ ταύτης τῆς στρατ πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο. οἱ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βίᾳ οὐχ ἡλίσκετο, δείσαντες Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν, καὶ ἀλλοφυ ἅμα ἡγησάμενοι, μή τι, ἢν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ σθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν τὴν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέονται αὐτῶν 4. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμ νοι, ἀλλά τινος ὑπόπτου γενομένου, καὶ δεινὸν ποιησάμενοι καὶ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ ἀπ ρισαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐ Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θ σαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι καὶ ξυμμαχία κατέ CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέ ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν ἐκ Πελο νήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἢν δέ τις

ύο μερῶν πρὸς τὸ τρίτον μέρος, ὃ καλεῖται Λευκὸν τεῖ-
ον. ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυ-
Αἰγυπτίων οἱ μὴ ξυναποστάντες.
Αθηναίοις δὲ ναυσὶν ἀποβᾶσιν ἐς Ἁλιὰς πρὸς Κορινθίους
ρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι. καὶ ὕστερον
ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησίων ναυσί,
Ἀθηναῖοι. 2. πολέμου δὲ καταστάντος πρὸς Αἰγι-
ηναίοις μετὰ ταῦτα, ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλη
καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρῆσαν, καὶ
Θηναῖοι, καὶ ναῦς ἑβδομήκοντα λαβόντες αὐτῶν, ἐς τὴν
σαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στροίβου στρατη-
3. ἔπειτα Πελοποννήσιοι ἀμύνειν βουλόμενοι Αἰγινήταις
Αἴγιναν τριακοσίους ὁπλίτας, πρότερον Κορινθίων καὶ
ν ἐπικούρους διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας
, 4. καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ
ίχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν
ρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς, καὶ ἐν
ῆν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς.
Αθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν,
ῆς πόλεως ὑπολοίπων οἵ τε πρεσβύτατοι καὶ οἱ νεώτατοι
αι ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγοῦντος. 5. καὶ
μέτης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλή-
ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ.
ὲν Ἀθηναῖοι, ἐκράτησαν γὰρ ὅμως μᾶλλον, ἀπελθόντων
θίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ
πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστε-
ι μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς
. καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς
αῖον ἱστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβαλόντες
. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καί τι αὐτῶν μέρος
προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ ἐσέπεσεν ἐς τοῦ
ότου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν ἔξοδος·
Αθηναῖοι γνόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὁπλίταις,
ήσαντες κύκλῳ τοὺς ψιλοῖς, κατέλευσαν πάντας τοὺς
ς, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. τὸ δὲ πλῆ-
ίρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἶκον.

CVII. Ἤρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρικὸν τὸ ἐς Πειραιῆ. 2. καὶ Φωκέων στρατευσάντων ἐς Δωριέας Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐριτέα ἐλόντων ἓν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδου τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Παυσανίου βασιλεύοντος ἔτι, ἡγουμένου, ἐβοήθησαν τοῖς Δωριεῦσιν, ἑκατὸν πεντήκοσίοις καὶ χιλίοις ὁπλίταις καὶ τῶν ξυμμάχων μυρίοις· τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀφεῖσαν πάλιν. 3. καὶ κατὰ θάλασσαν μὲν αὐτούς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλοιντο περαιοῦσθαι, Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανείας οὐκ ἀσφαλὲς ἔφη αὐτοῖς Ἀθηναίων ἐχόντων Μέγαρα καὶ Πηγὰς πορεύεσθαι. δύς τε γὰρ ἡ Γεράνεια καὶ ἐφρουρεῖτο ἀεὶ ὑπὸ Ἀθηναίων· τότε ἐπιθάνοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν. 4. ἰδόντες αὐτοῖς ἐν Βοιωτοῖς περιμεῖναι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλῶς διαπορεύσονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων [illegible]

ξάμενοι ἐς τὸν ἔπειτα χρόνον. 5. καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολμαίου στρατηγοῦντος· καὶ τὸ ἄστυ τὸ Λακεδαιμονίων ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων ἑλόντες εἷλον, καὶ Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι ἐπέμενον καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. 2. τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσην χρήματα ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. 3. ὡς δὲ αὐτῷ οὐ προὐχώρει καὶ τὰ χρήματα ἄλλως ἀνηλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσην μετὰ στρατιᾶς πολλῆς· 4. ὃς ἀφικόμενος κατὰ γῆν τούς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησε καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἕλληνας καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλεισε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ μῆνας ἓξ μέχρι οὗ ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ τάς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἷλε τὴν νῆσον πεζῇ. CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐν θάρσει, ἓξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι ἀπώλοντο. 2. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἕλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθός τε τοῦ ἕλους οὐκ ἐδύναντο ἑλεῖν, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἕλειοι. 3. Ἰνάρως δὲ ὁ τῶν Λιβύων βασιλεύς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. 4. ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάλογοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. καὶ αὐτοῖς ἔκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. 5 τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

CXI. Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἰγνατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων, ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας, ὄντας ξυμμάχους,

Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ τῆς γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων, οἱ γὰρ ἱππεῖς τῶν Θεσσαλῶν εἶργον, τὴν δὲ πόλιν οὐχ εἷλον, οὐδ' ἄλλο προὶ[illegible] αὐτοῖς οὐδὲν ὧν ἕνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν Θε[illegible]στην ἔχοντες ἄπρακτοι. 2. μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον χιλ[illegible] Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες, εἶχον δ' αὐτ[illegible] τὰς Πηγάς, παρέπλευσαν ἐς Σικυῶνα Περικλέους τοῦ Ξανθίππ[illegible] στρατηγοῦντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχ[illegible] ἐκράτησαν. 3. καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαν[illegible]τες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιορ[illegible]κουν, οὐ μέντοι εἷλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου. CXII. ὕστε[illegible]ρον δὲ διαλιπόντων ἐτῶν τριῶν σπονδαὶ γίγνονται Πελοποννησίων καὶ Ἀθηναίοις πενταετεῖς. 2. καὶ Ἑλληνικοῦ μὲν πολέμου ἐχρ[illegible] οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, Κίμωνος στρατηγοῦντος. 3. καὶ ἑξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μετεπέμποντος τοῦ ἐν τοῖς ἕλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. 4. Κίμωνος δὲ ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν ἀπὸ Κιτίου· καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ, Φοίνικας καὶ Κίλικας ἐναυμάχησαν καὶ ἐπεζομάχησαν ἅμα, καὶ νικήσαντες ἀμφότερα ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' αὐτῶν. 5. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν

4. καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες, καὶ οἱ ἄλλοι πάντες, αὐτόνομοι πάλιν ἐγένοντο.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὔβοια ἀπέστη ἀπὸ Ἀθηναίων· καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἤγγελθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικήν, καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον. ἐπαγομένοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρῆς. ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. 2. καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρίωζε ἐσβαλόντες, ἐδῄωσαν Πλειστοάνακτος τοῦ Παυσανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλέον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου. 3. καὶ Ἀθηναῖοι πάλιν ἐς Εὔβοιαν διαβάντες, Περικλέους στρατηγοῦντος, κατεστρέψαντο πᾶσαν. καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο, Ἑστιαιᾶς δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας, οὐ πολλῷ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. 2. ἕκτῳ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι ἡλασσούμενοι τῷ πολέμῳ παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. 3. πλεύσαντες οὖν Ἀθηναῖοι ἐς Σαμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. 4. τῶν δὲ Σαμίων, ἦσαν γάρ τινες οἳ οὐχ ὑπέμενον, ἀλλ' ἔφυγον ἐς τὴν ἤπειρον, ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθνῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον. 5. καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους ἐκκλέψαντες ἐκ Λήμνου τοὺς αὐτῶν, ἀπέστησαν καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων, καὶ τοὺς ἄρχοντας, οἳ ἦσαν παρὰ σφίσιν ἐξέδοσαν Πισσούθνῃ, ἐπί τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι,

CXVI. Ἀθηναῖοι δὲ ὡς ἔσθοντο, πλεύσαντες ναυσὶν ἑξήκοντ
ἐπὶ Σάμου, ταῖς μὲν ἑκκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο· ἔτυχον γ
αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι,
δ' ἐπὶ Χίου καὶ Λέσβου περιαγγέλλουσαι βοηθεῖν· τεσσεράκοντ
δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγοῦντ
ἐναυμάχησαν πρὸς Τραγίᾳ τῇ νήσῳ Σαμίων ναυσὶν ἑβδομήκοντ
ὧν ἦσαν αἱ εἴκοσι στρατιωτίδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτ
πλέουσαι. καὶ ἐνίκων Ἀθηναῖοι. 2. ὕστερον δὲ αὐτοῖς ἐρρήθη
ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πε
καὶ εἴκοσι, καὶ ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τ
τείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἅμα. 3. Περικλῆς δέ, λαβ
ἑξήκοντα ταῖς ἀπὸ τῶν ἐγορμουσῶν, ᾤχετο κατὰ τάχος ἐπὶ Καρ
καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοῖς πλέ
σιν· ᾤχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ Στησαγόρας κ
ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν τούτῳ δὲ οἱ Σάμιοι ἐξα
ναίως ἔκπλουν ποιησάμενοι, ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντ
τάς τε προφυλακίδας ταῖς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀντ
ναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτη

οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυον εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, ὅτιτε μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἴεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξειργάσατο, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἤρετο καὶ τῆς ξυμμαχίας αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι ἀναστρεπτοὶ ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ, καὶ καθαιρετέα ἡ ἰσχύς, ἣν δύνωνται, ἀρεμένοις τόνδε τὸν πόλεμον. 3. αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύσθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν· πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται. ὁ δὲ ἀνεῖλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρεκαλούμενος καὶ ἄκλητος. CXIX. αὖθις δὲ τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων τῶν πρέσβεων ἀπὸ τῆς ξυμμαχίας, καὶ ξυνόδου γενομένης, οἵ τε ἄλλοι εἶπον ἃ ἐβούλοντο, κατηγοροῦντες οἱ πλείστοι τῶν Ἀθηναίων, καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι, δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἑκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ προδιαφθαρῇ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες ἔλεγον τοιάδε.

CXX. Τοὺς μὲν Λακεδαιμονίους, ὦ ἄνδρες ξύμμαχοι, οὐκ ἂν ἔτι αἰτιασαίμεθα, ὡς οἱ καὶ αὐτοὶ ἐψηφισμένοι τὸν πόλεμόν εἰσι, καὶ ἡμᾶς ἐς τοῦτο τὸν ξυνέγραψαν. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶντες. 2. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐπιλελύσησαν, οὐκ ἀνεκτῶς δέονται ὥστε φυλάξασθαι αὐτούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ οὐ ἐν πόρῳ κατῳκημένους εἰδέναι χρὴ ὅτι τοῖς κάτω ἢν μὴ ἀμύνωσι, χαλεπωτέραν ἕξουσι τὴν κατακομιδὴν τῶν ὁμοίων καὶ πάλιν ἀντίληψιν ἢ ἡ θάλασσα τῇ ἠπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς ὡς μὴ προσήκοντας εἶναι, προσδέχεσθαι δέ ποτε, εἰ τὰ κάτω πρόοιτο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἧσσον τῶν βουλεύεσθαι. 3. διότερ καὶ οὐ δικαίως δεῖ αὐτοὺς τὸν πόλεμον ἀπ' εἰρήνης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μέν ἐστιν, εἰ μὴ ἀδικοῖτο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι, μήτε τῷ ἡσυχίῳ τῆς εἰρήνης ἡδόμενον ἀδικεῖ

σθαι. 4. ὃ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφ
τῆς ἡμετέρας τὸ τερπνόν, δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι. [illegible]
πολέμῳ εὐτυχίᾳ πλεονάζων οὐκ ἐνεθύμητα θρέψει ἀπίστ
ρόμενος. 5. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶ
τέων τυχόντα κατωρθώθη, καὶ ἔτι πλέω ἃ καλῶς δοκοῦντα
θῆναι ἐς τοὐναντίον αἰσχρῶς περιέστη. ἐνθυμεῖται γὰρ οὐδὲ
τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν
μεν, μετὰ δέους, δὲ ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς
καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ ἔχοντες ἐγκ
καὶ ὅταν ἀμυνώμεθα Ἀθηναίους, καταθεσόμεθα αὐτὸν ἐπ
2. κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν
προέχοντας καὶ ἡμπειρίᾳ πολεμικῇ, ἔπειτα ὁμοίως πάντα
παραγγελλόμενα ἰόντας. 3. ναυτικόν τε, ᾧ ἰσχύουσιν, ἀπὸ τῆ
χούσης τε ἑκάστοις οὐσίας ἐξαρτυσόμεθα, καὶ ἀπὸ τῶν ἐν
καὶ Ὀλυμπίᾳ χρημάτων. δάνεισμα γὰρ ποιησάμενοι ὑπολαβ
τ' ἐμὲν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας· ὧν
Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ ἡμετέρα ἢ
τοῦτο πάθοι, τοῖς σώμασι τὸ πλέον ἰσχύουσα ἢ τοῖς χ

μοὶ καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε, εἰ μὴ καὶ ἀθρόοι, καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ μιᾷ γνώμῃ ἀμυνούμεθα αὐτούς, δίχα ὄντας ἡμᾶς ἀπόρως χειρώσονται. καὶ τὴν ἡσσαν, εἰ καὶ δεινόν τῳ δοκοῦσαι, ἔστω οὐκ ἄλλο τι φέρουσαν ἢ ἀντίκρυς δουλείαν. 3. ὃ καὶ ἔγωγε ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοποννήσῳ, καὶ πόλεις τοσάσδε τὸ μᾶς κακοπαθεῖν. ἐν ᾧ ἢ δικαίως δοκοῖμεν ἂν πάσχειν, ἢ διὰ μίας ἀνέχεσθαι, καὶ τῶν πατέρων χείρους φαίνεσθαι οἳ τὴν Ἑλλάδα ἠλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν αὐτό, ῥᾴστον δὲ ἐῶμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ μοναρχοῦσι κατιδεῖν. 4. καὶ οὐκ ἴσμεν ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας ἢ μαλακίας ἢ ἀμελείας. οὐ μὴν δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους δὴ βλάψασαν καταστῆναι κεχωρίκατε, ἢ ἐκ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα τούτῳ μετωνόμασται. CXXIII. τὰ μὲν οὖν προγεγενημένα τί μακρότερον, ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει αἰτιᾶσθαι; περὶ δὲ ἔπειτα μελλόντων τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπωρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι· καὶ μὴ ἐφέλλειν τὸ ἔθος, εἰ ἅμα πλούτῳ τε νῦν καὶ ἐξουσίᾳ ὀλίγον προέστε· οὐ γὰρ δίκαιον ἅ τῃ ἀπορίᾳ ἐκτήθη τῇ περιουσίᾳ ἀπολέσαι· ἀλλὰ θαρσοῦντας ἰέναι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε χρήσαντος καὶ αὐτοῦ ἐπισχομένου ξυλλήψεσθαι, καὶ τῆς ἅπαντος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ, τὰ δὲ ὠφελείᾳ. τοιούσδε τε οὐ λύσετε πρότεροι, ἃς γε καὶ ὁ θεὸς κελεύων μεῖν νομίζει παραβεβάσθαι, ἠδικημένας δὲ μᾶλλον βοηθήσουσι γὰρ οὐχ οἱ ἀμυνόμενοι, ἀλλ' οἱ πρότεροι ἐπιόντες. XIV. ὥστε πανταχόθεν καλῶς ὑπάρχον ἡμῖν πολεμεῖν, καὶ τάδε κοινῇ πιστευόντων, εἴπερ βεβαιότατον τὸ ταῦτα ξυμφέρειν καὶ πόλεσι καὶ ἰδιώταις εἶναι, μὴ μέλλετε Ποτιδαιάτας τε ποιεῖν τιμωρίαν, οὓς Ἰωνιεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένους, πρότερον ἢν τοὐναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθ. 2. ὡς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη βλάπτειν, τοὺς δ', εἰ γνωσθήσομεθα ξυνελθόντες μέν, ἀμύνεσθαι δὲ οὐ θέλοντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν· ἀλλὰ νομίσαντες ἀνάγκην εἶναι, ὦ ἄνδρες ξύμμαχοι, καὶ ἅμα τάδε ἀμύνεσθαι, ψηφίσασθε τὸν πόλεμον. μὴ φοβηθέντες τὸ αὐτίκα δεινὸν τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ γὰρ τοῦ

μου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ ι
παι οὐχ ὁμοίως ἀκίνδυνον. 3. καὶ τὴν καθεστηκυῖαν ἐν τῇ Ἑ
πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ὅσα
μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθ
καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν δεδο
τους Ἕλληνας ἐλευθερώσωμεν. τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἁπάντων ἧ
γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι παρῆσα
καὶ μείζοσι καὶ ἐλάσσοσι πόλει· καὶ τὸ πλῆθος ἐψηφίσαν
λεμεῖν. 2. δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπι
ἀπαρασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἑκάστοις ἃ πρό
ἦν καὶ μὴ εἶναι μέλλησιν. ὅμως δὲ καθισταμένοις ὧν ἔδει ἐπ
μὲν οὐ διετρίβη, ἔλασσον δέ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν κ
πόλεμον ἄρασθαι φανερῶς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβ
τῷ χρόνῳ πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως
ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἢν μή τι ἐσακούσωσι.
τι ὅτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέλευο
Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τ

ιγνώσκωσι· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐνεά
ἐπρασσον. 9. οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμενοι
ἶχον σίτου τε καὶ ὕδατος ἀπορίᾳ. 10. ὁ μὲν οὖν Κύλων
ρὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ' ἄλλοι ὡς ἐπιέζοντο καὶ
ἐπείνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἱκέ-
ν τῇ ἀκροπόλει. 11. ἀναστήσαντες δὲ αὐτοὺς οἱ τῶν
ἐπιτετραμμένοι τὴν φυλακήν, ὡς ἑώρων ἀποθνήσκοντας
, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν·
ους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν ἐν τοῖς βωμοῖς ἐν
ῳ διεχρήσαντο. καὶ ἀπὸ τούτου ἐναγεῖς καὶ ἀλιτήριοι
ἐκεῖνοί τε ἐκαλοῦντο, καὶ τὸ γένος τὸ ἀπ' ἐκείνων.
ν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγεῖς τούτους, ἤλα-
Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων
των, τούς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ
ότες ἐξέβαλον· κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος
ιν ἔτι ἐν τῇ πόλει. CXXVII. τοῦτο δὴ τὸ ἄγος οἱ
ίνιοι ἐλαύνειν ἐκέλευον δηθεν τοῖς θεοῖς πρῶτον τιμωροῦν-
ς δὲ Περικλέα τὸν Ξανθίππου προσεχόμενοι αὐτῷ κατὰ
ι, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾷον σφίσι προχωρεῖν
ῶν Ἀθηναίων. 2. οὐ μέντοι τοσοῦτον ἤλπιζον παθεῖν
τοῦτο, ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ
ίου ξυμφορᾶν τὸ μέρος ἔσται ὁ πόλεμος. 3. ὢν γὰρ δυνα-
ῶν καθ' ἑαυτὸν καὶ ἄγων τὴν πολιτείαν ἡσυχιοῖτο πάν-
Λακεδαιμονίοις, καὶ οὐκ εἴα ὑπείκειν, ἀλλ' ἐς τὸν πόλεμον
Ἀθηναίους.

VIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαι
ὁ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμόνια
ντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου
των ἱκέτας, ἀπαγαγόντες διέφθειραν· δι' ὃ δὴ καὶ σφίσιν
ιζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. 2. ἐκέ
καὶ τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ
3. ἐπειδὴ Παυσανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μετα
ἀπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ,
ὃς ἐπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οἰκεῖν
η, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἑρμιονίδι ἄνευ Λακεδαι-
μονίων ἐστέλλετο ἐς Ἑλλήσποντον· τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλλησ-

κὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐφιέμενος Ἑλληνικῆς ἀρχῆς. 4. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο· 5. Βυζάντιον γὰρ ἁλὼν τῇ προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, εἶχον δὲ Μῆδοι αὐτὸ καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς, οἳ ἐάλωσαν ἐν αὐτῷ, τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. 6. ἔπρασσε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἐρετριέως, ὅπερ ἐπέτρεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέρειν τα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. 7. Παυσανίας ὁ ἡγεμὼν τῆς Σπάρτης τόσδε τέ σοι χαρίζεσθαι βουλόμενος ἀποπέμπει δορὶ ἁλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καί σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμψον ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα. CXXIX. τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέρξης δὲ ἥσθη τε

καὶ οὐκέτι ἠδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ
ς τε Μηδικὰς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξῄει, καὶ διὰ τῆς
ς πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν.
ἐπεζάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ
τε, ἀλλ' ἔργοις βραχέσι προϋδήλου ἃ τῇ γνώμῃ μειζόνως ἐσέπει-
λλε πράξων. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ
χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι
ναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμ-
πατέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε
ν δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι
δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο
καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς
τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας
ς, πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ
ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὴ οὐκέτι ἐπέσχον, ἀλ-
φαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ
ναι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. 2. ὁ
όμενος ὡς ἥκιστα ὕποπτος εἶναι καὶ πιστεύων χρήμασι δια-
τὴν διαβολήν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν
κτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων· ἔξεστι δὲ τοῖς
τὸν βασιλέα δρᾶσαι τοῦτο· ἔπειτα διαπραξάμενος ὕστερον
, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν
. CXXXII. καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται
, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύσαντες
ς, ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν
ρόντι τιμὴν ἔχοντα· Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα
κ καὶ νέον ἔτι ἀνεψιὸς ὢν ἐπετρόπευεν· 2. ὑποψίας δὲ πολ-
ρεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσος
θαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν εἴτι
δεδιήτητο τῶν καθεστώτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδά
ὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων
ον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

[illegible] ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε
[illegible]ρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι

ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μ
Πανσανίου ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τ
καθιστήκει, πολλῷ μᾶλλον παρόμοιον πραχθῆναι ἐφαίνετ
παρούσῃ διανοίᾳ. 4. ἐπενθάνετο δὲ καὶ ἐς τοὺς Εἵλωτας περ
τι αὐτόν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο α
καὶ πολιτείαν, ἢν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσω
5. ἀλλ' οὐδ' ὡς οὐδὲ τῶν Εἱλώτων μηνυταῖς τισι πιστεύσ
ἠξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν, χρώμενοι τῷ τρόπῳ ᾧπερ
θασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτ
ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαί τι ἀνήκεστον, πρ
δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπισ
πρὸς Ἀρτάβαζον κομιεῖν ἀνὴρ Ἀργίλιος, παιδικά ποτε ὢν α
καὶ πιστότατος ἐκείνῳ, μηνυτὴς γίγνεται, δείσας κατὰ ἐνθύ
τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο
παραποιησάμενος σφραγῖδα, ἵνα ἦν ψευσθῇ τῆς δόξης ἢ καὶ ἐν
τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῷ, λύει τὰς ἐπιστολάς, ἐν αἷς ὧ
ἴσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμ
κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι δείξαντος αὐτοῦ τὰ

ήμενος. καὶ ἐς οἴκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών, ·αίθριος ταλαιπωρούμενος, ἡσύχαζεν. 2. οἱ δὲ τὸ παραυτίκα ·σαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄρο- ·ον, καὶ τὰς θύρας, εἶδον ὄντα τηρήσαντες αὐτόν, καὶ ·ες εἴσω, ἀποκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρ- ·ι. 3. καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ ·ίσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, ·εἰς ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν ·ιάδαν οὗπερ τοὺς κακούργους ἐμβάλλειν· ἔπειτα ἔδοξε ·ν κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ·ρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὗπερ ἀπέθανε, καὶ ἐν τῷ προτεμενίσματι, ὃ γραφῇ στήλαι δηλοῦσι, καὶ ὡς ·ῖς ὃν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοί- ·ται. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ ·ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ ·κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν τοῦ δὲ Μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι, πρέ- ·ναντες παρὰ τοὺς Ἀθηναίους ξυνεπηγιώντο καὶ τὸν Θε- ·ώς εὕρισκον ἐκ τῶν περὶ Παυσανίαν ἐλέγχων, ἠξίουν τε ·ς κολάζεσθαι αὐτόν. 3. οἱ δὲ πεισθέντες, ἔτυχε γὰρ ·ένος καὶ ἔχων δίαιταν μὲν ἐν Ἄργει, ἐπιφοιτῶν δὲ καὶ ἐς ·ν Πελοπόννησον, πέμπουσι μετὰ τῶν Λακεδαιμονίων, ·των ξυνδιώκειν, ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύ- XXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ ·ήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ ·ν Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ ·ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἤπειρον τὴν ·ν. 2. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ ·ωροίη, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἄδμητον τὸν ·βασιλέα ὅτι τὰ αὐτῷ οὐ φίλον καταλῦσαι. 3. καὶ ὁ μὲν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν. καὶ οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα ·αι. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθενεστέρου ἐν τῷ ·ιαχῶς πάσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ

[illegible]

[illegible] χαὶ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] χρόν[illegible]

[illegible] πολὺ δ' ἔτι πλεί[illegible]

τῷ ἀστεῖαι μὲν ἐμοὶ, ἐκεῖνῳ δὲ ἐν ἐπιχειδίῳ

ἐγίγνετο. καὶ μοι εἰκάζεται ἐφείλεται, γράψας

προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γε[illegible]

προσεποιήσατο, τότε δὲ αὐτοὶ οἱ δικάζειν, καὶ [illegible]

ἀγαθὰ δρῶσι πάρειμι διωκόμενος ὑπὸ τῶν [illegible]

[illegible]

ιν, μάλιστα δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνε-
ἀρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώ-
ρόντως τι ἐς αὐτὸ μᾶλλον ἑτέρου ἄξιος θαυμάσαι.
ἐσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμα-
ταραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων,
ντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής.
ι χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος
τῶς οὐκ ἀπήλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ
ωρεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν
ῆς δὲ βραχύτητι, κράτιστος δὴ οὗτος αὐτοσχεδιάζειν
ίνετο. 4. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ
σιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα
αι βασιλεῖ ἃ ὑπέσχετο. 5. μνημεῖον μὲν οὖν αὐτοῦ ἐν
ὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς
βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε
ίλαντα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον· ἐδόκει γὰρ
ν τῶν τότε εἶναι· Μυοῦντα δὲ ὄψον. 6. τὰ δὲ ὀστᾶ
ται αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου
ρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν
ρσίᾳ φεύγοντος. 7. τὰ μὲν κατὰ Παυσανίαν τὸν
ν καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους
ῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.
Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας
αξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς
τερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίας τε
ι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι, καὶ μάλι-
ν καὶ ἐνδηλότατα προὔλεγον, τὸ περὶ Μεγαρέων ψήφι-
ι μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρῆ-
έσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ.
ναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν
ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς
ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. 3. τέλος
ν τῶν τελευταίων πρέσβεων ἐκ Λακεδαίμονος, Ῥαμ-
Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν
ότερον εἰώθεσαν, αὐτὰ δὲ τάδε, ὅτι Λακεδαιμόνιοι
ν εἰρήνην εἶναι, εἴη δ' ἂν εἰ τοὺς Ἕλληνας αὐτονόμους

ἀφεῖτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσι προὐτίθεσαν, καὶ ἐδόκει ἅπαξ περὶ ἁπάντων βουλευσαμένοις κρίνασθαι. 4. καὶ παριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐν ᾧ μὲν γιγνόμενοι τοῖς γνώμαις, καὶ ὡς χρὴ πολεμεῖν καὶ ὡς μὴ ἀξιοῦν εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν Εὐκλείδης ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος Ἀθηναίων λέγειν τε καὶ πράσσειν δυνατώτατος, παρῄνει τοιάδε.

CXL. Τῆς μὲν γνώμης, ὦ Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς ἐγὼ εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώπους οὐ τῇ ὀργῇ ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσοντας δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους. ὁρῶ δὲ καὶ ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς ἀνακείνους ὑμῶν δικαιῶ τοῖς κοινῇ δόξασιν, ἤν ἄρα τι καὶ σφαλῶσιν, βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως μεταποιεῖσθαι· χρῆναι γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἧσσον ἀμαθῶς φέρεσθαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπερ καὶ τὴν τύχην ἂν παρὰ λόγον ξυμβῇ εἰώθαμεν αἰτιᾶσθαι. 2. Λακεδαιμόνιοι πρότερόν τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν καὶ τὸν οὐχ ἧ

ν δύνανται δούλωσιν ἥ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ ὁμοίων πρὸ δίκης τοῖς πέλας ἐπιτασσομένη. 2. τὰ δὲ τοῦ ἡμῶν καὶ τῶν ἑκατέροις ὑπαρχόντων ὡς οὐκ ἀσθενέστερα ἐξ γνῶτε καθ' ἕκαστον ἀκούοντες. 3. αὐτουργοί τε γὰρ εἰσι Πελοποννήσιοι, καὶ οὔτε ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς, πα. χρονίων πολέμων καὶ διαποντίων ἄπειροι, διὰ τὸ βραχέως ἐπὶ ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. 4. καὶ οἱ τοιοῦτοι οὔτε ς πλεροῦντες οὔτε πεζὰς στρατιὰς πολλάκις ἐκπέμπειν δύνανται, ὑ τῶν ἰδίων τε ἅμα ἀπόντες, καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες, ἐ προσέτι καὶ θαλάσσης εἰργόμενοι· 5. αἱ δὲ περιουσίαι τοὺς ἄμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασί τε ἑτοιμότε- ι οἱ αὐτουργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ντες ἐκ τῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ ρκαιώσειν, ἄλλως τε κἂν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος ὑτοῖς μηκύνηται. 6. μάχῃ μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἕλληνας ντατοὶ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ ρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἑνὶ χρώμενοι παραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν φιλεῖ μηδὲν τελεῖν γίγνεσθαι. 7. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαί ινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεῖα φθεῖραι. χρόνιοί τε ξυνι- ντες ἐν βραχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται ἀφελεῖν, μέλειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν, ὥστε τῷ ντῷ ὑπὸ ἁπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν ἀθρόον θειρόμενοι. CXLII. μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κω- ύσονται, ὅταν σχολῇ αὐτὰ πορίζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου ὁ καιροὶ οὐ μετεστοί. 2. καὶ μήτ' οὖν ἡ ἐπιτείχισις οἰδὲ τὸ ναυτι- ὸν αὐτῶν ἄξιον φοβηθῆναι. 3. τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ ὄλιν ἀντίπαλον παρασκευάσασθαι, ἵνα δὴ ἐν πολέμῳ τε καὶ οὐχ σσον ἐκείνοις ἡμῶν ἀντεπιτειχισμένων. 4. φρούριον δ' εἰ ποιοῦ- ωνται, τῆς μὲν γῆς βλάπτοιεν ἄν τι μέρος κατεδρομαῖς καὶ αὐτο- ολίαις, οὐ μέντοι ἱκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύσαντας ἐς τὴν ἐκείνων, καὶ, ἵνα ἰσχύομεν, ταῖς ναυσὶν ἀμύνε- σθαι. 5. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐπικρατείας, ἢ ἐκεῖνοι ἐκ τοῦ κατ' ἤπειρον ἐς τὰ ναυτικά. 6. τὰ δὲ

τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ῥᾳδίως αὐτοῖς προσγεν
ται. 7. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδ
ἐξειργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι καὶ π
ἔτι οὐδὲ μελετήσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ναυσὶν
ἐφορμεῖσθαι, ἄξιον ἄν τι δρῶεν; 8. πρὸς μὲν γὰρ ὀλίγας ἐ
μοίσας κἂν διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασύνον
πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι ἀξ
νώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι 9. τὸ δὲ ναυτ
τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι καὶ οὐκ ἐνδέχεται, ὅταν τύχ
παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄ
γίγνεσθαι. CXLIII. εἴ τε καί, κινήσαντες τῶν Ὀλυμπιά
Δελφοῖς χρημάτων, μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν
ξένους τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων α
τε καὶ τῶν μετοίκων δεινὸν ἂν ἦν· νῦν δὲ τόδε τε ὑπάρχει,
ὅπερ κράτιστον κεβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλην ἐπ
σίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. 2. καὶ ἐνὶ
κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τήν τε αὐτοῦ φεύγειν, καὶ μ
τῆς ἥσσονος, ἔμμε ἐλπίδος ὀλίγων ἡμετέρων ἕνεκα μεγάλου κιν

Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακούσεσθε. πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἢν ἡσυχίαν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες, καὶ κινδύνους μὴ προστίθεσθαι. μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας ἁμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας. 2. ἀλλ' ἐκεῖνα μὲν ἐν τῷ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· τὴν δὲ τούτοις ἐναντίαν ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι τοῖς μήτε τῶν ἡμετέρων ξυμμάχων· οὔτε γὰρ ἐκεῖνο κωλύει τὴν σπονδάς οὔτε τόδε· τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσομεν αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς σπονδῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως ἔχωσθαι, ἀλλὰ αὐτοῖς ἑκάστοις ὡς βούλονται· δίκας δὲ ὅτι διδοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρξομεν, ἀμυνούμεθα δὲ ἀμυνούμεθα. ταῦτα γὰρ δίκαια καὶ πρέποντα ἅμα πόλει ἀποκρίνασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν δὲ ἑκούσιοι μᾶλλον δεχώμεθα, ἧσσον ἐγκεισομένους τοὺς ἐχθροὺς ἕξομεν· ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδίᾳ τιμαὶ περιγίγνονται. 4. οἱ γοῦν πατέρες ἡμῶν καὶ Μήδους καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι, ἀλλὰ καὶ τὰ ἐκείνων ἐκλιπόντες, γνώμῃ τε πλείοσι ἢ τύχῃ, καὶ τόλμῃ μείζονι ἢ δυνάμει τόν τε βάρβαρον ἀπεώσαντο καὶ ἐς τάδε προήγαγον αὐτά. χρὴ λείπεσθαι, ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παρα-

V. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δ' Ἀθηναῖοι, γνόντες τὰ σφίσι παραινεῖν αὐτόν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκῃ δὲ κατὰ τὰς ξυνθήκας ἑτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσοις. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἐπράχθη.

VI. Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸς ἀλλήλους, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ· ἐνῆν δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐφοίτων, ἀκη-

κὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πρᾶ
ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐφιέμενος Ἑλληνικῆς ἀρ
4. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ
παντὸς πράγματος ἀρχὴν ἐποιήσατο· 5. Βυζάντιον γὰρ ἑλὼν
προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, εἶχον δὲ Μ
αὐτὸ καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς, οἳ ἐάλωσα
αὐτῷ, τότε τούτους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἁλ
ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. 6. ἔπρασσε δὲ τα
μετὰ Γογγύλου τοῦ Ἐρετριέως, ὅπερ ἐπέτρεψε τό τε Βυζάντιον
τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέ
τα αὐτῷ· ἐγεγράπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνεῳ
7. Παυσανίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζε
βουλόμενος ἀποπέμπει δορὶ ἑλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ
δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καί σοι Σπάρτην τε καὶ
ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι τα
πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, π
ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιῆσ
θα. CXXIX. τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέρξης δὲ ἥσθ

ἤρτο καὶ οὐκέτι ἠδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευάς τε Μηδικὰς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξῄει, καὶ διὰ τῆς Θρᾴκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν. 2. τράπεζάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ ἠδύνατο, ἀλλ' ἔργοις βραχέσι προὐδήλου ἃ τῇ γνώμῃ μειζόνως ἐσέπειτα ἔμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρῳάδας ἱδρυθεὶς, πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὴ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. 2. ὁ δὲ βουλόμενος ὡς ἥκιστα ὕποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων· ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο· ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύσαντες βεβαίως, ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα· Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὢν ἐπετρόπευεν· 2. ὑποψίας δὲ πολλὰς παρεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν εἴτι που ἐξεδεδιήτητο τῶν καθεστώτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ' ἀνέθηκε τόδε.

3. τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι

[illegible] ... ἀνιέν εἰς αὐτόν, χρώμενο
θασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ
ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαί
δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταί
πρὸς Ἀρτάβαζον κομιεῖν ἀνὴρ Ἀργίλιος, παι
καὶ πιστότατος ἐκείνῳ, μιγυτὴς γίγνεται, δεί
τινα ὅτι οὐδείς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων
παραποιησάμενος σφραγῖδα, ἵνα ἢν ψευσθῇ τῇ
τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῷ, λύει τὰς ἐπισ
ήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν ε
κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι δείξα
ματα μᾶλλον μὲν ἐπίστευσαν, αἰτήκοοι δὲ βουλη
αὐτοῦ Παυσανίου τι λέγοντος, ἀπὸ παρασκευῆς
Ταίναρον ἱκέτου οἰχομένου, καὶ σκηνησαμένου δι
καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός τινας ἔκρυ
ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφ
ῆσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπο
γραφέντα καὶ τἆλλ' ἀποφαίνοντος καθ' ἕκαστον
αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλο
ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κά
ξυνομολογοῦντος καὶ περὶ τοῦ [illegible]

τὸ τέμενος. καὶ ἐς οἴκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών, ἢ ἐπαίθριος ταλαιπωρούμενος, ἡσύχαζεν. 2. οἱ δὲ τὸ πεμπτίκιον στίξασαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον, καὶ τὰς θύρας, εἶδον ὄντα τηρήσαντες αὐτόν, καὶ πρόσω ἐς εἴσω, ἀπῳκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκουν λιμῷ. 3. καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ σώματι, αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, ἐξελθὼν ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν ἐν Καιάδᾳ ὑπὲρ τοὺς κακούργους ἐμβάλλειν· ἔπειτα ἔδοξε κρεῖττον ποι κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ἀφανῆ ἔφρασε τοῖς Λακεδαιμονίοις μετενεγκεῖν ὑπὲρ ἀπέθανε, καὶ κεῖται ἐν τῷ προτεμενίσματι, ὃ γραφῇ στήλαι δηλοῦσι, καὶ ὡς ἐν αὐτοῖς ὂν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Παυσανίου ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ ἀγῶνος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν ἐς Μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι, πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπῃτιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὕρισκον ἐκ τῶν περὶ Παυσανίαν ἐλέγχων, ἠξίουν τε αὐτοῖς κολάζεσθαι αὐτόν. 3. οἱ δὲ πεισθέντες, ἔτυχε γὰρ ὀστρακισμένος καὶ ἔχων δίαιταν μὲν ἐν Ἄργει, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον, πέμπουσι μετὰ τῶν Λακεδαιμονίων, ἐκεῖνον ὄντων ξυνδιώκειν, ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχῃ. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ τῶν Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἕλλησι ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἤπειρον τὴν ἀντιπέρας. 2. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ τὴν ἐκείνου χώρᾳ, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἄδμητον τὸν Μολοσσῶν βασιλέα ὄντα αὐτῷ οὐ φίλον καταλῦσαι. 3. καὶ ὁ μὲν οὐ ἔτυχεν ἐπιδημῶν, ἡ δὲ τοῦ γυναικὸς ἱκέτης γενόμενος διδάσκεται παρ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν. καὶ ὁ ἄνδρ οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀφίστ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα σῴζεσθαι. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθενεστέρου ἐν τῷ ἔνι κακῶς πάσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ

ωτελλει βουλόμενον ὡς βασιλέα πορευθῆναι ἐπὶ
πεζῇ ἐς Πύδναν τὴν Ἀλεξάνδρου. 2. ἐν ᾗ ὁ
μέτης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμ
στρατόπεδον ὃ ἐπολιόρκει Νάξον. καί, ἦν γὰ
νηί, δείσας φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ
μὴ σώσει αὐτόν, ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶ
ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μ
πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξία
ποιεῖ τε ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ νυ
τοπέδου, ὕστερον ἀφικνεῖται ἐς Ἔφεσον. 3. ἐ
ἐκεῖνόν τε ἐθεράπευσε χρημάτων δόσει, ἦλθε γὰ
τε Ἀθηνῶν παρὰ των φίλων καὶ ἐξ Ἄργους
μετὰ τῶν κάτω Περσῶν τινος πορευθεὶς ἄνω, ἐ
ὡς βασιλέα Ἀρτοξέρξην τὸν Ξέρξου νεωστὶ βα
λου δ' ἡ γραφὴ ὅτι Θεμιστοκλῆς ἥκω παρὰ σέ, ὃς
Ἑλλήνων εἴργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρό
ἐπιόντα ἐμοὶ ἀνάγκη ἠμυνόμην, πολὺ δ' ἔτι πλείο
τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ
ἐγίγνετο. καί μοι εὐεργεσία ὀφείλεται, γράψας
προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γε
τροσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν, καὶ
ἰγαθὰ δρᾶσαι πάρειμι διωκόμενος ὑπὸ τῶν Ἑλ

λώσειν, μάλιστα δὲ ἀπὸ τοῦ πεῖραν διδοὺς ξυνετὸς φαίνε-
ῖν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλω-
ιαφερόντως τι ἐς αὐτὸ μᾶλλον ἑτέρου ἄξιος θαυμάσαι.
ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμα-
τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων,
μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής.
μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος
ι ἱκανῶς οὐκ ἀπήλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῷ
τι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν
μελέτης δὲ βραχύτητι, κράτιστος δὴ οὗτος αὐτοσχεδιάζειν
α ἐγένετο. 4. νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δὲ
ι ἑκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα
τελέσαι βασιλεῖ ἃ ὑπέσχετο. 5. μνημεῖον μὲν οἷν αὐτοῦ ἐν
ᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς
δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε
ντα τάλαντα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον· ἐδόκει γὰρ
νότατον τῶν τότε εἶναι· Μυοῦντα δὲ ὄψον. 6. τὰ δὲ ὀστᾶ
ομισθῆναι αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἐκείνου
θῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν
ι προδοσίᾳ φεύγοντος. 7. τὰ μὲν κατὰ Παυσανίαν τὸν
αμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους
ους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.
XIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας
α ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς
ς· ὕστερον δὲ ποιοῦντες παρ' Ἀθηναίους Ποτιδαίας τε
σθαι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφιέναι, καὶ μάλι-
πάντων καὶ ἐνδηλότατα προὔλεγον, τὸ περὶ Μεγαρέων ψήφι-
θέλοιεν μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρῆ-
ῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ.
Ἀθηναῖοι οὔτε τἄλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν
ντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς
ς καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. 3. τέλος
ομένων τῶν τελευταίων πρεσβέων ἐκ Λακεδαίμονος, Ῥαμ-
καὶ Μελησίππου καὶ Ἀγησανδρου, καὶ λεγόντων ἄλλο μὲν
ν πρότερον εἰώθεσαν, αὐτὰ δὲ τάδε, ὅτι Λακεδαιμόνιοι
ω τὴν εἰρήνην εἶναι, εἴη δ' ἂν εἰ τοὺς Ἕλληνας αὐτονόμους

CXL. *Τῆς μὲν γνώμης, ὦ Ἀθηναῖοι, ἀι*
εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀι
ὀργῇ ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἐ
δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομέ
ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὄντ
μένους ὑμῶν δικαιῶ τοῖς κοινῇ δόξασιν, ἢν ἄρ
βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως
χεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ
σαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπι
ἂν παρὰ λόγον ξυμβῇ εἰώθαμεν αἰτιᾶσθαι.
πρότερόν τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν
εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλ
σθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δ
ἡμῶν διδόντων δέχονται, βούλονται δὲ πολέμῳ
ἐγκλήματα διαλύεσθαι, καὶ ἐπιτάσσοντες ἤδη, κ
πάρεισι. 3. *Ποτιδαίας τε γὰρ ἀπαναστασθα*
γιναν αὐτόνομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφ
δὲ τελευταῖοι οἵδε ἥκοντες καὶ τοὺς Ἕλληνας π
νόμους ἀφιέναι. 4. *ὑμῶν δὲ μηδεὶς νομίσῃ περὶ*
εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπεο

ται δούλωσιν ἥ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ
ν πρὸ δίκης τοῖς πέλας ἐπιτασσομένη. 2. τὰ δὲ τοῦ
ι τῶν ἑκατέροις ὑπαρχόντων ὡς οὐκ ἀσθενέστερα ἐξε
καθ' ἕκαστον ἀκούοντες. 3. αὐτουργοί τε γάρ εἰσι Πε-
, καὶ οὔτε ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς,
ίων πολέμων καὶ διαποντίων ἄπειροι, διὰ τὸ βραχέως
λήλους ὑπὸ πενίας ἐπιφέρειν. 4. καὶ οἱ τοιοῦτοι οὔτε
ντες οὔτε πεζὰς στρατιὰς πολλάκις ἐκπέμπειν δύνανται,
ίων τε ἅμα ἀπόντες, καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες,
ι καὶ θαλάσσης εἰργόμενοι· 5. αἱ δὲ περιουσίαι τοὺς
ἄλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνέχουσι. σώμασί τε ἑτοιμότε-
ροι τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν
ῶν κινδύνων κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ
ειν, ἄλλως τε κἂν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος
ίνηται. 6. μάχῃ μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἕλληνας
λοποννήσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ
ν ἀντιπαρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἑνὶ
ραχρῆμά τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες
ψυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν φιλεῖ μηδὲν
νεσθαι. 7. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαί
ντω, οἱ δὲ ὡς ἥκιστα τὰ οἰκεῖα φθεῖραι. χρόνιοί τε ξυνι-
αχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ
σουσι. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἴεται
λειν δέ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προϊδεῖν, ὥστε τῷ
ἁπάντων ἰδίᾳ δοξάσμασι λανθάνειν τὸ κοινὸν ἀθρόον
ν. CXLII. μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κω-
ναν σχολῇ αὐτὰ πορίζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου
ν μετέστι. 2. καὶ μήν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτι-
ἄξιον φοβηθῆναι. 3. τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ
παλον παρασκευάσασθαι, ἔπου δὴ ἐν πολεμίᾳ τε καὶ οὐχ
νοις ἡμῶν ἀντεπιτειχισμένων. 4. φρούριον δ' εἰ ποιή-
ς μὲν γῆς βλάπτοιεν ἄν τι μέρος καταδρομαῖς καὶ αὐτο-
ὶ μέντοι ἱκανόν γε ἔστιν ἐπιτειχίζειν τε κωλύειν ἡμᾶς
ς ἐς τὴν ἐκείνων, καί, ἤτερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνε-
πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ
ἢ ἐκεῖνοι ἐκ τοῦ κατ' ἤπειρον ἐς τὰ ναυτικά. 6. τὸ δὲ

τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ῥᾳδίως αὐτοῖς περα
ται. 7. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Π
ἐξείργασθέ πω· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι κ
έτι οὐδὲ μελετήσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς κα
ἐφορμεῖσθαι, ἄξιον ἂν τι δρῶεν; 8. πρὸς μὲν γὰρ ὀλίγα
μούσας κἂν διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασ
πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντ
τώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. 9. τὸ δὲ
τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι καὶ οὐκ ἐνδέχεται, ὅταν
παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργ
γίγνεσθαι. CXLIII. εἴ τε καί, κινήσαντες τῶν Ὀλυμ
Δελφοῖς χρημάτων, μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαμ
ξένους τῶν ταυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντα
τε καὶ τῶν μετοίκων δεινὸν ἂν ἦν· νῦν δὲ τόδε τε ὑπά
ὅπερ κράτιστον κεβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλη
σίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. 2. καὶ
κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τήν τε αὐτοῦ φεύγειν,
τῆς ἥσσονος, ἅμα ἐλπίδος ὀλίγον ἡμερῶν ἕνεκα μεγάλου

Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακούσεσθε. τολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἢν χὴν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες, καὶ κινδύνους ς μὴ προστίθεσθαι. μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας τίας ἢ τὰς τῶν ἐναντίων διανοίας. 2. ἀλλ' ἐκεῖνα μεν ῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· νῦν δὲ τούτοις ·νοι ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε τῶν ἡμετέρων ξυμμάχων· οὔτε γὰρ ἐκεῖνο κωλύει νδαῖς οὔτε τόδε· τὰς δὲ πόλεις ὅτι αὐτονόμους ἀφήσο- αὐτονόμους ἔχοντες ἐσπεισάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς ·ῳῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδείως ·θαι, ἀλλὰ αὐτοῖς ἑκάστοις ὡς βούλονται· δίκας δὲ ὅτι δοῦναι κατὰ τὰς ξυνθήκας, πολέμου δὲ οὐκ ἄρξομεν, ς δὲ ἀμυνούμεθα. ταῦτα γὰρ δίκαια καὶ πρέποντα ἅμα ·ίλει ἀποκρίνασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολε- ·ὲ ἑκούσιοι μᾶλλον δεχώμεθα, ἧσσον ἐγκειμένους τοὺς ἕξομεν· ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ·ίστται τιμαὶ περιγίγνονται. 4. οἱ γοῦν πατέρες ἡμῶν ·ς Μήδους καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι, ἀλλὰ καὶ τὰ ·α ἐκλιπόντες, γνώμῃ τε πλείονι ἢ τύχῃ, καὶ τόλμῃ μείζονι ·, τόν τε βάρβαρον ἀπεώσαντο καὶ ἐς τάδε προήγαγον αὐτά. χρὴ λείπεσθαι, ἀλλὰ τούς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνε- ·ὰ τοῖς ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παρα-

LV. *Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δ' Ἀθηναῖοι, νομί- ·ίματα σφίσι παραινεῖν αὐτόν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ ·εδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ·τε καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκῃ δὲ κατὰ ·ήκας ἑτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ·οίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἶκον καὶ οὐκέτι ὕστερον ·ντο.*

VI. *Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ ·ον, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ· ·ο δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐ ;οίτων, ἀκη-*

ρύκτως μέν, ἀνυπόπτως δὲ οὔ. σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμ
ἦν καὶ πράφασις τοῦ πολεμεῖν.

Β.

I. Ἄρχεται δὲ ὁ πόλεμος ἐνθένδε ἤδη Ἀθηναίων καὶ Πε
ποννησίων καὶ τῶν ἑκατέροις ξυμμάχων, ἐν ᾧ οὔτε ἐπεμίγνυντο
ἀκηρυκτὶ παρ' ἀλλήλους καταστάντες τε ξυνεχῶς ἐπολέμουν· γί
πται δὲ ἑξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ χειμῶνα.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακοντούτ
σπονδαὶ αἱ ἐγένοντο μετ' Εὐβοίας ἅλωσιν· τῷ δὲ πέμπτῳ καὶ δεκ
ἔτει, ἐπὶ Χρυσίδος ἐν Ἄργει τότε πεντήκοντα δυοῖν δέοντα
ἱερομνήμης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ καὶ Πυθοδώρου ἔτι
μῆνας ἄρχοντος Ἀθηναίοις, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μηνὶ ἕκ
καὶ ἅμα ἦρι ἀρχομένῳ Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακόσ
ἐνοῦντο δὲ αὐτῶν βουλευσαντες Πυθάγγελός τε ὁ Φιλλίδου

πιναίως κατειλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες ὑφ' πλείονς ἐσεληλυθέναι, οὐ γὰρ ἑώρων ἐν τῇ νυκτί, πρὸς ξύμπαν ἐχώρησαν καὶ τοὺς λόγους δεξάμενοι ἡσύχαζον, ἄλλως τε καὶ ἤδη ἐς οὐδένα οὐδὲν ἐτεωτέριζον. 2. πράσσοντες δέ πως ταῦτα ἐνόησαν οὐ πολλοὺς τοὺς Θηβαίους ὄντας, καὶ ἐνόμισαν ἐπιθέτοι ῥᾳδίως κρατῆσαι· τῷ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλόμενοι ἦν τῶν Ἀθηναίων ἀφίστασθαι. 3. ἐδόκει οὖν ἐπιχειρητέα εἶναι, καὶ ξυνελέγοντο διορύσσοντες τοὺς κοινοὺς τοίχους, παρ' ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανεροὶ ὦσιν ἰόντες, ἁμάξας τε ἔνεν τῶν ὑποζυγίων ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾖ, καὶ τἆλλα ἐξήρτυον ᾗ ἕκαστον ἐφαίνετο πρὸς τὰ παρόντα ξύμφορον εἶναι. 4. ἐπεὶ δὲ ὡς ἐκ τῶν δυνατῶν ἑτοῖμα ἦν, φυλάξαντες ἐν νύκτα καὶ αὐτὸ τὸ περίορθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτούς, ὅπως μὴ κατὰ φῶς θαρσαλεωτέροις οὖσι προσφέρωνται, καὶ σφίσιν ἐκ τοῦ ἴσου γίγνωνται, ἀλλ', ἐν νυκτὶ φοβερώτεροι ὄντες, ἴσσους ὦσι τῆς σφετέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν. προσέβαλόν τε εὐθὺς καὶ ἐς χεῖρας ἦεσαν κατὰ τάχος. IV. οἱ δ' ὡς ἔγνωσαν ἠπατημένοι, ξυνεστρέφοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολάς, ᾗ προσπίπτοιεν, ἀπεωθοῦντο. 2. καὶ δὶς μὲν ἢ τρὶς ἀπεκρούσαντο, ἔπειτα, πολλῷ θορύβῳ αὐτῶν τε προσβαλλόντων, καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν, κραυγῇ τε καὶ ὀλολυγῇ χρωμένων, λίθοις τε καὶ κεράμῳ βαλλόντων, καὶ ὑετοῦ ἅμα διὰ νυκτὸς πολλοῦ ἐπιγενομένου, ἐφοβήθησαν καὶ τραπόμενοι ἔφευγον διὰ τῆς πόλεως, ἄπειροι μὲν ὄντες οἱ πλείονς ἐν σκότῳ καὶ πηλῷ τῶν διόδων ᾗ χρὴ σωθῆναι, καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα ἦν, ἐμπείρους δὲ ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν, ὥστε διεφθείροντο πολλοί. 3. τῶν δὲ Πλαταιῶν τις τὰς πύλας ᾗ ἐσῆλθον καὶ εἴπερ ἦσαν ἀνεῳγμέναι μόναι, ἔκλεισε στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν μοχλόν, ὥστε μηδὲ ταύτῃ ἔτι ἔξοδον εἶναι. 4. διωκόμενοί τε κατὰ τὴν πόλιν, οἱ μέν τινες αὐτῶν ἐπὶ τὸ τεῖχος ἀναβάντες ἐῤῥίψαν ἐς τὸ ἔξω σφᾶς αὐτούς, καὶ διεφθάρησαν οἱ πλείονς, οἱ δέ, κατὰ πύλας ἐρήμους, γυναικὸς δούσης πέλεκυν, ἀναθέντες καὶ διακόψαντες τὸν μοχλόν, ἐξῆλθον οὐ πολλοί, αἴσθησις γὰρ τοιαῦτα ἐπεγένετο, ἄλλοι δὲ ἄλλῃ τῆς πόλεως σποράδες ἀπώλλυντο. 5. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτουσιν ἐς οἴκημα μέγα, ὃ ἦν τοῦ τείχους καὶ αἱ πλησίον

θύραι ἀνεῳγμέναι ἔτυχον αὐτοῦ, οἰόμενοι πύλας τὰς οἰκήματος εἶναι, καὶ ἄντικρυς δίοδον ἐς τὸ ἔξω. 6. αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους ἐβουλεύοντο εἴτε κα ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἴκημα, εἴτε τι ἄλλο 7. τέλος δὲ οὗτοί τε καὶ ὅσοι ἄλλοι τῶν Θηβαίων περ τὴν πόλιν πλανώμενοι ξυνέβησαν τοῖς Πλαταιεῦσι παρα αὐτοὺς καὶ τὰ ὅπλα χρήσασθαι ὅ,τι ἂν βούλωνται. οἱ μ Πλαταιῆς οὕτως ἐπεπράγεσαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς πα παντεμπορίᾳ, εἴτι ἄρα μὴ προχωρήσειν τοῖς ἐσεληλυθόσι, τ ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ τῶν γε γενημένων 2. ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκο ὕδωρ τὸ γενόμενον τῆς νυκτὸς ἐποίησε βραδύτερον αὐτ ὁ γὰρ Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ ῥᾳδίως δ 3. πορευόμενοί τε ἐν ὑετῷ, καὶ τὸν ποταμὸν μόλις διαβ ρον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμέν ζώντων ἐχομένων. 4. ὡς δ' ἔσθοντο οἱ Θηβαῖοι τὸ ; ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν· ἦρ

ιπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Θηβαί-
ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ᾗ ἐδόκει αὐτοῖς.
δ' Ἀθηναίοις ἠγγέλθη εὐθὺς τὰ περὶ τῶν Πλαταιῶν γεγε-
καὶ Βοιωτῶν τε παραχρῆμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀτ-
ἐς τὴν Πλάταιαν ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν
ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἄν τι
βουλεύσωσι περὶ αὐτῶν· 3. οὐ γὰρ ἠγγέλθη αὐτοῖς ὅτι
τες εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένῃ τῶν Θηβαίων ὁ πρῶ-
ος ἐξῄει, ὁ δὲ δεύτερος ἄρτι νενικημένων τε καὶ ξυνειλημ-
καὶ τῶν ὕστερον οὐδὲν ᾔδεσαν. οὕτω δὴ οὐκ εἰδότες οἱ
ῖοι ἐπέστελλον· ὁ δὲ κῆρυξ ἀφικόμενος εὗρε τοὺς ἄνδρας
ρμένους. 4. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι στρατεύσαντες
ταμαν, σῖτόν τε ἐσήγαγον καὶ φρουροὺς ἐγκατέλιπον, τῶν τε
των τοὺς ἀχρειοτάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισαν.
I. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου, καὶ λελυμένων
ς τῶν σπονδῶν, οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμή-
παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι
πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλέα καὶ ἄλλοσε
βαρβάρους, εἴ ποθέν τινα ὠφέλειαν ἤλπιζον ἑκάτεροι προσ-
θαι· πόλεις τε ξυμμαχίδας ποιούμενοι ὅσαι ἦσαν ἐκτὸς τῆς
δυνάμεως. 2. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ
νάσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τἀκείνων ἑλομένοις ναῦς
θησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὡς ἐς τὸν πάντα
ν πεντακοσίων νεῶν ἐσομένων, καὶ ἀργύριον ῥητὸν ἑτοιμά-
ά τ' ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους μιᾷ νηὶ
ταῦτα παρασκευασθῇ. 3. Ἀθηναῖοι δὲ τήν τε ὑπάρχουσαν
γίαν ἐξήταζον, καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία
ένοντο, Κέρκυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνᾶνας καὶ
θοι, ὁρῶντες, εἰ σφίσι φίλια ταῦτ' εἴη βεβαίως, περιξ τὴν
όννησον καταπολεμήσοντες. VIII. ὀλίγον τε ἐπενόουν οὐδὲν
ερον, ἀλλ' ἐῤῥοντο ἐς τὸν πόλεμον, οὐκ ἀπεικότως· ἀρχόμενοι
ντες ὀξύτερον ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλὴ
σα ἐν τῇ Πελοποννήσῳ, πολλὴ δ' ἐν ταῖς Ἀθήναις, οὐκ
ς ὑπὸ ἀπειρίας ἥπτετο τοῦ πολέμου, ἥ τε ἄλλη Ἑλλὰς πᾶσα
ς ἦν ξυνιουσῶν τῶν πρώτων πόλεων. 2. καὶ πολλὰ μὲν
λέγετο, πολλὰ δὲ χρησμολόγοι ᾖδον ἔν τε τοῖς μέλλουσι πολε-

μήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. 3. ἔτι δὲ Δῆλος ἐ
γον πρὸ τούτων, πρότερον οὔπω σεισθεῖσα ἀφ' οὗ Ἕλληνες
ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημ
τι ἄλλο τοιουτότροπον ξυνέβη γενέσθαι, πάντα ἀνιζητεῖ
εὔνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺ
μονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἅπ
ἔρρωτό τε πᾶς καὶ ἰδιώτης καὶ πόλις, εἴ τι δύναιτο, κα
ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι
στῳ τὰ πράγματα ᾧ μή τις αὐτὸς παρέσται. 5. οὕτως
οἱ πλείστοις τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆν
τοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ μὲν οὖν τ
γνώμῃ ὥρμητο. IX. πόλεις δ' ἑκάτεροι τάσδ' ἔχοντες
ἐς τὸν πόλεμον καθίσταντο. 2. Λακεδαιμονίων μὲν οἵδ
Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλὴν Ἀ
Ἀχαιῶν· τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Βοιωτοὶ
μόνοι ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ
ἔξω δὲ Πελοποννήσου Μεγαρῆς, Φωκῆς, Λοκροί, Βοιωτ
κιῶται, Λευκάδιοι, Ἀνακτόριοι. 3. τούτων ναυτικὸν

ιπίων, ὅσπερ ἡγεῖτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρα-
κὴς τῶν πόλεων πασῶν, καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογω-
τους, παρεῖναι, τοιάδε ἔλεξεν.

XI. Ἄνδρες Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ πατέρες
ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ τῇ Πελοποννήσῳ καὶ ἔξω ἐποι-
ήσατο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν·
ἡμεῖς δὲ τῇδε οὔπω μείζονα παρασκευὴν ἔχοντες ἐξήλθομεν, ἀλλὰ
τὴν ἐπὶ πόλιν δυνατωτάτην ἣν ἐρχόμεθα, καὶ αὐτοὶ πλεῖστοι καὶ
ἄριστοι στρατεύοντες. 2. δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων
χείρους φαίνεσθαι μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους. ἡ γὰρ
Ἑλλὰς πᾶσα τῇδε τῇ ὁρμῇ ἐπῆρται καὶ προσέχει τὴν γνώμην, εὔνοιαν
ἔχουσα διὰ τὸ Ἀθηναίων ἔχθος πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν.
οὐκοῦν χρὴ, εἴ τῳ καὶ δοκοῦμεν πλήθει ἐπιέναι, καὶ ἀσφάλειαν
ἀλλὴ εἶναι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου
ἕνεκα ἀμελέστερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως
ἑκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ' αὑτὸν ἀεὶ προσδέχεσθαι
τι κίνδυνόν τινα ἥξειν. 4. ἄδηλα γὰρ τὰ τῶν πολέμων καὶ ἐξ ὀλίγου
καὶ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται· πολλάκις τε τὸ
μέγιστον πλῆθος δεδιὸς ἄμεινον ἡμύνατο τοὺς πλέονας διὰ τὸ κατα-
φρονοῦντας ἀπαρασκεύους γενέσθαι. 5. χρὴ δὲ ἀεὶ ἐν τῇ πολεμίᾳ
τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρα-
σκευάζεσθαι. οὕτω γὰρ πρός τε τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότα-
τοι ἂν εἶεν, πρός τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι. 6. ἡμεῖς δὲ
οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν
ἄριστα παρεσκευασμένοι, ὥστε χρὴ καὶ πάνυ ἐλπίζειν διὰ μάχης
ἰέναι αὐτούς, εἰ μὴ καὶ νῦν ὥρμηνται ἐν ᾧ οὔπω πάρεσμεν, ἀλλ'
ἤδη τῇ γῇ ὁρῶσιν ἡμᾶς δῃοῦντάς τε καὶ τἀκείνων φθείροντας.
πᾶσι γὰρ ἐν τοῖς ὄμμασι καὶ ἐν τῷ παραυτίκα ὁρᾶν πάσχοντάς
τι ἡδὺς ὀργὴ προσπίπτει· καὶ οἱ λογισμῷ ἐλάχιστα χρώμενοι θυμῷ
μάλιστα ἐς ἔργον καθίστανται. 8. Ἀθηναίους δὲ καὶ πλέον τι τῶν
ἄλλων εἰκὸς τοῦτο δρᾶσαι, οἳ ἄρχειν τε τῶν ἄλλων ἀξιοῦσι καὶ ἐπι-
τὴν τῶν πέλας δῃοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὁρᾶν. 9. ὡς οὖν
τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσόμενοι
τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ' ἀμφότερα ἐκ τῶν ἀποβαινόν-
των ἔσεσθαι ὅπῃ ἄν τις ἡγῆται, κόσμον καὶ φυλακὴν περὶ παντὸς
ποιούμενοι, καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι· κάλλιστον

ξστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν
λεύον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸ
ἐπὶ τὰ σφέτερα αὐτῶν, ἤν τι βούλωνται, πρεσβ
πουσί τε τῷ Μελησίππῳ ἀγωγούς, ὅπως μηδενὶ ξυ
ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε διαλ
εἰπὼν ἐπορεύετο ὅτι Ἥδε ἡ ἡμέρα τοῖς Ἕλλησι
ἄρξει. 4. ὡς δὲ ἀφίκετο ἐς τὸ στρατόπεδον καὶ
μος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδώσουσιν, οὕτω
τῷ προὐχώρει ἐς τὴν γῆν αὐτῶν. 5. Βοιωτοὶ
σφέτερον καὶ τοὺς ἱππέας παρείχοντο Πελοποννησί
τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν
XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλλεγομένω
μὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττι
Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος α
τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος
ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χ
ἀγροὺς αὐτοῦ παραλίπῃ καὶ μὴ δῃώσῃ, ἢ καὶ Λακεδ
σάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσ
ἐλαύνειν προεῖπον ἕνεκα ἐκείνου, προηγόρευε τοῖς Ἀ
ἐκκλησίᾳ ὅτι Ἀρχίδαμος μέν οἱ ξένος εἴη, οὐ μέν
τῆς πόλεως γένοιτο, τοὺς δ' ἀγροὺς τοὺς ἑαυτοῦ κα
μὴ δῃώσωσιν οἱ πολέμιοι ὥσπερ καὶ τὰ τῶν ἄλλω
ἐπιμόσιν εἶναι

ἑτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμῃ καὶ χρημάτων περιουσίᾳ κρατεῖσθαι. 3. Θαρσεῖν τε ἐκέλευε, προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν ἀρχῶν τῇ πόλει, ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ πόλει ἔτι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων· τὰ δὲ πλεῖστα τριακοσίων ἀποδεόντα μύρια ἐγένετο, ἀφ' ὧν ἔς τε τὰ πρόπυλα τῆς ἀκροπόλεως καὶ τἆλλα οἰκοδομήματα καὶ ἐς Ποτίδαιαν ἀπηλώθη· 4. χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἔν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις, καὶ ὅσα ἱερὰ σκεύη περί τε τὰς πομπὰς καὶ τοὺς ἀγῶνας, καὶ σκῦλα Μηδικὰ καὶ εἴ τι τοιουτότροπον, οὐκ ἐλάσσονος ἦν ἢ πεντακοσίων ταλάντων. 5. ἔτι δὲ καὶ τὰ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι φησί, καὶ ἃ ἐν πάνυ ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς ἀμφιέσεσι χρυσοῖς· ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα πήχεις σταθμὸν χρυσίον ἀπέφθον καὶ περιαιρετὸν εἶναι ἅπαν. ἀμφιέσεσί τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικατασταθῆναι. 6. χρήματα μὲν οὖν οὕτως ἐθάρσυνεν αὐτούς, ὁπλίτας δὲ λέγων καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν ἐν τῷ ἄστει ἑξακισχιλίους καὶ μυρίους. 7. τοσοῦτοι γὰρ ἐφύλασσον ὅσον ἡνίκα οἱ πολέμιοι ἐπέβαλλον, ἀπό τε τῶν πρεσβυτάτων καὶ νεωτάτων, καὶ μετοίκων ὅσοι ὁπλῖται ἦσαν. τοῦ τε γὰρ μακροῦ τείχους σταδίους ἦσαν πέντε καὶ τριάκοντα πρὸς τῷ ἄστει, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τριῶν σταδίων καὶ τεσσαράκοντα· ἔστι δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ μεταξὺ μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ τείχη πρὸς τῷ πόρῳ τεσσαράκοντα σταδίων, ὧν τὸ ἔξωθεν ἐτηρεῖτο· καὶ τοῦ ἵππου ξὺν Μουνυχίᾳ ἑξήκοντα μὲν σταδίων ὁ ἅπας περίβολος, ἃ φυλακῆ ἦν ἥμισυ τούτου. 8. ἱππεῖς δ' ἀπέφαινε διακοσίους καὶ χιλίους ξὺν ἱπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους ἱππαγρέτας. καὶ τριήρεις τὰς πλοίμους τριακοσίας. 9. ταῦτα παρεῖχεν Ἀθηναίοις, καὶ οὐκ ἐλάσσω ἕκαστα τούτων, ὅτε πόλεμος τὸ πρῶτον ἔμελλε Πελοποννησίων ἔσεσθαι, καὶ ἐς ὃν καθίστατο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ εἰώθει Περικλῆς, ἐλπίδας τοῦ περιέσεσθαι τῷ πολέμῳ. XIV. οἱ δὲ Ἀθηναῖοι ἀκούοντες ἀνεπείθοντό τε, καὶ ἐσκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευὴν ἣ κατ' οἶκον ἐγώρουν, καὶ

αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ
ὑποζύγια ἐς τὴν Εὔβοιαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐν
μέναις. 2. χαλεπῶς δὲ αὐτοῖς διὰ τὸ ἀεὶ εἰωθέναι τοῖς πολλοῖς
τοῖς ἀγροῖς διαιτᾶσθαι ἡ ἀνάστασις ἐγίγνετο. XV. ξυνεβεβήκει
ἀπὸ τοῦ πάνυ ἀρχαίου ἑτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ
Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ ἐς Θησέα ἀεὶ κ
πολις ᾠκεῖτο, πρυτανεῖά τε ἔχουσα καὶ ἄρχοντας, καὶ ὁπότε μ
δείσειαν, οὐ ξυνῄεσαν βουλευόμενοι ὡς τὸν βασιλέα, ἀλλ' ἕ
ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο· καί τινες καὶ ἐπολέμ
ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρε
2. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ τοῦ ξυνετοῦ
δυνατὸς τά τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας
ἄλλων πόλεων τά τε βουλευτήρια καὶ τὰς ἀρχάς, ἐς τὴν τοῦ π
οὖσαν, ἓν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον ξυῴκισε πάν
καὶ τεμομένους τὰ αὐτῶν ἑκάστους ἅπερ καὶ πρὶν τοῦ ἠνάγκαζε
πόλει ταύτῃ χρῆσθαι, ἢ ἀπὸ τῶν ἤδη ξυνοικούντων ἐς αὐτήν, μ
λῆ γενομένῃ παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ ξυνῴκη
ἐκεῖνοι Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῆ ποιο

ναστάσεις ἐποιοῦντο, ἄλλως τε καὶ ἄρτι ἀνειλῃφότες τὰς κα-
τὰς μετὰ τὰ Μηδικά· 2. ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφερον
ς τε καταλιπόντες καὶ ἱερά, ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς
τὸ ἀρχαῖον πολιτείας πάτρια, δίαιτάν τε μέλλοντες μεταβάλ-
καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος.
I. ἐπειδή τε ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μέν τισιν ὑπῆρχον
ις καὶ παρὰ φίλων τινὰς ἢ οἰκείων καταφυγή, οἱ δὲ πολλοὶ τά
μα τῆς πόλεως ᾤκησαν, καὶ τὰ ἱερὰ καὶ τὰ ἡρῷα πάντα,
τῆς ἀκροπόλεως καὶ τοῦ Ἐλευσινίου καὶ εἴ τι ἄλλο βεβαίως
ὸν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ
ράτον τε ἦν μὴ οἰκεῖν καί τι καὶ Πυθικοῦ μαντείου ἀκροτε-
ν τοιόνδε διεκώλυε, λέγον ὡς

τὸ Πελασγικὸν ἀργὸν ἄμεινον,

πὸ τῆς παραχρῆμα ἀνάγκης ἐξῳκήθη. 2. καί μοι δοκεῖ τὸ
ν τοὐναντίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ διὰ τὴν
μον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν
ν ἡ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνομάζον τὸ μαντεῖον προ-
ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθησόμενον. 3. κατεσκευά-
δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἕκαστός που
ο· οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις. ἀλλ' ὕστερον
τε μακρὰ τείχη ᾤκησαν κατανειμάμενοι καὶ τοῦ Πειραιῶς τὰ
4. ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἥπτοντο, ξυμμάχους
ροιτες καὶ τῇ Πελοποννήσῳ ἑκατὸν νεῶν ἐπίπλουν ἐξαρτύον-
ὶ οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν.

VIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προϊὼν ἀφίκετο
ττικῆς ἐς Οἰνόην πρῶτον, ἧπερ ἔμελλον ἐσβαλεῖν. καὶ ὡς
ίοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχα-
ε καὶ ἄλλῳ τρόπῳ· 2. ἡ γὰρ Οἰνόη οὖσα ἐν μεθορίοις τῆς
ῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθη
ἐχρῶντο ὁπότε πόλεμος καταλάβοι· τάς τε οὖν προσβολὰς
ίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. 3. αἰτίαν
ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ
ῃ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτή-
οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδή τε ξυνελέγετο ὁ
ός, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην
ν ἡ σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ἡ ἐν τῇ Οἰνόῃ

ἐπίχειρις. 4. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ τάχους ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. 5. ἐν μὲν οὖν τῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ δεχόμενος, ὡς λέγεται, τοῖς Ἀθηναίοις τῆς γῆς ἔτι ἀκεραίου ἐιδώσειν τι καὶ κατοικήσειν περιιδεῖν αὐτὴν τμηθεῖσαν, ἀ-

XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνόῃ καὶ πᾶσαν ἰδίαν ποιησαντες, οὐκ ἐδύναντο ἕλεῖν, οἵ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυκευσαν οὕτω δὴ ὁρμήσαντες ἀπ' αὐτῆς μετὰ τὰ ἐν Πλαταιᾷ τῶν ἐκείνων Θηβαίων γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ θέρους τοῦ σίτου ἀκμάζοντος, ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεύς. 2. καὶ καθιζόμενοι ἔτεμνον πρῶτον μὲν Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον, καὶ τρόπαιά τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥείτους καλουμένους ἔπταισαν. ἔπειτα προὐχώρουν ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος, Κρωπειᾶς, ἕως ἀφίκοντο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων, καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδον ἐποιήσαντο χρόνον τε πολὺν ἐμμείναντες ἔτεμνον. XX. γνώμη τοιᾷδε λέγεται τὸν Ἀρχίδαμον περί τε τὰς Ἀχαρνὰς ὡς ἐς μάχαξάμενον μεῖναι, καὶ ἐς τὸ πεδίον ἐκείνῃ τῇ ἐσβολῇ οὐ κατα-

2. τοὺς γὰρ Ἀθηναίους ἤλπιζεν ἀκμάζοντάς τε ἡλικίᾳ πολλῇ καὶ παρεσκευασμένους ἐς πόλεμον ὡς οὔπω πρότερον, ἴσως ἂν ἐπι-

[illegible]

μὴ προΐεται, μεμνημένοι καὶ Πλειστοάνακτα τὸν Παυσανίου
ημοτίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα
ὢξε στρατῷ Πελοποννησίων, πρὸ τοῖδε τοῦ πολέμου τέσ-
αι δέκα ἔτεσιν, ἀνεχώρησε πάλιν, ἐς τὸ πλεῖον οὐκέτι προελ-
ὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης, δόξαντι χρή-
σθαι τὴν ἀναχώρησιν· 2. ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον
τὸν ἑξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνα-
τοιοῦντο, ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἐμφα-
τῳ ἑωράκεσαν οἵ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ
δεινὰ ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ
πεξίεναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν
δι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες.
ιλῆροι τε ἦδον χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς
ῥήτο. οἱ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ
μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμετο, ἐνῆγον
ν μάλιστα. παντί τε τρόπῳ ἀνῃρέθιστο ἡ πόλις καὶ τὸν
ὶ ὀργῇ εἶχον, καὶ ὧν παρῆνεσε πρότερον ἐμέμνητο οὐ-
ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, αἰτιόν τε σφίσιν
πάντων ὧν ἔπασχον. XXII. Περικλῆς δὲ ὁρῶν μὲν αὐ-
ς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονοῦντας,
δὲ ὀρθῶ. γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε
ι αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ
νοίᾳ ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε καὶ δι' ἡσυ-
σταν ὅσον ἐδύνατο εἶχεν. 2. ἱππέας μέντοι ἐξέπεμπεν ἀεί,
ροδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς
ς τῆς πόλεως κακουργεῖν· καὶ ἱππομαχία τις ἐγεγένετο
ὶ φυγή τις τῶν τε Ἀθηναίων τέλει ἑνὶ τῶν ἱππέων καὶ
ς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσον
Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ, προσβοηθησάντων τοῖς
τῶν ὁπλιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν
ν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι αὐτοὺς
ν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ
3. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν
ν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ' αὐτοὺς
, Φαρσάλιοι, Ἡραίσιοι, Κραννώνιοι, Πειράσιοι, Γυρτώ-
ῶοι. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ

ἐπίσχεσις. 4. οἱ γὰρ Ἀθηναῖοι ἐστενοχωροῦντο ἐν τῷ χρόνῳ τε καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ τάχους ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν. 5. ἐν τοῖς μὲν ὀρεσι ὁ στρατὸς τῶν Λακεδαιμονίων ἐν τῇ καθόδῳ εἶχεν. ὁ δὲ ἀ δεχόμενος, ὡς λέγεται, τοῖς Ἀθηναίοις τῆς γῆς ἔτι ἀκεραίου οἱ ἐνδώσειν τι καὶ κατοικίσειν περιιδεῖν αὐτὴν τμηθεῖσαν, ἀπ

XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνόῃ καὶ πᾶσαν ἰδέαν π σαντες, οὐκ ἐδύναντο ἑλεῖν, οἵ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυκεύ οὕτω δὴ ὁρμήσαντες ἀπ' αὐτῆς μετὰ τὰ ἐν Πλαταιᾷ τῶν ἐσελ των Θηβαίων γενόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ θέρους τοῦ σίτου ἀκμάζοντος, ἐσέβαλον ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ Ἀ δαμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεύς. 2. καὶ καθεζόμ ἔτεμον πρῶτον μὲν Ἐλευσῖνα καὶ τὸ Θριάσιον πεδίον, καὶ τρ τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ῥείτους καλουμένους ἐ σαντο. ἔπειτα προϊχώρουν ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος Κρωπειᾶς, ἕως ἀφίκοντο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀτ τῶν δήμων καλουμένων. καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδ

μὴ προϊέναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Παυσανίου
μονίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα
ίσας στρατῷ Πελοποννησίων, πρὸ τοῦδε τοῦ πολέμου τέσ-
καὶ δέκα ἔτεσιν, ἀνεχώρησε πάλιν, ἐς τὸ πλεῖον οὐκέτι προελ-
λὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης, δόξαντι χρή-
σθαι τὴν ἀναχώρησιν· 2. ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον
κατὸν ἑξήκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνα-
ποιοῦντο, ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἐμφα-
νεῖ ἑωράκεσαν οἵ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ
ί, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ
ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν
ίδι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐῶντες.
μολόγοι τε ἔδον χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς
ὤρμητο. οἵ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ
ην μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον
δον μάλιστα. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν
ίμα ἐν ὀργῇ εἶχον, καὶ ὧν παρῆνεσε πρότερον ἐμέμνηντο οὐ-
ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, αἴτιόν τε σφίσιν
πάντων ὧν ἔπασχον. XXII. Περικλῆς δὲ ὁρῶν μὲν αὐ-
ὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονοῦντας,
ν δὲ ὀρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε
ίει αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ
ξυνελθόντας ἐξαμαρτεῖν, τήν τε πόλιν ἐφύλασσε καὶ δι' ἡσυ-
λιστα ὅσον ἐδύνατο εἶχεν. 2. ἱππέας μέντοι ἐξέπεμπεν ἀεί,
προδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας ἐς τοὺς ἀγροὺς
γὺς τῆς πόλεως κακουργεῖν· καὶ ἱππομαχία τις ἐνεγένετο
ἐν Φρυγίοις τῶν τε Ἀθηναίων τέλει ἑνὶ τῶν ἱππέων καὶ
λοῖς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσον
ἱ Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ, προσβοηθησάντων τοῖς
κῆς τῶν ὁπλιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν
λῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι αὐτοὺς
ρὸν ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ
ν. 3. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν
μικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ' αὐτοὺς
κῆδοι, Φαρσάλιοι, Παράσιοι, Κραννώνιοι, Πειράσιοι, Γυρτώ-
ιοι. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ

Ἀριστόνους, ἀπὸ τῆς στάσεως ἑκάτερος, ἐκ δὲ Φαρσάλου ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῄεσαν ἐς Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδῄουν τὰ τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους τῶν δὲ αὐτῶν ἐν τῇ γῇ, οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκα περὶ Πελοπόννησον ἅσπερ παρεσκευάζοντο, καὶ χιλίους ὁπ αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκῖ Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀν καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, 3. οἱ ποτήσιοι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσον εἶχον τὰ ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ὅπερ ἐσέβαλον· παριόντες πὸν τὴν γῆν τὴν Πειραϊκὴν καλουμένην, ἣν τέμνονται Ὠρωπ ταίων ὑπήκοοι, ἐδῄωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον σαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ ἔμ πιστὸς τοῦ πολέμου φυλάξειν· καὶ χίλια τάλαντα ἀπὸ τ

ντυῦ, τήν τε πόλιν περιεποίησε, καὶ ἀπὸ τούτου τοῦ τολμήματος ῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη ἐν Σπάρτῃ. 3. οἱ δὲ θηναῖοι ἱππαγωγοὺς παρέπλεον, καὶ σχόντες τῆς Ἠλείας ἐς Φειάν, ῆον τὴν γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐκ τῆς λης Ἠλιδος τριακοσίους λογάδας, καὶ τῶν αὐτόθεν ἐκ τῆς περιίδος Ἠλείων μάχῃ ἐκράτησαν. 4. ἀνέμου δὲ κατιόντος μεγάλου, αζόμενοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ς, καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ ᾳ λιμένα· οἱ δὲ Μεσσήνιοι ἐν τούτῳ, καὶ ἄλλοι τινὲς οἱ οὐ δυνάοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν Φειὰν αἱροῦσι. 5. καὶ ερον αἵ τε τῆες περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς καὶ ἐξανάαι ἐκλιπόντες Φειάν, καὶ τῶν Ἠλείων ἡ πολλὴ ἤδη στρατιὰ σεβεβοηθήκει. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ιν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα καὶ Εὔβοιαν ἅμα εκήν· ἐστρατήγει δὲ αὐτῶν Κλεόπομπος ὁ Κλεινίου. 2. καὶ βάσεις ποιησάμενος τῆς τε παραθαλασσίου ἔστιν ἃ ἐδῄωσε καὶ ιον εἷλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθήας Λοκρῶν μάχῃ ἐκράτησεν.

XXVII. Ἀνέστησαν δὲ καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἰγίνης Ἀθηναῖοι αὐτούς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέτες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἴγιάσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπικειμένην, αὐτῶν ναυτας ἐποίκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλῷ ἐς ν τοὺς οἰκήτορας. 2. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακεώνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατά τε τὸ ναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμὸν τῶν Εἱλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεᾶτις γῆ μεθορία Ἀργείας καὶ Λακωνικῆς ἐστιν, ἐπὶ θάλασσαν καθήκουσα. καὶ ν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπάρησαν κατὰ τὴν ἄλλην ἀδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νουμηνίᾳ κατὰ σελήνην, ὥσπερ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατόν, ὁ ἥλιος ἐξέλιπε μετὰ μεσημν καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνοειδὴς καὶ ἀστέρων ν ἐκφανέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεω, ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, δυνάμενον παρ' αὐτῷ μέγα, οἱ Ἀθηναῖοι, πρότερον πολέμιον νομίζοντες, πρόξενον ἐποιήσαντο καὶ μετεπέμψαντο, βουλόμενοι Σιτάλκην ἀφίστε τὸν Τήρεω Θρᾳκῶν βασιλέα, ξύμμαχον γενέσθαι. 2. ὁ δὲ Τήρης οὗτος, ὁ τοῦ Σιτάλκου πατήρ, πρῶτος Ὀδρύσας τὴν μεγάλην βασιλείαν ἐπὶ πλεῖον τῆς ἄλλης Θρᾴκης ἐποίησε· πολὺ γὰρ μέρος καὶ αὐτόνομόν ἐστι Θρᾳκῶν. 3. Τηρεῖ δὲ τῷ Πρόκνην τὴν Πανδίονος ἀπ' Ἀθηνῶν σχόντι γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδέν, οὐδὲ τῆς αὐτῆς Θρᾴκης ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ᾤκει τότε ὑπὸ Θρᾳκῶν οἰκουμένης, καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἔπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνος μνήμῃ Δαυλιὰς ἡ ὄρνις ἐπωνόμασται. εἰκὸς δὲ καὶ τὸ κῆδος Πανδίονα ξυνάψασθαι τῆς Θεγατρὸς διὰ τοσούτου, ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους, μᾶλλον ἢ διὰ πολλῶν ἡμερῶν ἐς Ὀδρύσας ὁδοῦ. Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεύς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. 4. οὗ δὴ ὄντα τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποιήσαντο, βουλόμενοι ἀφίστ

ὀλις οὖσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. 3. ὕστερον
ὀλίῳ ἀπεχώρησαν αἱ νῆες ἐς τὰς Ἀθήνας.

XXI. Περὶ δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναῖοι
εἰ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν Μεγαρίδα Περικλέ-
Ξανθίππου στρατηγοῦντος. καὶ οἱ περὶ Πελοπόνησον
οι ἐν ταῖς ἑκατὸν ναυσίν, ἔτυχον γὰρ ἤδη ἐν Αἰγίνῃ ὄντες
ν ἀπακομιζόμενοι, ὡς ᾔσθοντο τοὺς ἐκ τῆς πόλεως παντερα-
Μεγάροις ὄντας, ἔπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν.
τόπεδόν τε μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο,
σης ἔτι τῆς πόλεως καὶ οὔπω νενοσηκυίας. μυρίων γὰρ
οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι, χωρὶς δὲ αὐτοῖς οἱ ἐν
ῳ τρισχίλιοι ἦσαν, μέτοικοι δὲ ξυνεσέβαλον οὐκ ἐλάσσους
ν ὁπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὅμιλος ψιλῶν οὐκ ὀλίγος.
ες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν. 3. ἐγένοντο δὲ καὶ
τερον ἐν τῷ πολέμῳ κατὰ ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων
Μεγαρίδι καὶ ἱππέων καὶ παντρατιᾷ, μέχρι οὗ Νίσαια ἑάλω
ηναίων.

XII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων φρού-
θέρους τούτου τελευτῶντος ἡ ἐπὶ Λοκροῖς τοῖς Ὀπουν-
τος ἐρήμη πρότερον οὖσα, τοῦ μὴ λῃστὰς ἐκπλέοντας ἐξ
ς καὶ τῆς ἄλλης Λοκρίδος κακουργεῖν τὴν Εὔβοιαν.
ι μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν τῶν Πελοποννησίων ἐκ
τικῆς ἀναχώρησιν ἐγένετο.

XIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὔαρχος ὁ Ἀκαρνὰν
ος ἐς τὴν Ἄστακον κατελθεῖν, πείθει Κορινθίους τεσσα-
ταυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὁπλίταις ἑαυτὸν κατά-
ύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο·
τῆς στρατιᾶς Εὐφαμίδας τε ὁ Ἀριστωνύμου καὶ Τιμόξε-
μοκράτους καὶ Εὔμαχος ὁ Χρύσιδος. 2. καὶ πλεύσαντες
ν· καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν
βουλόμενοι προσποιήσασθαι, καὶ πειραθέντες, ὡς οὐκ
ν, ἀπέπλεον ἐπ' οἴκου. 3. σχόντες δ' ἐν τῷ παράπλῳ ἐς
νίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν,
ντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρας τε ἀποβάλλουσι
τῶν ἐπιθεμένων ἀπροσδοκήτοις τῶν Κρανίων, καὶ βιαιότε-
ραγόμενοι ἐκομίσθησαν ἐπ' οἴκου.

... μὴ εὑρεθῶσιν ἐς ἀναίρεσιν. 4
ουλόμενος καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πά
ουσαι ἐπὶ τὸν τάφον ὀλοφυρόμεναι. 5. τιθέασι
ιον σῆμα, ὅ ἐστιν ἐπὶ τοῦ καλλίστου προαστείου
εἰ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν
αθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντε
άφον ἐποίησαν. 6. ἐπειδὰν δὲ κρύψωσι γῇ, ἀνὴρ ἥ
τόλεως, ὃς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξ
έγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα· μετὰ δὲ τοῦ
. ὧδε μὲν θάπτουσι· καὶ διὰ παντὸς τοῦ πολέμου,
ὐτοῖς, ἐχρῶντο τῷ νόμῳ. 8. ἐπὶ δ' οὖν τοῖς πρώτοι
λῆς ὁ Ξανθίππου ἐρέθη λέγειν. καὶ ἐπειδὴ καιρ
προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεπο
ήκουτο ὡς ἐπὶ πλεῖστον τοῦ ὁμίλου, ἔλεγε τοιάδε.

XXXV. Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων
ὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐν
ολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν· ἐμοὶ δ' ἀρ
ναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δι
μάς, οἷα καὶ νῦν περὶ τὸν τάφον τόνδε δημοσίᾳ παρε
ᾶτε, καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσ
ρον εἰπόντι πιστευθῆναι. 2

ἑκάστου τῷ νόμῳ, πειρᾶσθαι ὑμῶν τῆς ἑκάστου βουλήσεώς τε καὶ δόξης τυγεῖν ὡς ἐπὶ πλεῖστον. XXXVI. ἄρξομαι δὲ ἀπὸ τῶν προγόνων πρῶτον· δίκαιον γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ τοιῷδε τὴν τιμὴν ταύτην τῆς μνήμης διδόσθαι. τὴν γὰρ χώραν ἀεὶ οἱ αὐτοὶ οἰκοῦντες, διαδοχῇ τῶν ἐπιγιγνομένων μέχρι τοῦδε ἐλευθέραν δι' ἀρετὴν παρέδοσαν. 2. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου, καὶ ἔτι μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι γὰρ πρὸς οἷς ἐδεξαντο οὐκ ἐλάττω ἀρχὴν οὐκ ἀπόνως ἡμῖν τοῖς νῦν προσκατέλιπον. 3. τὰ δὲ πάντα αὐτῆς αὐτοὶ ἡμεῖς οἵδε, οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ, ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρεσκευάσαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρήνην αὐταρκεστάτην. 4. ὧν ἐγὼ τὰ μὲν κατὰ πολέμους ἔργα, οἷς ἕκαστα ἐκτήθη, ἢ εἴ τι αὐτοὶ ἢ οἱ πατέρες ἡμῶν βάρβαρον ἢ Ἕλληνα πόλεμον ἐπιόντα προθύμως ἠμυνάμεθα, μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος, ἐάσω· ἀπὸ δὲ οἵας ἐπιτηδεύσεως ἤλθομεν ἐπ' αὐτὰ καὶ μεθ' οἵας πολιτείας καὶ τρόπων ἐξ οἵων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον εἶμι καὶ τὸν τῶνδε ἔπαινον, νομίζων ἐπί τε τῷ παρόντι οὐκ ἂν ἀπρεπῆ εἶναι αὐτά, καὶ τὸν πάντα ὅμιλον καὶ ἀστῶν καὶ ξένων ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι. XXXVII. χρώμεθα γὰρ πολιτείᾳ οὐ ζηλούσῃ τοὺς τῶν πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες τισὶ ἢ μιμούμενοι ἑτέρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείους οἰκεῖν δημοκρατία κέκληται· μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν ὡς ἕκαστος ἐν τῷ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανείᾳ κεκώλυται. 2. ἐλευθέρως δὲ τά τε πρὸς τὸ κοινὸν πολιτευόμεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν πλησίον, εἰ καθ' ἡδονήν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηρὰς τῇ ὄψει ἀχθηδόνας προστιθέμενοι. 3. ἀνεπαχθῶς δὲ τὰ ἴδια συνομιλοῦντες τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν, τῶν ἀεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κεῖνται, καὶ ὅσοι, ἄγραφοι ὄντες, αἰσχύνην ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν καὶ πολλῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν καὶ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρε-

πέσιν, ὧν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει. 2. ἐπ-
έρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, ὥ-
ξυμβαίνει ἡμῖν μηδὲν οἰκειοτέρᾳ τῇ ἀπολαύσει τὰ αὐτοῦ ἀγα-
γιγνόμενα καρποῦσθαι, ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. XXX.
διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντ-
τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξ-
Δεσίας ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυ-
ὧν τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πιστεύοντες οὐ ταῖς πα-
σκευαῖς τὸ πλέον καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔ-
εὐψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθὺς ἐ-
ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμ-
οὐδὲν ἧσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν. 2. τεκμ-
δέ· οὔτε γὰρ Λακεδαιμόνιοι καθ' ἑκάστους, μετὰ πάντων δ' ἐς τ-
γῆν ἡμῶν στρατεύουσι, τήν τε τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χ-
πῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνομένους μαχόμ-
τὰ πλείω κρατοῦμεν. 3. ἀθρόᾳ τε τῇ δυνάμει ἡμῶν οὐδεὶς
πολέμιος ἐνέτυχε, διὰ τὴν τοῦ ναυτικοῦ τε ἅμα ἐπιμέλειαν, καὶ
ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπίπεμψιν· ἢν δέ που μορίῳ
προσμίξωσι, κρατήσαντές τέ τινας ἡμῶν πάντας αὐχοῦσιν ἀμ-
σθαι, καὶ νικηθέντες ὑφ' ἁπάντων ἡσσᾶσθαι. 4. καίτοι εἰ ῥᾳθυ-
μᾶλλον ἢ πόνων μελέτῃ, καὶ μὴ μετὰ νόμων, τὸ πλεῖον ἢ τῆς
ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε μέλλ-

ισμὸς δὲ ὄκτον φέρει. κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρι-
νοι, οἱ τά τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκοντες, καὶ διὰ
τα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. 4. καὶ τὰ ἐς ἀρετὴν
πιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες
ίμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ δράσας τὴν χάριν, ὥστε
λαμένην δι' εὐνοίας ᾧ δέδωκε σώζειν· ὁ δ' ἀντοφείλων ἀμβλύ-
ς, εἰδὼς οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων.
καὶ μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας
πιστῷ ἀδεῶς τινα ὠφελοῦμεν. XLI. ξυνελών τε λέγω τήν τε
ν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι, καὶ καθ' ἕκαστον δοκεῖν
μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλεῖστ' ἂν εἴδη, καὶ μετὰ
ίτων μάλιστ' ἂν εὐτραπέλως, τὸ σῶμα αὔταρκες παρέχεσθαι.
καὶ ὡς οὐ λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον ἢ ἔργων
ν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς πόλεως, ἣν ἀπὸ τῶνδε τῶν τρό-
ν ἐκτησάμεθα, σημαίνει. 3. μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσων
πείρας ἔρχεται, καὶ μόνη οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν
ὑπ' οἵων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατάμεμψιν ὡς οὐχ ὑπ'
ίων ἄρχεται. 4. μετὰ μεγάλων δὲ σημείων, καὶ οὐ δή τοι ἀμάρ-
τον γε τὴν δύναμιν παρασχόμενοι, τοῖς τε νῦν καὶ τοῖς ἔπειτα
θαυμασθησόμεθα, καὶ οὐδὲν προσδεόμενοι οὔτε Ὁμήρου ἐπαινέτου,
τε ὅστις ἔπεσι μὲν τὸ αὐτίκα τέρψει, τῶν δ' ἔργων τὴν ὑπόνοιαν
ἀλήθεια βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν ἐσβατὸν τῇ
ετέρᾳ τόλμῃ καταναγκάσαντες γενέσθαι, πανταχοῦ δὲ μνημεῖα
κῶν τε κἀγαθῶν ἀΐδια ξυγκατοικίσαντες. 5. περὶ τοιαύτης οὖν
λεως οἵδε τε γενναίως δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτὴν μαχό-
νοι ἐτελεύτησαν, καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν
ῷ αὐτῆς κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πό-
ως, διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα
οἷς τῶνδε μηδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ' οἷς
λέγω φανερὰν σημείοις καθιστάς. 2. καὶ εἴρηται αὐτῆς τὰ
ίστα· ἀμφὶ τὴν πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ
ίμησαν, καὶ οὐκ ἂν πολλοῖς τῶν Ἑλλήνων ἰσόῤῥοπος ὥσπερ
δε ὁ λόγος τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν
ίτη τε μηνύουσα καὶ τελευταία βεβαιοῦσα ἡ νῦν τῶνδε κατα-
φή. 3. καὶ γὰρ τοῖς τἆλλα χείροσι δίκαιον τὴν ἐς τοὺς πολέ-
ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίθεσθαι· ἀγαθῷ γὰρ

κακὸν ἀφανίσαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν ἰδίων
ψαν. 4. τῶνδε δὲ οὔτε πλούτου τις, τὴν ἔτι ἀπόλαυσιν προσ
ἐμαλακίσθη οὔτε πείας ἐλπίδι, ὡς καὶ ἔτι διαφεύγων αὐτὴν
τήσειεν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναντίων
ρίαν ποθεινοτέραν αὐτῶν λαβόντες, καὶ κινδύνων ἅμα τόνδε
σιον ταμίσαντες, ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρ
τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν
ψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη ὁρωμένου σφίσιν αὐτοῖς ἀξ
πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον
μενοι ἢ τὸ ἐνδόντες σώζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔφυ
δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστου καιροῦ τύχ
ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ βίου ἀπηλλάγησαν. XLII
οἵδε μὲν προσήκοντως τῇ πόλει τοιοίδε ἐγένοντο· τοὺς δὲ λ
χοὺς ἀσφαλεστέρων μὲν εὔχεσθαι, ἀτολμοτέρων δὲ μηδὲν ἀξιοῦ
ἐς τοὺς πολεμίους διάνοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μό
ὠφέλειαν, ἣν ἄν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ὑμᾶς εἰδότας μ
λέγων ὅσα ἐν τῷ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔνεστιν,

ν ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνόμενος ἀναίσθητος ἔπετο. XLIV. διόπερ καὶ τοῖς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐ ὀλοφύρομαι μᾶλλον, ἢ παραμυθήσομαι. ἐν πολυτρόποις γὰρ τοιαῖς ἐπίστανται τραφέντες· τὸ δ' εὐτυχές, οἳ ἂν τῆς εἰπρεπεστάτης λάχωσιν, ὥσπερ οἵδε μὲν νῦν τελευτῆς, ὑμεῖς δὲ λύπης, καὶ ὡς ἐνευδαιμονήσαί τε ὁ βίος ὁμοίως καὶ ἐντελευτήσαι ξυνεμετρήθη. χαλεπὸν μὲν οὖν οἶδα πείθειν ὅν, ὧν καὶ πολλάκις ἕξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἷς ποτε καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη ἡ ὧν ἄν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἂν θαλερὸς γενόμενος ἀφαιρεθῇ. 3. καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων ἐλπίδι οἷς ἔτι ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων ἤδη οἱ ἐπιγιγνόμενοί τισιν ἔσονται, καὶ τῇ πόλει διχόθεν, ἔκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἀσφαλείᾳ, ξυνοίσει· οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι, οἳ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν. 4. ὅσοι δ' αὖ παρηβήκατε, τόν τε πλείονα κέρδος ὃν εὐτυχεῖτε βίον ἡγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ τῶνδε εὐκλείᾳ κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγήρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινές φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι. XLV. παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς ὁρῶ μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν, καὶ μόλις ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ ὁμοῖοι ἀλλ' ὀλίγῳ χείρους κριθείητε. φθόνος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδὼν ἀνταγωνίστῳ εὐνοίᾳ τετίμηται. 2. εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ ἔσονται μνησθῆναι, βραχείᾳ παραιτήσει ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείρωσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα, καὶ ἧς ἂν ἐπ' ἐλάχιστον, ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ᾖ. XLVI. εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον πρόσφορα, καὶ ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμηνται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσίᾳ ἡ πόλις μέχρι ἥβης θρέψει, ὠφέλιμον στέφανον τοῖσδέ τε καὶ τοῖς λειπομένοις τῶν τοιῶνδε ἀγώνων προτιθεῖσα· ἆθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖσδε καὶ ἄνδρες ἄριστοι πολιτεύουσι. 2. τῶν δὲ ἀπολογισάμενοι ὃν προσήκει ἕκαστος ἴτε.

XLVII. Τοιόνδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι τούτῳ· καὶ διελθόντος αὐτοῦ πρῶτον ἔτος τοῦ πολέμου τοῦδε ἐτελεύτα. 2. τοῦ δὲ θέρους εὐθὺς ἀρχομένου, Πελοποννήσιοι καὶ οἱ ξύμμαχοι

[illegible] γὰρ ἰατροὶ ἤρχουν τὸ πρῶτον θεραπ
αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα πρ
ἀνθρωπείᾳ τέχνῃ οὐδεμίᾳ· ὅσα τε πρὸς ἱεροῖς ὠ
καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ
αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι. Λ
τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τέ
ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη
γῆν τὴν πολλήν. 2. ἐς δὲ τὴν Ἀθηναίων πόλ
πεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἥψατο τῶν
καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ
ἐς τὰ φρέατα· κρῆναι γὰρ οὔπω ἦσαν αὐτόθι.
τὴν ἄνω πόλιν ἀφίκετο καὶ ἔθνησκον πολλῷ μᾶλλο
μὲν οὖν περὶ αὐτοῦ ὡς ἕκαστος γιγνώσκει καὶ ἰ
ἀφ' ὅτου εἰκὸς ἦν γενέσθαι αὐτό, καὶ τὰς αἰτίας
τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μ
ἐγὼ δὲ οἷόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἄν τις σκ
αὖθις ἐπιπέσοι, μάλιστ' ἂν ἔχοι τι προειδὼς μ
δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλ
XLIX. τὸ μὲν γὰρ ἔτος, ὡς ὡμολογεῖτο, ἐκ πο
ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγχανεν
προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. 2. το
οὐδεμιᾶς προφάσεως, ἀλλ' ἐξαίφνης ὑγιεῖς ὄντας
κεφαλῆς θέρμαι ἰσχυραὶ [illegible]

ε μεγάλης. 4. λύγξ τε τοῖς πλείοσιν ἐνέπιπτε κενή, σπασμὸν ἐνδοῖσα ἰσχυρόν, τοῖς μὲν μετὰ ταῦτα λωφήσαντα, τοῖς δὲ καὶ πολὺ ὕστερον. 5. καὶ τὰ μὲν ἔξωθεν ἁπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν οὔτε χλωρόν, ἀλλ' ὑπέρυθρον, πελιδνόν, φλυκταίναις μικραῖς καὶ ἕλκεσιν ἐξηνθηκός· τὸ δὲ ἐντὸς οὕτως ἐκαίετο, ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μηδ' ἕν τι ἢ γυμνοῖ ἀνέχεσθαι, ἥδιστά τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ἔρριπτον. καὶ πολλοὶ τοῦτο τῶν ἠμελημένων ἀνθρώπων καὶ ἔδραμον ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ ἐφειστήκει τό τε πλέον καὶ ἔλασσον ποτόν. 6. καὶ ἡ ἀπορία τοῦ μὴ ἱστάζειν καὶ ἡ ἀγρυπνία ἐπέκειτο διὰ παντός. καὶ τὸ σῶμα, ὅσον χρόνον καὶ ἡ νόσος ἀκμάζοι, οὐκ ἐμαραίνετο, ἀλλ' ἀντεῖχε παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἢ διεφθείροντο οἱ πλεῖστοι ἑπταῖοι καὶ ἑβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος ἔτι ἔχοντές τι δυνάμεως, εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν, καὶ ἐκκρίσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης, καὶ διαῤῥοίας ἅμα ἀκράτου ἐπιπτούσης, οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. 7. διῆκε γὰρ διὰ παντὸς τοῦ σώματος ἄνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἱδρυθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμαινε· 8. κατέσχετο γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέφευγον, εἰσὶ δ' οἳ καὶ τῶν ὀφθαλμῶν. οὓς δὲ καὶ λήθη ἐλάμβανε παραυτίκα ἀναστάντας τῶν παντῶν ὁμοίως, καὶ ἐγνόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. 9. γενόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τά τε ἄλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἑκάστῳ, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι· τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἅπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσῄει, ἢ γευσάμενα διεφθείρετο. 10. τεκμήριον δὲ τῶν μὲν τοιούτων ὀρνίθων ἐπίλειψις σαφὴς ἐγένετο, καὶ οὐχ ἑωρῶντο οὔτε ἄλλως οὔτε περὶ τοιοῦτον οὐδέν· οἱ δὲ κύνες μᾶλλον αὐτίκα παρεῖχον τοῦ ἀποθνήσκοντος διὰ τὸ ξυνδιαιτᾶσθαι.

11. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀποτάξαι ἐς ἑκάστου ἰδίαν τι διαφερόντως ἑτέρῳ πρὸς ἕτερον γιγνόμενον, ποιοῦν ἦν ἐπὶ πᾶν τὴν ἰδέαν. καὶ ἄλλο παρελύπει κατ' ἐκεῖνον τὸν χρόνον οὐδὲν τῶν εἰωθότων· ὃ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύ-

, ..ρος γαρ τὸ ἀνέλπιστον εὐθὺς τραπ
μᾶλλον προΐεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντεί
ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ
καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. 5
δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἔρη
ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος· εἶτ
ρυντο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιούμεν
δοιν σφῶν αὐτῶν, ἐσιόντες παρὰ φίλους, ἐπε
τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι
πολλοῦ κακοῦ νικώμενοι. 6. ἐπὶ πλέον δὲ ὅμ
τόν τε θνήσκοντα καὶ τὸν πονούμενον ᾠκτίζοντ
τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δὶς γ
καὶ κτείνειν οὐκ ἐπελάμβανε. καὶ ἐμακαρίζοντό
καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ καὶ ἐς τὸν ἔπ
τι εἶχον κούφης μηδ' ἂν ὑπ' ἄλλου νοσήματός
ναι.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον, πρὸς τῷ ὑ
ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧ
τας. 2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν
ὥρᾳ ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδε
νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο, καὶ
λινδοῦντο καὶ περὶ τὰς κρήνας ἁπάσας ἡμιθνῆ
λυμία. 3. τά τε ἱερὰ

οἱ δὲ καιομένου ἄλλου ἄνωθεν ἐπιβαλόντες ὃν φέροιεν
LIII. πρῶτόν τε ἦρξε καὶ ἐς τἆλλα τῇ πόλει ἐπὶ πλέον
τὸ νόσημα. ῥᾷον γὰρ ἐτόλμα τις ἃ πρότερον ἀπεκρύπτετο
ἡδονὴν ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὁρῶντες τῶν τ'
ον καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρότερον
ον, εὐθὺς δὲ τἀκείνων ἐχόντων. 2. ὥστε ταχείας τὰς
ς καὶ πρὸς τὸ τερπνὸν ἠξίουν ποιεῖσθαι, ἐφήμερα τά τε
καὶ τὰ χρήματα ὁμοίως ἡγούμενοι. 3. καὶ τὸ μὲν προσ-
εῖν τῷ δόξαντι καλῷ οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων
ὶ αὐτὸ ἐλθεῖν διαφθαρήσεται· ὅ, τι δὲ ἥδη τε ἡδὺ καὶ
ν τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον
4. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε, τὸ
τες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὁρᾶν ἐν ἴσῳ
νοις, τῶν δὲ ἁμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην
βοὺς ἂν τὴν τιμωρίαν ἀντιδοῦναι, πολὺ δὲ μείζω τὴν ἤδη
μείην σφῶν ἐπικρεμασθῆναι, ἣν πρὶν ἐμπεσεῖν εἰκὸς εἶναι
ι ἀπολαῦσαι.

Τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιέζοντο,
τε εἶδον θνησκόντων καὶ γῆς ἔξω δηουμένης. 2. ἐν δὲ
ῖα εἰκός, ἀνεμνήσθησαν καὶ τοῖδε τοῦ ἔπους, φάσκοντες
ροι πάλαι ᾄδεσθαι,

ξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ.

μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῷ
τῶν παλαιῶν, ἀλλὰ λιμόν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος
ιμὸν εἰρῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ ἔπασχον τὴν
οιοῦντο. ἦν δέ γε οἶμαί ποτε ἄλλος πόλεμος καταλάβῃ
τοῖδε ὕστερος καὶ ξυμβῇ γενέσθαι λιμόν, κατὰ τὸ εἰκὸς
ται. 4. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρη-
ς εἰδόσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολε-
κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη
αι. 5. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιγνόμενα ἤκαζον
· ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἡ νόσος ἤρξατο
ὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ,τι ἄξιον καὶ εἰπεῖν,
δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων
πολυανθρωπότατα. 6. ταῦτα μὲν τὰ κατὰ τὴν νόσον

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδίον, παρ[illegible] ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου, οὗ τὰ ἀρ[illegible] μέταλλά ἐστιν Ἀθηναίοις. καὶ πρῶτον μὲν ἔτεμον ταύτην [illegible] Πελοπόννησον ὁρᾷ· ἔπειτα δὲ τὴν πρὸς Εὔβοιάν τε καὶ Ἀ[illegible] τετραμμένην. 2. Περικλῆς δέ, στρατηγὸς ὢν καὶ τότε, περὶ μ[illegible] μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν αὐτὴν γνώμην εἶχεν, ὥσπ[illegible] ἐν τῇ προτέρᾳ ἐσβολῇ· LVI. ἔτι δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων [illegible] ἐς τὴν παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοπο[illegible] παρεσκευάζετο, καὶ ἐπειδὴ ἕτοιμα ἦν, ἀνήγετο. 2. ἦγε δ' ἐπ[illegible] νεῶν ὁπλίτας Ἀθηναίων τετρακισχιλίους καὶ ἱππέας τριακο[illegible] ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν πο[illegible] σαι· ξυνεστρατεύοντο δὲ καὶ Χῖοι καὶ Λέσβιοι πεντήκοντα ν[illegible] 3. ὅτε δὲ ἀνήγετο ἡ στρατιὰ αὕτη Ἀθηναίων, Πελοποννη[illegible] κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παραλίᾳ. 4. ἀφικόμενοι [illegible] Ἐπιδαυρον τῆς Πελοποννήσου, ἔτεμον τῆς γῆς τὴν πολλήν, καὶ [illegible] τὴν πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἑλεῖν, οὐ μ[illegible] προεχώρησέ γε. 5. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδαύρου ἔτεμο[illegible] τε Τροιζηνίδα γῆν καὶ τὴν Ἁλιάδα καὶ τὴν Ἑρμιονίδα· ἐπ[illegible]

ι. 2. προϊχώρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε
ια τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα
πάντ ἐπίεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιάν, ὥστε
τοὺς προτέρους στρατιώτας νοσῆσαι τῶν Ἀθηναίων ἀπὸ τῆς
Ἄγνωνι στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. Φορμίων
ὁ οἱ ἑξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ Χαλκιδέας. 3. ὁ μὲν
Ἄγνων ταῖς ναυσὶν ἀνεχώρησεν ἐς τὰς Ἀθήνας, ἀπὸ τετρα-
κίων ὁπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπολέσας ἐν
ἑξήκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατα
μένοντες ἐπολιόρκουν τὴν Ποτίδαιαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οἱ
ναῖοι, ὡς ἥ τε γῆ αὐτῶν ἐτέτμητο τὸ δεύτερον, καὶ ἡ νόσος
το ἅμα καὶ ὁ πόλεμος, ἠλλοίωντο τὰς γνώμας, 2. καὶ τὸν μὲν
ίαν ἐν αἰτίᾳ εἶχον, ὡς πείσαντα σφᾶς πολεμεῖν, καὶ δι' ἐκεῖνον
ξυμφοραῖς περιπεπτωκότες, πρὸς δὲ τοὺς Λακεδαιμονίους
το ξυγχωρεῖν· καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς
τοι ἐγένοντο. πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶτες
ντο τῷ Περικλεῖ. 3. ὁ δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα
αίνοντας καὶ πάντα ποιοῦντας ἅπερ αὐτὸς ἤλπιζε, ξύλλογον
ας, ἔτι δ' ἐστρατήγει, ἐβούλετο θαρσῦναί τε καὶ ἀπαγαγὼν τὸ
μεσον τῆς γνώμης πρὸς τὸ ἠπιώτερον καὶ ἀδεέστερον κατα-
ι. παρελθὼν δὲ ἔλεξε τοιάδε.

X. Καὶ προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένη-
ισθάνομαι γὰρ τὰς αἰτίας, καὶ ἐκκλησίαν τούτου ἕνεκα ξυνή-
λθατε ὑπομνήσω καὶ μέμψομαι, εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλε-
τε, ἢ ταῖς ξυμφοραῖς εἴκετε. 2. ἐγὼ γὰρ ἡγοῦμαι πόλιν πλείω
σαν ὀρθουμένην ὠφελεῖν τοὺς ἰδιώτας ἢ καθ' ἕκαστον τῶν
ν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην. 3. καλῶς μὲν γὰρ
ιος ἀνὴρ τὸ καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν
ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῷ μᾶλλον
ρεται. 4. ὁπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἵα τε
ει, εἷς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας
ν αὐτῇ, καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ' οἶκον κακοπρα-
καταπλησσόμενοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, καὶ ἐμέ τε
φαινόμενον πολεμεῖν καὶ ὑμᾶς αὐτούς, οἷς ξυνέγνωτε, δι' αἰτίας
ῶ. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε, ὃς οὐδενὸς οἴομαι

μην. LXI. καὶ γὰρ οἷς μὲν αἵρεσις γεγένηται πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν ἢ πέλας ὑπακοῦσαι ἢ κινδυνεύσαντας περιγενέσθαι δυτον τοῦ ὑποστάντος μεμπτότερος. 2. καὶ ἐγ καὶ οὐκ ἐξίσταμαι· ὑμεῖς δὲ μεταβάλλετε, ἐπει σθῆναι μὲν ἀκεραίοις, μεταμέλειν δὲ κακουμένοι γον ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὴ τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ, τῇ στιν ἔτι ἡ δήλωσις ἅπασι, καὶ μεταβολῆς μεγάλ ὀλίγου, ἐμπεσούσης ταπεινὴ ὑμῶν ἡ διάνοια ἐγκα 3. δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδό στῳ παραλόγῳ ξυμβαῖνον· ὃ ὑμῖν πρὸς τοῖς ἃ καὶ κατὰ τὴν νόσον γεγένηται. 4. ὅμως δὲ πόλ τας, καὶ ἐν ἤθεσιν ἀντιπάλοις αὐτῇ τεθραμμένοι φοραῖς ταῖς μεγίσταις ἐθέλειν ὑφίστασθαι, καὶ ἀφανίζειν· ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῇ δόξης αἰτιᾶσθαι ὅστις μαλακίᾳ ἐλλείπει καὶ τῆς μισεῖν τὸν θρασύτητι ὀρεγόμενον· ἀπαλγήσαντα κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. LXII. κατὰ τὸν πόλεμον, μὴ γένηταί τε πολὺς καὶ οὐδὲ νώμεθα, ἀρκείτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον δηλώ

...ιστων υη ηρξαμεν, καὶ πολέμοις μεγίστοις ἀντέ
ξήμαντας καὶ καθ' ἑκάστους, πόλιν τε τοῖς πᾶσι
καὶ μεγίστην ᾠκήσαμεν. 4. καίτοι ταῦτα ὁ μὲν
φαιτ' ἄν, ὁ δὲ δρᾶν τι βουλόμενος καὶ αὐτὸς ζηλώσι
κέκτηται, φθονήσει. 5. τὸ δὲ μισεῖσθαι καὶ λυπη
παρόντι πᾶσι μὲν ὑπῆρξε δὴ ὅσοι ἕτεροι ἑτέρων ἦ
ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθ
μῖσος μὲν γὰρ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραυτίκα
καὶ ἐς τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. 6.
τὸ μέλλον καλὸν προγνόντες, ἔς τε τὸ αὐτίκα μὴ α
προθύμῳ ἀμφότερα κτήσασθε, καὶ Λακεδαιμονίοις
κεύεσθε, μήτε ἔνδηλοι ἔστε τοῖς παροῦσι πόνοις βα
οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἥκιστα λυποῦ
μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κ

LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺ
τῆς τε ἐπ' αὐτὸν ὀργῆς παραλύειν, καὶ ἀπὸ τῶν παρ
ἀπάγειν τὴν γνώμην. 2. οἱ δὲ δημοσίᾳ μὲν τοῖς λ
θοντο, καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπ
πόλεμον μᾶλλον ὥρμηντο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυ
βῆμος ὅτι ἀπ' ἐλασσόνων ὁρμώμενος ἐστέρητο καὶ
δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τ
ἔσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλε
ος ἔνοντες. 3. ...

ἐπ' ἐκείνου μεγίστη· ἐπεί τε ὁ πόλεμος κατέστη, ὁ δὲ ᾖσκε ἐν τούτῳ προγτοὺς τὴν δύναμιν. 6. ἐπεβίω δὲ δύο ἔτη καὶ ξ· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἔτι ἐγνώσθη ἡ πρόνοια ἡ ἐς τὸν πόλεμον. 7. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ν θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ πόλει κινδυνεύοντας ἔτη περιέσεσθαι· οἱ δὲ ταῦτά τε πάντα ντίον ἔπραξαν καὶ ἄλλα ἔξω τοῦ πολέμου δοκοῦντα εἶναι, ἰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς ς ξυμμάχους ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ἰδιώταις ἡ ὠφέλεια μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον ιαθίστατο. 8. αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὢν τῷ ματι καὶ τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος ος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' ἀυτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἐξ οὗ προσηκόντων τὴν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ι ἀντειπεῖν. 9. ὁτότε γοῦν αἴσθοιτό τι αὐτοὺς παρὰ καιρὸν κρατοῦντας, λέγων κατέπλησσεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιὼ- ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγίγνετό τε ν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. ἐ ἕτερον ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες, καὶ ὀρε- τοῦ πρῶτος ἕκαστος γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ ὰ τὰ πράγματα ἐνδιδόναι. 11. ἐξ ὧν ἄλλα τε πολλά, ὡς ἐν πόλει καὶ ἀρχὴν ἔχούσῃ, ἡμαρτήθη καὶ ὁ ἐς Σικελίαν πλοῦς, τοσοῦτον γνώμης ἁμάρτημα ἦν πρὸς οὓς ἐπέεσαν, ὅσον οἱ ντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες, ἀλλὰ ς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου προστασίας, τά τε ἐν ιστεῖον ἀμβλύτερα ἐποίουν, καὶ τὰ περὶ τὴν πόλιν πρῶτον λοις ἐπιχειρήσαν. 12. σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε ενῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ταάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντεῖχον τοῖς τε πρότερον ται πολεμίοις, καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύρῳ τε ὕστερον βασιλέως τροσγενομένῳ, ὃς παρεῖχε χρήματα Πελοποννησίοις ἐς τὸ ν· καὶ οὐ πρότερον ἐνέδοσαν, ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ

γὴν εδῄωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχα
οἶκον.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶν
θιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνήριστο
Στρατόδημος καὶ Τεγεάτης Τιμαγόρας καὶ Ἀ
πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πω
μάτά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνοῦντα
τον τὸν Τήρεω ἐς Θράκην, βουλόμενοι πεῖσαί τ
μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρα
δαιαν, οὗ ἦν στράτευμα τῶν Ἀθηναίων πε
ῶρμηντο, δι' ἐκείνον πορευθῆναι πέραν τοῦ Ἑ
νάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἔμελλεν ὡς
2. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λέαρ
Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ πεί
τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου υἱόν, το
σφίσιν, ὅπως μὴ διαβάντες ὡς βασιλέα τὴν ἐκ
βλάψωσιν. 3. ὁ δὲ πεισθεὶς πορευομένους αὐτ
ἐπὶ τὸ πλοῖον ᾧ ἔμελλον τὸν Ἑλλήσποντον περ
ρειν, ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ
νιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δ
ἐς τὰς Ἀθήνας

λάβοιεν ἐν τῇ θαλάσσῃ, ὡς πολεμίους διέφθειρον, καὶ τοὺς Ἀθηναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ' ἑτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους τελευτῶντος, οἱ Ἀμπρακιῶται, αὐτοί τε καὶ τῶν βαρβάρων πολλοὺς ἀναπείσαντες, ἐστράτευσαν ἐπ' Ἄργος τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν. 2. ἔχθρα δὲ πρὸς τοὺς Ἀργείους ἀπὸ τοῦδε αὐτοῖς ἐγένετο πρῶτον γενέσθαι. 3. Ἄργος τὸ Ἀμφιλοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε, μετὰ τὰ Τροικὰ οἴκαδε ἀναχωρήσας καὶ τῶν ἀφικνουμένων τῇ ἐν Ἄργει καταστάσει Ἀμφίλοχος ὁ Ἀμφιάρεω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὁμώνυμον τῇ ἑαυτοῦ πατρίδι Ἄργος ὠνόμασε. 4. καὶ ἦν ἡ πόλις αὕτη μεγίστη τῆς Ἀμφιλοχίας, καὶ ὑπερτατωτάτους εἶχεν οἰκήτορας. 5. ὑπὸ ξυμφορῶν δὲ πολλαῖς ὕστερον πιεζόμενοι, Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχίᾳ ξυνοίκους ἐπηγάγοντο, καὶ ἐλληνίσθησαν τὴν νῦν γλῶσσαν πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι Ἀμφίλοχοι βάρβαροί εἰσιν. 6. ἐκβάλλουσιν οὖν τοὺς Ἀργείους οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἴσχουσι τὴν πόλιν. 7. οἱ δ' Ἀμφίλοχοι, γενομένου τούτου, διδόασιν ἑαυτοὺς Ἀκαρνᾶσι, καὶ προσπαραλαβόντες ἀμφότεροι Ἀθηναίους, οἷς αὐτοῖς Φορμίωνά τε στρατηγὸν ἔπεμψαν καὶ ναῦς τριάκοντα. ὑστικομένου δὲ τοῦ Φορμίωνος αἱροῦσι κατὰ κράτος Ἄργος καὶ τοὺς Ἀμπρακιώτας ἠνδραποδίσαντο, κοινῇ τε ᾤκησαν αὐτὸ Ἀμφίλοχοι καὶ Ἀκαρνᾶνες. μετὰ δὲ τοῦτο ἡ ξυμμαχία ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρνᾶσιν. 9. οἱ δὲ Ἀμπρακιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ ἀνδραποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ πολέμῳ τόνδε τὸν στρατείαν ποιοῦνται αὐτῶν τε Ἀμπρακιωτῶν καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὡς οὐκ ἔλαβον προσβαλόντες, ἀπεχώρησαν ἐπ' οἴκου καὶ διελύθησαν ἕνθεν. τοσαῦτα μὲν ἐν τῷ θέρει ἐγένετο.

LIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ἐκ Ναυπάκτου φυλακὴν εἶχε μήτ' ἐκπλεῖν ἐκ Κορινθιακοῦ κόλπου μηδένα μήτ' ἐσπλεῖν, ἑτέρας δ' ἐξ ἐπὶ Λυκίας καὶ Μελήσανδρον στρατηγόν, ὅπως ταῦτά τε φυλάσσοι, καὶ τὸ λῃστικὸν τῶν Πελοποννησίων μὴ ἐῶσιν αὐτο-

[illegible] μᾶλλον ἀπανίσ
ὅ τε σῖτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ
βρώσεως περὶ ἀναγκαίας καί τινες καὶ ἀλλ
λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς
ναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ξενοφῶν
Εστιοδώρῳ τῷ Ἀριστοκλείδου καὶ Φαυο
2. οἱ δὲ προσεδέξαντο, ὁρῶντες μὲν τῆς στρ
ἐν χωρίῳ χειμερινῷ, ἀναλωκυίας τε ἤδη τῆς
τα ἐς τὴν πολιορκίαν. 3. ἐπὶ τοῖσδε οὖν ξ
τοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπι
γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριόν τι
4. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Λ
ᾗ ἐδύνατο· Ἀθηναῖοι δὲ τούς τε στρατηγοὺς
αὐτῶν ξυνέβησαν, ἐνόμιζον γὰρ ἂν κρατῆσαι τῆ
καὶ ὕστερον ἐποίκους ἑαυτῶν ἔπεμψαν ἐς τὴν
κισαν. 5. ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο
ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυν

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ
ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλοι
Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδ
βασιλεύς. καὶ καθίσας τὸν στρατὸν [illegible]

ονόμους οἰκεῖν, στρατεῖσαί τε μηδένα ποτὲ ἀδίκως ἐπ' μηδ' ἐπὶ δουλείᾳ· εἰ δὲ μή, ἀμύνειν τοὺς παρόντας ξυμμά-τὰ δύναμιν. 3. τάδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν ·τεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομέ-ῖς δὲ ταύταυτία δρᾶτε· μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθί-ὶ δουλείᾳ τῇ ἡμετέρᾳ ἥκετε. 4. μάρτυρας δὲ θεοὺς τούς ς τότε γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρῴους τέρους ἐγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ μηδὲ παραβαίνειν τοὺς ὅρκους, ἐὰν δὲ οἰκεῖν αὐτονόμους ρ Παυσανίας ἐδικαίωσεν. LXXII. τοσαῦτα εἰπόντων ὧν Ἀρχίδαμος ὑπολαβὼν εἶπε· Δίκαια λέγετε, ὦ ἄνδρες ῆς, ἢν ποιῆτε ὅμοια τοῖς λόγοις. καθάπερ γὰρ Παυσανίας ρεδωκεν, αὐτοί τε αὐτονομεῖσθε, καὶ τοὺς ἄλλους ξυνελευ-ε ὅσοι, μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξυνώμοσαν ι τὴν ὑπ' Ἀθηναίοις, παρασκευή τε τοσήδε καὶ πόλεμος γε-ι αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως. ἧς μάλιστα μὲν ρόντες καὶ αὐτοὶ ἐμμείνατε τοῖς ὅρκοις· εἰ δὲ μή, ἅπερ καὶ τὸ ρι ἤδη προὐκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα , καὶ ἔστε μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους φίλους, πολέμῳ δὲ μηδ' ἑτέρους. 2. καὶ τάδε ἡμῖν ἀρκέσει. ὁ μὲν Ἀρ-ος τοσαῦτα εἶπεν· οἱ δὲ Πλαταιῶν πρέσβεις ἀκούσαντες ταῦ-σῆθον ἐς τὴν πόλιν, καὶ τῷ πλήθει τὰ ῥηθέντα κοινώσαντες, ήνατο αὐτῷ, ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἃ προκαλεῖται Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴη· δεδιέναι δὲ καὶ περὶ τῇ πάσῃ πόλει, μὴ ἐκείνων ἀποχωρησάν· Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέψωσιν, ἢ Θηβαῖοι, ὡς κοι ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὖθις σφῶν τὴν πόλιν ἀσαι καταλαβεῖν. 3. ὁ δὲ θαρσύνων αὐτοὺς πρὸς ταῦτα ἔφη, εἰς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παράδοτε τοῖς Λακεδαιμονίοις, ῆρους ἀποδείξατε, καὶ δέκδρα ἀριθμῷ τὰ ὑμέτερα, καὶ ἄλλο ι δυνατὸν ἐς ἀριθμὸν ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι ιεσθε, ἕως ἂν ὁ πόλεμος ᾖ. ἐπειδὰν δὲ παρέλθῃ, ἀποδώσομεν ἃ ἂν παραλάβωμεν. μέχρι δὲ τοῦδε ἕξομεν παρακαταθήκην, ξένοι καὶ φρουρὰν φέροντες ἢ ἂν ὑμῖν μέλλῃ ἱκανὴ ἔσεσθαι. XIII. οἱ δ' ἀκούσαντες ἐσῆλθον αὖθις ἐς τὴν πόλιν, καὶ βου-ύμενοι μετὰ τοῦ πλήθους εἶπαν ὅ τι βούλονται ἃ προκαλεῖται

[illegible] ξυμμαχοι ἐγενομεθα
οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους, οὔτε νῦν ἡ
σειν δὲ κατὰ δύναμιν. ἐπισκήπτουσί τε ὑμῖν
οὓς οἱ πατέρες ὤμοσαν, μηδὲν νεωτερίζειν π
LXXIV. τοιαῦτα τῶν πρέσβεων ἀπαγγειλάν
ἐβουλεύσαντο Ἀθηναίους μὴ προδιδόναι, ἀλλ'
τεμνομένην, εἰ δεῖ, ὁρῶντας καὶ ἄλλο πάσχοντας
ἐξελθεῖν τε μηδένα ἔτι, ἀλλ' ἀπὸ τοῦ τείχους
ἀδύνατα σφίσι ποιεῖν ἐστιν ἃ Λακεδαιμόνιοι προκ
δὲ ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμα
καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς
ὧδε. 3. Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἡ
ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων τῶ
ξυνώμοτον, ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρε
ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμεν
τοῖς Ἕλλησιν, οὔτε νῦν, ἤν τι ποιῶμεν, ἀδικήσομεν·
γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. ξυγγνώμοτε
ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις,
τυγχάνειν τοῖς ἐπιφέρουσι νομίμως. LXXV. τοσ
καθίστη ἐς πόλεμον τὸν στρατόν, καὶ πρῶτον μὲν
αὐτοὺς τοῖς δένδρεσιν ἃ ἔκοψαν [illegible]

[illegible] καὶ τῆς ἄλλης πόλεως
τοῦ μετεώρου πλεῖστον ἐπισχεῖν, 4. ἐμβαλόν
καὶ πίσσῃ ἧψαν τὴν ὕλην. καὶ ἐγένετο φλὸξ
πω ἐς γε ἐκεῖνον τὸν χρόνον χειροποίητον εἶδ
ὕλη τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ
φλόγα ἀπ' αὐτοῦ ἀνῆκε. 5. τοῦτο δὲ μέγα τε
ἑας τἆλλα διαφυγόντας ἐλαχίστου ἐδέησε δια
πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι, πρι
αὐτῇ ἐπίφορον, ὅπερ καὶ ἤλπιζον οἱ ἐναντίο
6. νῦν δὲ καὶ τόδε λέγεται ξυμβῆναι, ὕδωρ ἐξ
βροντὰς γενομένας σβέσαι τὴν φλόγα καὶ οὕτω
δυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ
μέρος μέν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ
περιετείχιζον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ
τάφρος δὲ ἐντός τε ἦν καὶ ἔξωθεν ἐξ ἧς ἐπλινθεύσα
πᾶν ἐξείργαστο, περὶ ἀρκτούρου ἐπιτολάς, κατα
τοῦ ἡμίσεος τείχους, τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλ
τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. 3. Π
μὲν καὶ γυναῖκας, καὶ τοὺς πρεσβυτάτους τε καὶ
τῶν ἀνθρώπων πρότερον ἐκ[illegible]

ός. ἐλθόντες δὲ ὑπὸ Σπάρτωλον τὴν Βοττικὴν τὸν
θερμα. ἐδόκει δὲ καὶ προσχωρήσειν ἡ πόλις ὑπό τινων
ασσόντων. 2. προσπεμψάντων δὲ ἐς Ὄλυνθον τῶν οὐ
ομίων ὁπλῖταί τε ἦλθον καὶ στρατιὰ ἐς φυλακήν· ἧς
ς ἐκ τῆς Σπαρτώλου ἐς μάχην καθίστανται οἱ Ἀθη-
αὐτῇ τῇ πόλει. 3. καὶ οἱ μὲν ὁπλῖται τῶν Χαλκιδέων
οἱ τοὺς μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων, καὶ
ν ἐς τὴν Σπάρτωλον· οἱ δὲ ἱππῆς τῶν Χαλκιδέων καὶ
ι τοῖς τῶν Ἀθηναίων ἱππέας καὶ ψιλούς. 4. εἶχον
πολλοὺς πελταστὰς ἐκ τῆς Κρουσίδος γῆς καλουμένης.
μάχης γεγενημένης ἐπιβοηθοῦσιν ἄλλοι πελτασταὶ ἐκ τῆς
5. καὶ οἱ ἐκ τῆς Σπαρτώλου ψιλοὶ ὡς εἶδον, θαρσή-
τε προσιγνομένοις καὶ ὅτι πρότερον οὐχ ἡσσῶντο,
αὖθις μετὰ τῶν Χαλκιδέων ἱππέων καὶ τῶν προσβο-
οῖς Ἀθηναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις
ν παρὰ τοῖς σκευοφόροις. 6. καὶ ὁπότε μὲν ἐπίοιεν οἱ
ηδίδοσαι, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον.
τῶν Χαλκιδέων προσιππεύοντες, ἢ δοκοῖ προσιβάλλον,
τα φοβήσαντες, ἔτρεψαν τοὺς Ἀθηναίους, καὶ ἐπεδίω-
. 7. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν καταφεύ-
στεροι τοὺς νεκροὺς ὑποσπόνδους κομισάμενοι, ἐς τὰς
χωρῶσι τῷ περιόντι τοῦ στρατοῦ· ἀπέθανον δὲ αὐτῶν
ὶ τετρακόσιοι καὶ οἱ στρατηγοὶ πάντες. οἱ δὲ Χαλκι-
Βοττιαῖοι τροπαῖόν τε ἔστησαν, καὶ τοὺς νεκροὺς τοὺς
μεν οἱ διελίθησαν κατὰ πόλεις.

. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῷ ὕστερον τούτων,
ι καὶ Χάονες, βουλόμενοι Ἀκαρνανίαν πᾶσαν κατα-
καὶ Ἀθηναίων ἀποστῆσαι, πείθουσι Λακεδαιμονίους
παρασκευάσασθαι ἐκ τῆς ξυμμαχίδος, καὶ ὁπλίτας
ναι ἐς Ἀκαρνανίαν, λέγοντες ὅτι, ἢν ναυσὶ καὶ πεζῷ
τῶν ἔλθωσιν, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ
Ἀκαρνάνων, ῥᾴδιον ἂν Ἀκαρνανίαν σχόντες, καὶ τῆς
αὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι
ναίοις ὁμοῖος περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι
τον λαβεῖν. 2. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κεφ-
ωχον ἔτι ὄντα, καὶ τοὺς ὁπλίτας ἐπὶ ναυσὶν ὀλίγαις

μετ αὐτοῦ χίλιοι ὁπλῖται ἐπειδὴ ἐπεραιώθησι
ὃς ἦρχε τῶν εἴκοσι τεῶν τῶν Ἀττικῶν αἳ π
ρουν, εὐθὺς παρεσκευάζοντο τὴν κατὰ γῆν στ
παρῆσαν Ἑλλήνων μὲν Ἀμπρακιῶται καὶ Α
ριοι, καὶ οὓς αὐτὸς ἔχων ἦλθε χίλιοι Πελοπο
Χάονες χίλιοι ἀβασίλευτοι, ὧν ἡγοῦντο ἐπ
τοῦ ἀρχικοῦ γένους Φώτυος καὶ Νικάνορ.
Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. 6. Μ
Ἀτιντᾶνας Σαβύλινθος, ἐπίτροπος ὢν Θάρυπ
παιδὸς ὄντος, καὶ Παραναίους Ὀροιδος βασιλ
χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος, μετὰ Παραναί
Ὀροίδῳ Ἀντιόχου ἐπιτρέψαντος. 7. ἔπεμψε
κρύφα τῶν Ἀθηναίων χιλίους Μακεδόνων,
8. τούτῳ τῷ στρατῷ ἐπορεύετο Κνῆμος, οὐ
Κορίνθου ναυτικόν· καὶ διὰ τῆς Ἀρχείας ἰόντ
ἀτείχιστον ἐπόρθησαν. ἀφικνοῦνται τε ἐπὶ Σ
στην τῆς Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώ
ἂν σφίσι τἆλλα προσχωρήσειν.

LXXXI. Ἀκαρνᾶνες δέ, αἰσθόμενοι κα
στρατιὰν ἐσβεβληκυῖαν, ἔκ τε θαλάσσης
παρεσκευάζοντο

ἐπράσσετο. 4. καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσῄεσαν καὶ διὰ φυλακῆς ἐρρωμένης, ἕως ἐστρατοπεδεύσαντο ἐν ἐπιτηδείῳ· οἱ δὲ Χῖοι, ἀφίστε αὐτοῖς πιστεύοντες, καὶ ἀξιούμενοι ὑπὸ τῶν ἐκείνου ἵππεις τῶν βαρβάρων εἶναι, οὔτ' ἐπέσχον τὸ στρατόπεδον κατιδόντες, παρῆσαν τε ὁμοῦ μετὰ τῶν ἄλλων βαρβάρων, ἐνόμισαν αὐτοὺς καὶ ὧν ἐπὶ τῶν ἔλεῖν, καὶ αὐτῶν τὸ ἔργον γενέσθαι. 5. γνόντες δ' αὐτοὺς οἱ Στράτιοι ἔτι προσιόντας καὶ ἡγησάμενοι, μεμισωμένων ἐκ κρατήσεως, οὐκ ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, πρόσω τὰ περὶ τὴν πόλιν ἐνέδρας, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἐκ τῆς πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι. 6. καὶ ἐς φόβον καταστάντων διαφθείρονται τε πολλοὶ τῶν Χίων, καὶ οἱ ἄλλοι βάρβαροι ὡς εἶδον αὐτοὺς ἐνδόντας, οὐκέτι ἐπέμενον, ἀλλ' ἐς φυγὴν κατέστησαν. 7. τῶν δὲ Ἑλληνικῶν στρατοπέδων ἑτέρου ἡσθέτο τῆς μάχης, διὰ τὸ πολὺ προελθεῖν αὐτοὺς καὶ στρατόπεδον οὐ θῆσαι κατειλημμένου ἐπείγεσθαι. 8. ἐπεὶ δὲ ἐπύθετο φεύγοντες οἱ βάρβαροι, ἀνελάμβανόν τε αὐτοὺς καὶ ἐξεταγόντες τὰ στρατόπεδα ἱδρύοντο αὐτοῦ τῆς ἡμέρας. ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι τῶν Στρατίων διὰ τὸ μήπω τοὺς ἄλλους Ἀχαιοὺς ξυμβεβοηθηκέναι, ἀπόθεν δὲ σφενδονώντων καὶ ἐς ἀπορίαν καθιστάντων· οὐ γὰρ ἦν ὅπλων κινεῖν. δοκοῦσι δ' οἱ Ἀχαιοὶ κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ δὲ νὺξ ἐγένετο, ἀνεχωρήσαν ὁ Κῖμος τῇ στρατιᾷ κατὰ τὸ ἔρος ἐπὶ τὸν Ἄσιαν ποταμόν, ὃς ἀπέχει σταδίους ὀγδοήκοντα Στράτου, τοῖς τε νεκροῖς κομίζεται τῇ ὑστεραίᾳ ὑποσπονδοῖς, καὶ Θηβαίων ξυμπαραγενομένων κατὰ σπουδὴν ἀνεχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβοήθειαν ἐλθεῖν. κἀκεῖθεν ἐπ' οἴκου ἀπῆλθον ἕκαστοι. οἱ δὲ Στράτιοι τροπαῖον ἔστησαν τῆς μάχης τῆς πρὸς τοὺς βαρβάρους.

LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμμάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ ἔδει παραγενέσθαι τῷ Κίμῳ ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ θαλάσσης ἕως Ἀχαιοῖς οἱ παρόντες, ἀλλ' ἐπεκάσθησαν περὶ τὰς αὐτὰς ἡμέρας τῆς ἐς Στράτου μάχης ναυμαχῆσαι πρὸς Φορμίωνα τὰς εἴκοσι ναῦς, τῶν Ἀθηναίων αἳ ἐφρούρουν ἐν Ναυπάκτῳ. 2. ὁ γὰρ Φορμίων παρατάξας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εἰρεσίᾳ ἐπιθέσθαι. 3. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἐπλέον μὲν οὐχ ὡς ἐπὶ ναυμαχίαν. ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι

4. στρατηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἑκάσ
ζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης
5. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῷ
οἷοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρώρας
τὰς πρύμνας, καὶ τά τε λεπτὰ πλοῖα ἃ ξυνέπλει ε
πέντε ναῦς τὰς ἄριστα πλεούσας, ὅπως ἐκπλέοιε
ριαγιγνόμενοι, εἴ πη προσπίπτοιεν οἱ ἐναντίοι.
Ἀθηναῖοι κατὰ μίαν ναῦν τεταγμένοι περιέπλεον
ξυνῆγον ἐς ὀλίγον, ἐν χρῷ ἀεὶ παραπλέοντες καὶ δ
αὐτίκα ἐμβαλεῖν· προείρητο δ' αὐτοῖς ὑπὸ Φορμι
πρὶν ἂν αὐτὸς σημήνῃ. 2. ἤλπιζε γὰρ αὐτῶν οι
ὥσπερ ἐν γῇ πεζήν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλ
τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ
ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ε
χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ'
εἶναι, ὁπόταν βούληται, τῶν νεῶν ἄμεινον πλεουσῶ
στην γίγνεσθαι. 3. ὡς δὲ τό τε πνεῦμα κατῄει κα
ἤδη οὖσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε π
κειμένων ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε
διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀ
λοιδορία. οὐδὲν [illegible]

ναῖς δώδεκα λαβόντες τούς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἐς Μολύκριον ἀπέπλευσαν, καὶ τροπαῖον στήσαντες Ῥίῳ καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι ἀνεχώρησαν ἐς οἴκους. 5. παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθὺς ταῖς ναυσὶ τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην τὰ ἐπίνεια· καὶ ἀπὸ Λευκάδος Κνῆμος καὶ αἱ ἐκεῖθεν νῆες, ἃς ἔτυχον ξυμμίξαι, ἀφικνοῦνται μετὰ τὴν ἐν Στράτῳ μάχην ἐς Κυλλήνην.

XXV. Πέμποισι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμπλεῖν τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν καὶ Λυκόφρονα, ἵν' ἄλλην ναυμαχίαν βελτίω παρασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων εἴργεσθαι τῆς θαλάσσης. 2. ἐδόκει γὰρ αὐτοῖς, ἄλλως ὢν τὸν ναυμαχίας πειρασομένοις πολὺς ὁ παράλογος εἶναι, τούτῳ φόβῳ σχῶν τὸ ναυτικὸν λείπεσθαι, γεγενῆσθαι δὲ κίνδυνον, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπειρίαν τῷ ὀλίγον μελέτης. ὀργῇ οὖν ἀπέστελλον. 3. οἱ δὲ μετὰ Κνήμου ναῦς τε περιήγγελλον κατὰ πόλεις καὶ ἀρχόντας ἐξηρτύοντο ὡς ἐπὶ ναυμαχίαν. 4. πέμπει δὲ καὶ αὐτὸς ἐς τὰς Ἀθήνας τήν τε παρασκευὴν αὐτῶν ἀγγελοῦντα περὶ τῆς ναυμαχίας ἣν ἐνίκησαν φράσοντας, καὶ κελεύων ὅτι πλείστας διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἣν ἐλπίδος οὔσης αὖθις ναυμαχήσειν. 5. οἱ δὲ ἀποπέμπουσι ταῖς αὐτῇ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς ὅσον ἀμυνεῖσθαι. Νικίας γὰρ Κρὴς Γορτύνιος, πρόξενος αὐτοῖς ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσειν σφᾶς πολεμίαν· ἐπῆγε δὲ Πολιχνίτας χαριζόμενος, ὁμόροις οὖσιν. 6. καὶ ὁ μὲν λαβὼν τὰς ναῦς ᾤχετο ἐς Κρήτην, τῶν Πολιχνιτῶν ἐδῄου τὴν γῆν τῶν Κυδωνιατῶν, καὶ ἐπὶ ἱκανὸν ἐπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.

XVI. Οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν νεῶν περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν, παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαϊκόν, οὗπερ αὐτοῖς ὁ στρατὸς τῶν Πελοποννησίων προσβοηθήσει. 2. πλεῖ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικόν, καὶ ὁρμεῖ ἐπὶ ναυσὶν εἴκοσιν, αἷσπερ καὶ ἐναυμάχησεν. 3. ἦν δὲ τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον Ῥίον ἐστὶ

...ναυμαχοις μελετῶντές τε καὶ παρασκευαζόμ
μην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν Λ
φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ μὴ ἐσ.
ζοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ νε
Κνῆμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Λ
γοί, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποι
τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυνεκάλεσαν
τον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ
φοβουμένους, καὶ οὐ προθύμους ὄντας, παρεκ
τοιάδε.

LXXXVII. Ἡ μὲν γενομένη ναυμαχία, ι
σιοι, εἴ τις ἄρα δι' αὐτὴν ὑμῶν φοβεῖται τὴν
καίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι. 2. τῇ τε γ
ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν μᾶ
ἐπλέομεν· ξυνέβη δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ
καί πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντα
οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσσᾶσθαι π
καιον τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθέν,
ἀντιλογίαν, τῆς ξυμφορᾶς τῷ ἀποβάντι ἀμβλ
τμῆς μὲν τύχαις ἐνδέχεσθαι σφάλλεσ
νεώσαις τοὺς

ρόντων ναυμαχεῖν· τὰ δὲ πολλὰ τῶν πλειόνων καὶ ἄμεινον ἠσκημένων τὸ κράτος ἐστίν. 7. ὥστε οὐδὲ καθ' ἓν εὑρίσκοιτο ἂν ἡμᾶς σφαλλομένους· καὶ ὅσα ἡμάρτομεν πρότερον, ἃ ταῦτα προσγενόμενα διδασκαλίαν παρέξει. 8. θαρσοῦν- καὶ περιεργῆται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἕπεσθε, μὴ προλείποντες ἢ ἄν τις προσταχθῇ. 9. τῶν δὲ πρότερον ὧν οὐ χεῖρον τὴν ἐπιχείρησιν ἡμεῖς παρασκευάσομεν, καὶ οὐκ μεν πρόφασιν οὐδενὶ κακῷ γενέσθαι· ἢν δέ τις ἄρα καὶ βουλοιμεθήσεται τῇ παρούσῃ ζημίᾳ, οἱ δὲ ἀγαθοὶ τιμήσονται προσήκουσιν ἄθλοις τῆς ἀρετῆς.

LXXVIII. Τοιαῦται μὲν τοῖς Πελοποννησίοις οἱ ἄρχοντες ἐλέγετο. ὁ δὲ Φορμίων, δεδιὼς καὶ αὐτὸς τὴν τῶν στρατιωτῶν ὀμωμοσίαν, καὶ αἰσθόμενος ὅτι τὸ πλῆθος τῶν νεῶν, κατὰ αὐτοὺς ξυνιστάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλέσας θαρσῦνε καὶ παραίνεσιν ἐν τῷ παρόντι ποιήσασθαι. 2. πρότερον μὲν ἀεὶ αὐτοῖς ἔλεγε, καὶ προπαρεσκεύαζε τὰς γνώμας, ὡς οὐ πλῆθος νεῶν τοσοῦτον, ἢν ἐπιπλέῃ, ὅ,τι οὐχ ὑπομενετέον ἐστί· καὶ οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν γνώμην ταύτην εἰλήφεσαν μηδένα ὄχλον, Ἀθηναῖοι ὄντες, Πελοποννησίων νεῶν ὑποχωρεῖν. 3. τότε δὲ πρὸς τὴν παροῦσαν ὄψιν ὁρῶν αὐτοὺς ἀθυμοῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν, ξυγκαλέσας τοὺς Ἀθηναίους ἔλεξε τοιάδε.

LXXIX. Ὁρῶν ὑμᾶς, ὦ ἄνδρες στρατιῶται, περιορωμένους πλῆθος τῶν ἐναντίων ξυνεκάλεσα, οὐκ ἀξιῶν τὰ μὴ δεινὰ ἐν ὀρθίᾳ ἔχειν. 2. οὗτοι γὰρ, πρῶτον μὲν διὰ τὸ προνενικῆσθαι, καὶ δὲ αὐτοὶ οἴεσθαι ὁμοῖοι ἡμῖν εἶναι, τὸ πλῆθος τῶν νεῶν, καὶ οὐκ ὀλίγον τοῦ ἴσου, παρεσκευάσαντο· ἔπειτα ᾧ μάλιστα πιστεύοντες ἐπέρχονται, ὡς προσῆκον σφίσιν ἀνδρείοις εἶναι, οὐ δι' ἄλλο τι ἢ διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν τὰ πλείω κατορθοῦντες, οἴονται σφίσι καὶ ἐν τῷ ναυτικῷ ποιήσειν τὸ αὐτό. 3. τὸ δ' ἐκ δικαίου ἡμῖν μᾶλλον νῦν περιέστηκε, εἴπερ καὶ τούτοις ἐν ἐκείνῳ, οἱ ἐμπειρίᾳ γε οὐδὲν προφέρουσι, τῷ δὲ ἑκάτεροί τι ἐμπειρότεροι καὶ θρασύτεροί ἐσμεν. 4. Λακεδαιμόνιοί τε, ἡγούμενοι τῶν ξυμμάχων, διὰ τὴν σφετέραν δόξαν ἄκοντας προσάγονται τοὺς πολλοὺς τῶν κινδύνων, ἐπεὶ οὐκ ἄν ποτε ἐπιχείρησιν ἡσσηθέντες πεζῇ αὖθις ναυμαχεῖν. 5. μὴ δὴ αὐτῶν τὴν τόλμαν δείσητε. πολλὰ

[illegible] πεφοβῆνται ἡμ
παρασκευῇ. 7. πολλὰ δὲ καὶ στρατόπεδα ἤδη
των τῇ ἀπειρίᾳ. ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ· ὧν
μετέχομεν. 8. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκ
οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸ
πιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινο
νοχωρία οὐ ξυμφέρει. οὔτε γὰρ ἂν ἐπιπλεύσειέ τ
λὴν μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλο
ρήσειεν ἐν δέοντι πεζόμενος· διέκπλοί τε οὐκ εἰσ
φαί, ἅπερ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστίν, ἀλλ' ε
ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ
κρείσσους γίγνονται. 9. τούτων μὲν οὖν ἐγὼ ἕξω τὴ
τὸ δυνατόν· ὑμεῖς δὲ εὔτακτοι παρὰ ταῖς ναυσὶ μέ
ραγγελλόμενα ὀξέως δέχεσθε, ἄλλως τε καὶ δι' ὀλί
σεως οὔσης, καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ π
ὃ ἔς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει καὶ ναυμ
ἀμύνασθε δὲ τούσδε ἀξίως τῶν προειργασμένων.
μέγας ὑμῖν, ἢ καταλῦσαι Πελοποννησίων τὴν ἐλπίδ
ἢ ἐγγυτέρω καταστῆσαι Ἀθηναίοις τὸν φόβον περὶ
11. ἀναμιμνήσκω δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶ
ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν οἱ [illegible]
[illegible]

σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὗται αἱ νῆες πε-
ριελήσειαν. 3. ὁ δέ, ὅπερ ἐκεῖνοι προσεδέχοντο φοβηθεὶς περὶ τῷ
χωρίῳ ἐμίμει· ὅτι ὡς εἶδε ἀπεγομένους αὐτούς, ἔκων καὶ κατὰ
σπουδὴν ἐνβιβάσας ἔπλει περὶ τὴν γῆν· καὶ ὁ πεζὸς ἅμα τῶν Μεσ-
σηνίων παρεβοήθει. 4. ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν
ἐπὶ κέρως παραπλέοντας καὶ ἤδη ὄντας ἐντὸς τοῦ κόλπου τε καὶ
πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείου ἑνὸς ἅμα ἐπι-
στρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον ὡς εἶχε τάχους ἕκαστος ἐπὶ
τοὺς Ἀθηναίους, καὶ ἤλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι.
5. τῶν δὲ ἕνδεκα μὲν αἵπερ ἡγοῦντο ὑπεκφεύγουσι τὸ κέρας τῶν
Πελοποννησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. τὰς δὲ
ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν ὑποφευγούσας καὶ
διέφθειραν, ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευ-
σαν αὐτῶν. 6. καὶ τῶν νεῶν τινας ἀναδούμενοι εἷλκον κεναί, μίαν
δὲ αὐτοῖς ἀνδράσιν εἷλον· τὰς δέ τινας οἱ Μεσσήνιοι, παραβοηθή-
σαντες, καὶ ἐπεσβαίνοντες ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ
ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἑλκομέ-
νας ἤδη. XCI. ταύτῃ μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ
ἐφθειρον τὰς Ἀττικὰς ναῦς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ τοῦ
δεξιοῦ κέρως ἐδίωκον τὰς ἕνδεκα ναῦς τῶν Ἀθηναίων, αἵπερ ὑπεξ-
ήγον τὴν ἐπιστροφὴν ἐς τὴν εὐρυχωρίαν. καὶ φθάνουσιν αὐτοὺς
πλὴν μιᾶς νεὼς προκαταφυγοῦσαι ἐς τὴν Ναύπακτον, καὶ ἴσχουσαι
ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον παρεσκευάζοντο ἀμυνούμενοι,
ἢν ἐς τὴν γῆν ἐπὶ σφᾶς πλέωσιν. 2. οἱ δὲ παραγενόμενοι ὕστερον,
ἐπαιώνιζόν τε ἅμα πλέοντες, ὡς νενικηκότες, καὶ τὴν μίαν ναῦν τῶν
Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναῦς μία πολὺ πρὸ τῶν
ἄλλων. 3. ἔτυχε δὲ ὁλκὰς ὁρμοῦσα μετέωρος, περὶ ἣν ἡ Ἀττική
ναῦς φθάσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσῃ καὶ καταδύει.
4. τοῖς μὲν οὖν Πελοποννησίοις γενομένου τούτου ἀπροσδοκήτου τε
καὶ παρὰ λόγον φόβος ἐμπίπτει· καὶ ἅμα ἀτάκτως διώκοντες διὰ
τὸ κρατεῖν, αἱ μέν τινες τῶν νεῶν καθεῖσαι τὰς κώπας ἐπέστησαν
τοῖ πλοῖ, ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρμησιν,
βουλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βραχὺ ἀπειρίᾳ
χωρίων ὤκειλαν. XCII. τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γι-
γνόμενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἑνὸς κελεύσματος ἐμβοήσαντες
ἐπ' αὐτοὺς ὥρμησαν. οἱ δέ, διὰ τὰ ὑπάρχοντα ἁμαρτήματα καὶ τὴν

καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα. 4.
Ἀθηναῖοι τροπαῖον ἔστησαν ὅθεν ἀναγόμενοι
νεκροὺς καὶ τὰ ναυάγια ὅσα πρὸς τῇ ἑαυτῶν ἡ
ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. 5
Πελοποννήσιοι τροπαῖον ὡς νενικηκότες, τῆς τ
ναῦς διέφθειραν· καὶ ἥνπερ ἔλαβον ναῦν, ἀνέθ
Ἀχαϊκὸν παρὰ τὸ τροπαῖον. 6. μετὰ δὲ τα
ἀπὸ τῶν Ἀθηναίων βοήθειαν, ὑπὸ νύκτα ἐσέπλ
Κρισαῖον καὶ Κόρινθον πάντες πλὴν Λευκαδία
Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσίν, αἷς ἔδε
τῷ Φορμίωνι παραγενέσθαι, οὐ πολλῷ ὕστεροι
τῶν νεῶν ἀφικνοῦνται ἐς τὴν Ναύπακτον. καὶ

XCIII. Πρὶν δὲ διαλῦσαι τὸ ἐς Κόρινθόν τ
κόλπον ἀναχωρῆσαν ναυτικόν, ὁ Κνῆμος καὶ ὁ
ἄλλοι ἄρχοντες τῶν Πελοποννησίων, ἀρχομέν
ἐβούλοντο διδαξάντων Μεγαρέων ἀποπειρᾶσαι
λιμένος τῶν Ἀθηναίων. ἦν δὲ ἀφύλακτος καὶ
διὰ τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. 2. ἐδόκει δὲ
τῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸ
ἰέναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλα
σσαν κατὰ τάχος [illegible]

ς καὶ ἄνεμος λέγεται αὐτοὺς κωλῦσαι, ἐπὶ δὲ τῆς Σαλαμῖνος τὸ χρωτήριον τὸ πρὸς Μέγαρα ὁρῶν· καὶ φρούριον ἐπ' αὐτοῦ ἦν αἱ τεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν ηδέν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις ἀφείλκυσαν ιάς, τήν τε ἄλλην Σαλαμῖνα ἀπροσδοκήτοις ἐπιπεσόντες ἐπόρθουν. XCIV. ἐς δὲ τὰς Ἀθήνας φυκτοί τε ἔροντο πολέμιοι, ὰ ἐκπλῆξις ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσων. ἱ μὲν γὰρ ἐν τῷ ἄστει ἐς τὸν Πειραιᾶ ᾤοντο τοὺς πολεμίους ἐσπεπλευκότας ἤδη, οἱ δ' ἐν τῷ Πειραιεῖ τήν τε Σαλαμῖνα ἡρῆσθαι ὑόμιζον καὶ παρὰ σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἄν, εἰ βουλήθησαν μὴ κατοκνῆσαι, ῥᾳδίως ἂν ἐγένετο, καὶ οὐκ ἂν ἄνεμος ἐκώλυσε. 2. βοηθήσαντες δὲ ἅμ' ἡμέρᾳ πανδημεὶ οἱ Ἀθηναῖοι ἐς τὸν Πειραιᾶ ναῦς τε καθείλκον καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς καθίσταντο. 3. οἱ δὲ Πελοποννήσιοι ὡς ἔσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βοιδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔτι γὰρ ὅ τι καὶ αἱ νῆες αὐτοῖς διὰ χρόνου καθελκυσθεῖσαι καὶ ἤδη πεποιησαι ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρα πάλιν ἐπὶ ς Κορίνθου ἀπεχώρησαν πεζοί· 4. οἱ δ' Ἀθηναῖοι οὐκέτι κατα-βάντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοί· καὶ μετὰ ῖτα φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο ιέσει τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου ἄρ-ιένου, Σιτάλκης ὁ Τήρεω, Ὀδρύσης, Θρᾳκῶν βασιλεύς, ἐστράτευ-ν ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου, Μακεδονίας βασιλέα, καὶ ἐπὶ ιλκιδέας τοὺς ἐπὶ Θρᾴκης, δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ατρᾶξαι, τὴν δὲ αὐτὸς ἀποδοῦναι. 2. ὅ τε γὰρ Περδίκκας αὐτῷ ποσχόμενος, εἰ Ἀθηναίοις τε διαλλάξειεν ἑαυτόν, κατ' ἀρχὰς τῷ ὄντι πεξόμενον, καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ, πολέμιον τε, νῦν καταγόμενον ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ ἐπετέλει· τοῖς τε Ἀθηναίοις αὐτὸς ὡμολογήκει, ὅτε τὴν ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ θρᾴκης Χαλκιδικὸν πόλεμον καταλύσειν. 3. ἀμφοτέρων οὖν ἕνεκα ι ἔφοδον ἐποιεῖτο, καὶ τόν τε Φιλίππου υἱὸν Ἀμύντην ὡς ἐπὶ πολέμῳ τῶν Μακεδόνων ἦγε, καὶ τῶν Ἀθηναίων πρέσβεις, οἳ

[illegible] τοῦ Εὐξείνου πόντου κατῴκητο· αὐ
οἱ ταύτῃ, ὅμοροί τε τοῖς Σκύθαις καὶ ὁμόσκηνοι,
ται. 2. παρεκάλει δὲ καὶ τῶν ὀρεινῶν Θρᾳκῶν
τονόμων καὶ μαχαιροφόρων, οἳ Δῖοι καλοῦνται,
πλεῖστοι οἰκοῦντες· καὶ τοὺς μὲν μισθῷ ἔπειθεν
ξυνηκολούθουν. 3. ἀνίστη δὲ καὶ Ἀγριᾶνας
ἄλλα ὅσα ἔθνη Παιονικὰ ὧν ἦρχε· καὶ ἔσχατοι
ἦσαν μέχρι Γραικῶν Παιόνων καὶ τοῦ Στρυμόνο
τοῦ Σκομίου ὄρους διὰ Γραικῶν καὶ Λαικῶν
ἀρχὴ τὰ πρὸς Παίονας αὐτονόμους ἤδη. 4. τὰ δὲ
καὶ τούτους αὐτονόμους, Τρῆρες ὥριζον καὶ Τ
δ' οὗτοι πρὸς βορέαν τοῦ Σκομίου ὄρους καὶ παρή
δυσιν μέχρι τοῦ Ὀσκίου ποταμοῦ. ῥεῖ δ' οὗτος ἐκ
περ καὶ ὁ Νέστος καὶ ὁ Ἕβρος· ἔστι δὲ ἔρημον τὸ
ἐχόμενον τῆς Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀ
μέγεθος, ἐπὶ μὲν θάλασσαν καθήκουσα, ἀπὸ Ἀβδ
τὸν Εὔξεινον πόντον τὸν μέχρι Ἴστρου ποταμοῦ·
ἐστὶν ἡ γῆ τὰ ξυντομώτατα, ἢν ἀεὶ κατὰ πρύμ
πνεῦμα, νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων
τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἴστρον ἀνὴρ εὔζω
τελεῖ. 2. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐς
Βυζαντίου ἐς Λαικοὺς καὶ ἐπὶ τὸν Στρυμόνα,
πλείστου ἀπὸ θαλάσσης [illegible]

καὶ τοῖς παραδυναστεύουσί τε καὶ γενναίοις Ὀδρυσῶν. 4.
ῥήσαντο γὰρ τοὐναντίον τῆς Περσῶν βασιλείας τὸν νόμον,
μὲν καὶ τοῖς ἄλλοις Θρᾳξί, λαμβάνειν μᾶλλον ἢ διδόναι, καὶ
ν ἢν αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν· ὅμως δὲ
τὸ δίκασθαι ἐπὶ πλέον αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν πρᾶξαι
ἢ δοθέντα δῶρα. 5. ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος.
ὲν τῇ Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ
ίου μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ
ίᾳ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ
. 6. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ
οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἓν πρὸς ἓν οὐκ ἔστιν ὅ,τι
ας ὁμογνωμονοῦσι πᾶσιν ἀντιστῆναι. οὐ μὴν οὐδ'
ίᾳ καὶ ξύνεσιν περὶ τῶν παρόντων ἐς τὸν βίον
ν. XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας
ειάξετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἕτοιμα ἦν,
ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ
ς Κερκίνης ἐρήμου ὄρους, ὅ ἐστι μεθόριον Σίντων
πορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἣν πρότερον αὐτός,
τὴν ἄλλην, ὅτε ἐπὶ Παίονας ἐστράτευσε. 2. τὸ
τῶν διόντες ἐν δεξιᾷ μὲν εἶχον Παίονας, ἐν ἀρι-
καὶ Μαίδους. διελθόντες δὲ αὐτὸ ἀφίκοντο ἐς
ικήν. 3. πορευομένῳ δὲ αὐτῷ ἀπεγίγνετο μὲν
εἰ μή τι νόσῳ, προσεγίγνετο δέ· πολλοὶ γὰρ τῶν
ν ἐπιεικέστατοι ἐφ' ἁρπαγὴν ἠκολούθουν, ὥστε
γεται οὐκ ἔλασσον πεντεκαίδεκα μυριάδων γενέ-
τον τὸ μὲν πλέον πεζὸν ἦν, τριτημόριον δὲ μά-
ν δ' ἱππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρύσαι παρεί-
οὶ Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιροφόροι μαχι-
οὶ ἐκ τῆς Ῥοδόπης αὐτόνομοι καταβάντες, ὁ δὲ
κτος πλήθει φοβερώτατος ἠκολούθει. XCIX.
ἐν τῇ Δοβήρῳ καὶ παρεσκευάζοντο, ὅπως κατὰ
ν ἐς τὴν κάτω Μακεδονίαν, ἧς ὁ Περδίκκας
Μακεδόνων εἰσὶ καὶ Λυγκησταὶ καὶ Ἐλιμιῶται
ρωθεν, οἱ ξύμμαχα μέν ἐστι τούτοις καὶ ὑπήκοα,
κεῖ' αὐτά. 3. τὴν δὲ παρὰ θάλασσαν τὴν Μα-
ρος ὁ Περδίκκου πατήρ, καὶ οἱ πρόγονοι αὐτοῦ

θαλασσης εκτησαντο, και περαν Αξιοῦ μέχ
δονίαν καλουμένην Ἠδῶνας ἐξελάσαντες τε
δὲ καὶ ἐκ τῆς νῦν Ἐορδίας καλουμένης Ἐόρ
ἐφθάρησαν, βραχὺ δέ τι αὐτῶν περὶ Φύσ
Ἀλμωπίας Ἀλμῶπας. 6. ἐκράτησαν δὲ
οἱ Μακεδόνες οὗτοι, ἃ καὶ νῦν ἔτι ἔχουσι, τε
Γρηστωνίαν καὶ Βισαλτίαν καὶ Μακεδόνων
ξύμπαν Μακεδονία καλεῖται καὶ Περδίκκας
αὐτῶν ἦν ὅτε Σιτάλκης ἐπῄει.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιό
ἀδύνατοι ὄντες ἀμύνεσθαι, ἔς τε τὰ καρτε
ἦν ἐν τῇ χώρᾳ ἐσεκομίσθησαν. 2. ἦν δὲ οὗ
Ἀρχέλαος ὁ Περδίκκου υἱὸς βασιλεὺς γενό
τῇ χώρᾳ ᾠκοδόμησε, καὶ ὁδοὺς εὐθείας ἔτεμε
τά τε κατὰ τὸν πόλεμον ἵπποις καὶ ὅπλοις κ
κρείσσονι ἢ ξύμπαντες οἱ ἄλλοι βασιλῆς ὁκτ
τοι. 3. ὁ δὲ στρατὸς τῶν Θρᾳκῶν ἐκ τῆς .
τον μὲν ἐς τὴν Φιλίππου πρότερον οὖσ
Εἰδομένην μὲν κατὰ κράτος, Γορτυνίαν δὲ
ἄλλα ἄττα χωρία ὁμολογίᾳ, διὰ τὴν Ἀμύντ
τα τοῦ Φιλίππου υἱόν

[illegible] αι πολλαι καταντικρὺ Οἰνιαδῶν, ἐκβολῶν οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν [illegible] ἀεὶ καὶ εἰσὶ τῶν νήσων αἳ ἠπείρωνται, ἐλπὶς δ[illegible] πολλῷ τινι ἂν χρόνῳ τοῦτο παθεῖν. 4. τὸ μέγα καὶ πολὺ καὶ θολερόν, αἵ τε νῆσοι πυκνα[illegible] προσχώσεως τῷ μὴ σκεδάννυσθαι σύνδεσμοι γ[illegible] καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι ε[illegible] ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ καὶ οὐ μ[illegible] δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρεω, ὅτε δὴ ἀλ[illegible] τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τῇ[illegible] ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων, πρὶν ἂ[illegible] τῇ χώρᾳ κατοικίσηται, ἥτις, ὅτε ἔκτεινε τὴν μ[illegible] ἡλίου ἑωρᾶτο, μηδὲ γῇ ἦν, ὡς τῆς γε ἄλλης [illegible] 6. ὁ δ' ἀπορῶν, ὥς φασι, μόλις κατενόησε τὴν [illegible] τοῦ Ἀχελῴου, καὶ ἐδόκει αὐτῷ ἱκανὴ ἂν κεχ[illegible] σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον [illegible] καὶ κατοικισθεὶς ἐς τοὺς περὶ Οἰνιάδας τόπου[illegible] καὶ ἀπὸ Ἀκαρνᾶνος παιδὸς ἑαυτοῦ τῆς χώρα[illegible] ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα [illegible] βομεν.

CIII. Οἱ δὲ [illegible]

Γ.

1. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν Ἀττικήν· ἡγεῖτο αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεύς. καὶ ἱστασθεῖσαι ἐδῄουν τὴν γῆν· καὶ προσβολαί, ὥσπερ εἰώθεσαν, ἐγίγνοντο τῶν Ἀθηναίων ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλεῖστον φόβον τῶν ψιλῶν εἶργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. 2. ἐμμείναντες δὲ χρόνον οὗ εἶχον τὰ σιτία ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ Λακεδαιμόνιοι οὐ προσεδέξαντο, ἀναγκασθέντες δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διενοοῦντο ποιήσασθαι. 2. τῶν τε γὰρ λιμένων τὴν χῶσιν, καὶ τειχῶν οἰκοδόμησιν, καὶ νεῶν ποίησιν ἐπήμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει πρᾶσθαι, τοξότας τε καὶ σῖτον, καὶ ἃ μεταπεμπόμενοι ἦσαν. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι, καὶ Μηθυμναῖοι, καὶ αὐτῶν Μιτυληναίων ἰδίᾳ ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνύουν γιγνόμενα τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον ἐς μίαν Μιτυλήνην βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ Βοιωτῶν, ξυγγενῶν ὄντων, ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἴ τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς Λέσβου. III. Οἱ δ' Ἀθηναῖοι, ἦσαν γὰρ τετειχισμένοι ὑπό τε τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθιστάμενοι καὶ ἀκμάζοντος, μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπολεμώσασθαι ναυτικὸν ἔχουσαν καὶ οὐκ ἀκέραιον, καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς κατηγορίας, ἀλλ' μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μιτυληναίους τὴν ξυνοίκησιν καὶ τὴν παρασκευὴν διαλύειν, δείσαντες προκαταλαβεῖν ἐβούλοντο. 2. καὶ πέμπουσιν ἑξακοσίαις τεσσαράκοντα ναῦς, ἑξήκοντα περὶ Πελοπόννησον παρεσκευασμέναι πλεῖν· Κλεόππιδης ὁ Δεινίου τρίτος αὐτὸς ἐστρατηγεῖ. 3. ἐσηγγέλθη γὰρ αὐτοῖς ὑπὸ Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μιτυληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν

τιχων, πλῷ χρησάμενος, καὶ τριταῖος ἐκ τῶν
ἀφικόμενος, ἀγγέλλει τὸν ἐπίπλουν. 6. οἱ δὲ
ἐξῆλθον, τά τε ἄλλα τῶν τειχῶν καὶ λιμένο
φραξάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθην
καταπλεύσαντες ὡς ἑῴων, ἀπήγγειλαν μὲν
σταλμένα, οὐκ ἐσακουόντων δὲ τῶν Μυτιληναι
σταντο. 2. ἀπαράσκευοι δὲ οἱ Μυτιληναῖοι
σθέντες πολεμεῖν, ἔκπλουν μέν τινα ἐποιήσα
ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα κατ
Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς
νοι τὰς ναῦς τὸ παραυτίκα, εἰ δύναιντο, ὁμολ
πέμψασθαι. 3. καὶ οἱ στρατηγοὶ τῶν Ἀθην
αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὦσι Λέσβῳ πά
ἀνακωχὴν ποιησάμενοι, πέμπουσιν ἐς τὰς Ἀθ
τῶν τε διαβαλλόντων ἕνα, ᾧ μετέμελεν ἤδη, καὶ
σειαν τὰς ναῦς ἀπελθεῖν, ὡς σφῶν οὐδὲν νε
τούτῳ δὲ ἀποστέλλουσι καὶ ἐς τὴν Λακεδαίμ
λαθόντες τὸ τῶν Ἀθηναίων ναυτικόν, οἳ ὦ
πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον
ναίων προχωρήσειν. 6. καὶ οἱ μὲν ἐς τὴν Λα

[illegible]ρον καὶ μὲ' ἄλλης παρασκευῆς βουλόμενοι, εἰ προσγένοιτό τι, [illegible]νεῖν. 4. καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρ[illegible]νδας Θηβαῖος, οἱ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθά[illegible] δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τὴν [illegible] ὕστερον ἐπλέουσι τριήρει, καὶ παρίνουν πέμπειν τριήρη ἄλ[illegible] καὶ πρέσβεις μεθ' ἑαυτῶν· καὶ ἐκπέμπουσιν. VI. οἱ δὲ Ἀθη[illegible]αῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἰσχύν ξυμ[illegible]ους τε προσεκάλουν, οἱ πολὺ θᾶσσον παρῆσαν ὁρῶντες οὐδὲν [illegible]τερον ἀπὸ τῶν Λεσβίων, καὶ περιορμισάμενοι τὸ πρὸς νότον τῆς [illegible]ίας ἐτείχισαν στρατόπεδα δύο ἑκατέρωθεν τῆς πόλεως, καὶ τοὺς [illegible]ρους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. 2. καὶ τῆς μὲν [illegible]λάσσης εἶρχον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς [illegible] ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσβε[illegible]βηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναυσταθμὸν δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλία. καὶ τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κελευσάντων Ἀκαρνάνων τῶν Φορμίωνός τινα σφίσι πέμψαι ἢ υἱὸν ἢ ξυγγενῆ ἄρχοντα. 2. καὶ παραπλέουσαι αἱ τῆς τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν. 3. ἔπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἴκου ὁ Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Ναύπακτον, 4. καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεί, στρατεύει ἐπ' Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ τὸν Ἀχελῷον ἔπλευσε καὶ ὁ κατὰ γῆν στρατὸς ἐδῄου τὴν χώραν. 5. ὡς δ' οὐ προσεχώρουν, τὸν μὲν πεζὸν ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα, καὶ ἀπόβασιν ἐς Νήριχον ποιησάμενος, ἀναχωρῶν διαφθείρεται αὐτός τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν τε ξυμβοηθησάντων καὶ φρουρῶν τινων ὀλίγων. 6. καὶ ὕστερον ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὼς ἐκπεμφθέντες Μυτιληναίων πρέσβεις, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπίαζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλεύσωνται, ἀφικνοῦνται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιὰς ἡ Δωριεὺς Ῥόδιος τὸ δεύ-

[illegible] ων προ τοῦ φίλων χείρους ἡγοῦν
αὕτη ἡ ἀξίωσίς ἐστιν, εἰ τύχοιεν πρὸς ἀλλ
καὶ ἀφ' ὧν διακρίνοιντο ἴσοι μὲν τῇ γνώμῃ
λοι δὲ τῇ παρασκευῇ καὶ δυνάμει, πρόφα
ὑπάρχοι τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀ
τῳ χείρους δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ
τοῖς δεινοῖς ἀφιστάμεθα. X. περὶ γὰρ τ
πρῶτον, ἄλλως τε καὶ ξυμμαχίας δεόμενοι, το
εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον γιγνο
πόλεσιν ἐς οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκο
γνοιντο καὶ τἆλλα ὁμοιότροποι εἶεν· ἐν
τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων κα
δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτ
ὑμῶν ἐκ τοῦ Μηδικοῦ πολέμου. παραμειναν
τὰ ὑπόλοιπα τῶν ἔργων. 3. ξύμμαχοι μέντ
καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀ
ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι. 4. καὶ μέχ
ἡγοῦντο, προθύμως εἱπόμεθα· ἐπειδὴ δὲ ἑωρ
τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν
ἐπαγομένους, οὐκ ἀδεεῖς ἔτ' ἦμεν. 5. ἀδύν
γενόμενοι διὰ [illegible]

μαπτοντες. 3. καιρὸς δὲ ὡς οὔπω πρότε
ἐφθάραται Ἀθηναῖοι καὶ χρημάτων δαπάνη,
περὶ τὴν ὑμετέραν εἰσίν, αἱ δ' ἐφ' ἡμῖν τετά
εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν ὑμεῖς
ναυσί τε καὶ πεζῷ ἅμα ἐπεσβάλητε τὸ δεύτ
οὐκ ἀμυνοῦνται ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρ
5. νομίσῃ τε μηδεὶς ἀλλοτρίας γῆς πέρι οἰκεῖοι
γὰρ δοκεῖ μακρὰν ἀπεῖναι ἡ Λέσβος, τὴν ὠφε
παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλ
ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται. 6. ἔστι δὲ
τῶν ξυμμάχων ἡ πρόσοδος, καὶ ἔτι μείζων ἔσ
στρέψονται· οὔτε γὰρ ἀποστήσεται ἄλλος τά τ
νήσεται, πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δου
θησάντων δὲ ὑμῶν προθύμως πόλιν τε προσ
ἔχουσαν μέγα, οὗπερ ὑμῖν μάλιστα προσδεῖ, καὶ
καθαιρήσετε ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχ
γὰρ πᾶς τις προσχωρήσεται· τήν τε αἰτίαν ἀπο
μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἢν δ' ἐλευθεροῖ
κράτος τοῦ πολέμου βεβαιότερον ἕξετε. XIV.
τάς τε τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας καὶ Λία

χοτς τε τοὺς Λεσβίους ἐποιήσαντο, καὶ τὴν ἐς τὴν Ἀττικὴν βοὴν τοῖς τε ξυμμάχοις παρεῖναι κατὰ τάχος ἔφασαν ἰέναι ἐς ν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι ρχοντο, καὶ οἴκοθεν παρεσκευάζοντο τῶν νεῶν ἐν τῷ ἰσθμῷ ὡς ιεφίξοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν ὑ ταῦτα καὶ πεζῇ ἅμα ἐπιόντες. 2. καὶ οἱ μὲν προθύμως ταῦτα ρασσον· οἱ δὲ ἄλλοι ξύμμαχοι βραδέως τε ξυνελέγοντο, καὶ ἐν ρᾳ ξυγκομιδῇ ἦσαν καὶ ἀῤῥωστίᾳ τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν θενείας ἀρτῶν παρασκευαζομένους, δηλῶσαι βουλόμενοι ὅτι οὐκ θῶς ἐγνώκασιν, ἀλλ' οἷοί τέ εἰσι μὴ κινοῦντες τὸ ἐπὶ Λέσβῳ ικὸν καὶ τὸ ἀπὸ Πελοποννήσου ἐπιὸν ῥᾳδίως ἀμύνεσθαι, ρῶσαν ναῦς ἑκατόν, ἐσβάντες αὐτοί τε πλὴν ἱππέων καὶ πεντα- ωκοσιομεδίμνων καὶ οἱ μέτοικοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ξὶ τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελοποννήσου ᾗ δοκοῖ σῖ. 2. οἱ δὲ Λακεδαιμόνιοι, ὁρῶντες πολὺν τὸν παράλογον, τε παρὰ τῶν Λεσβίων ῥηθέντα ἐγένετο οὐκ ἀληθῆ, καὶ ἄπορα ζοντες, ὡς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα οὐ παρῆσαν, καὶ ίοντο καὶ αἱ περὶ τὴν Πελοπόννησον τριάκοντα τῆς τῶν ναίων τὴν περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' . 3. ὕστερον δὲ ναυτικὸν παρεσκεύαζον ὅτι πέμψουσι ἐς Λέσβον, καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλήθους, ναύαρχον προστάξαντες Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύσεσθαι. εχωρήσαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσίν, ἐπειδὴ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον τοῦτον ὅν αἱ ἔτλεοι ἐν τοῖς πλείσταις δή τῆς ἅμ' αὐτοῖς ἔνεργοὶ κάλλι ατο. παρεπλήσιαι δὲ καὶ ἔτι πλείονς ἀρχομένου τοῦ πολέμου. ν τε γὰρ Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσαν τερὶ Πελοπόννησον ἕτερα ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ ίδαιον καὶ ἐν τοῖς ἄλλοις χωρίοις, ὥστε αἱ πᾶσαι ἅμα ἐγένον- ν ἐπὶ θέρει διακόσαι καὶ πεντήκοντα. 3. καὶ τὰ χρήματα ο μάλιστα ἐπανάλωσε μετὰ Ποτιδαίας. τήν τε γὰρ Ποτίδαιαν ρμοι ὁπλῖται ἐφρούρουν, αὐτῷ γὰρ καὶ ὑπηρέτης δραχμὴν ρβαινε τῆς ἡμέρας, τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσονς ολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἳ προ- λθον· τῆς τε αἱ πᾶσαι τὸν αὐτὸν μισθὸν ἔφερον. 4. τα μὲν

[illegible] ταύτας μεμαιωμένα, καὶ τεῖχη κρατυνάντες δι
θον ἐπ' οἴκου. 2. ἐστράτευσαν δὲ καὶ οἱ Μηθυμ
νάντων αὐτῶν ἐπ' Ἄντισσαν· καὶ ἐκβοηθείας τινὸς
γένεσι ὑπό τε τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων
πολλοὶ καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. 3. ο
πυνθανόμενοι ταῦτα, τούς τε Μυτιληναίους τῆς φ
καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς ὄντας
πουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον Πάχητα τ
στρατηγόν, καὶ χιλίους ὁπλίτας ἑαυτῶν. 4. οἱ δὲ ἀ
σαντες τῶν νεῶν ἀφικνοῦνται καὶ περιτειχίζουσι Μυ
κλῳ ἁπλῷ τείχει· φρούρια δὲ ἔστιν οἱ ἐπὶ τῶν καρτε
δόμηται. 5. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἤδη
καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο, καὶ ὁ χειμὼν ἤρχ

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐ
κίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν δι
τα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους
καὶ Λυσικλέα, πέμπτον αὐτὸν στρατηγόν. 2. ὁ δὲ ἐ
ρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντο
τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σαρδίου λόφου, ἐπ
Καρῶν καὶ Ἀναιτῶν, αὐτός τε διαφθείρεται, καὶ τῆς
τιᾶς πολλοί.

ἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον, μέγαν ἡγησάμενοι, ἐς ἱ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐτέμεσαν τῇ ἐξόδῳ ἐθε- ωτικὶ τρόπῳ τοιῷδε. 3. κλίμακας ἐποιήσαντο ἴσας τῷ τείχει τῶν ολεμίων· ξυμμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων, ἃ ἔτυχε ρὸς σφᾶς οὐκ ἐξαλλάσσουσαν τὸ τεῖχος αὐτῶν. ἠριθμοῦντο δὲ πολλοὶ ἅμα τὰς ἐπιβολάς, καὶ ἔμελλον οἱ μὲν τινες ἁμαρτήσεσθαι, ἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ πολ- λάκις ἀριθμοῦντες, καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ ῥᾳδίως καθο- ωμένοι ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν οὖν ξυμμέτρησιν τῶν λινθίων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ ἔτερον. XXI. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιόνδε τῇ ἰκοδομήσει. εἶχε μὲν δύο τοὺς περιβόλους, πρός τε Πλαταιῶν καὶ ' τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι, διεῖχον δὲ οἱ περίβολοι ἑκκαίδεκα ὀδὰς μάλιστα ἀπ' ἀλλήλων. 2. τὸ οὖν μεταξὺ τούτου, οἱ ἑκκαί- κα πόδες, τοῖς φύλαξιν οἰκήματα διανενεμημένα ᾠκοδόμητο, καὶ ξυνεχῆ ὥστε ἓν φαίνεσθαι τεῖχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρω- ν. 3. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τείχει, διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς ξω, ὥστε παρόδου μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μο- δεῖσθαι. 4. τὰς οὖν νύκτας, ὁπότε χειμὼν εἴη ὑετώδης, τὰς ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι' ὀλίγου καὶ ἐν στεγανῶν, τὴν φυλακὴν ἐποιοῦντο. τὸ μὲν οὖν τεῖχος ᾧ φρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν. XXII. οἱ δ', ἐπειδὴ κατέστησαν αὐτοῖς, τρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ ια ἀσέλητον ἐξέβησαν· ἡγοῦντο δὲ οἵπερ καὶ τῆς πείρας αἴτιοι καὶ πρῶτον μὲν τὴν τάφρον διέβησαν ἣ περιεῖχε αὐτούς, α προσέμιξαν τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ τῷ ἐκ τοῦ εναι αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου οὐ κατακουσάντων· α δὲ καὶ διέχοντες πολὺ ἦεσαν, ὅπως τὰ ὅπλα μὴ κρουόμενα ἀλλήλα αἴσθησιν παρέχοι. ἦσαν δὲ εὐσταλεῖς τε τῇ ὁπλίσει, ὸν ἐμπτερὸν πόδα μόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς τὸν πηλόν. 3. κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ξεις, εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας φέ- ς καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θω- ακίδιον, ὧν ἡγεῖτο Ἀμμέας ὁ Κοροίβου καὶ πρῶτος ἀνέβη.

στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἦ
σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα
Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέβ
Πελοποννησίων ἐκ τοὔμπαλιν ἢ οἱ ἄνδρες αὐτῶ
ἥκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχοιεν. 6. ἐθορυ
χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τ
ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. 7
αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐ
χους πρὸς τὴν βοήν. φρυκτοί τε ἤροντο ἐς τὰ
παρανῖσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαται
φρυκτοὺς πολλούς, πρότερον παρεσκευασμένοι
ὅπως ἀσαφῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς
βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι
οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν καὶ τοῦ ἀσφα
XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν
τοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἑκατέροι
φθείραντες ἐκεκρατήκεσαν, τάς τε διόδους τῶν
αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοηθεῖν, κ
θέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ ἐπαρα
πλείους, οἱ μὲν ἀπὸ τῶν πύργων τοὺς ἐπιβοηθοῦ

[illegible] τῆς τάφρου, καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνα, [illegible] δὲ ἐν τῷ ἀφανεῖ ὄντες ἧσσον διὰ τὰς λαμπάδας καθεωρῶντο, [illegible] φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν [illegible], χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει οὐ [illegible] ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὑδα[illegible] μᾶλλον, καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ ὑπονιφομένη πολὺ τὸ [illegible] ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν. ἐγέ[illegible] δὲ καὶ ἡ διάφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγε[illegible]

XXIV. ὁρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς, ἐχώ[illegible] ἀθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ [illegible]θροπράτους ἡρῷον, νομίζοντες ἥκιστα σφᾶς ταύτην αὐτοὺς ὑπο[illegible] τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἑώρων τοὺς [illegible]λοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλάς, τὴν ἐπ' Ἀθηνῶν φέρουσαν, μετὰ λαμπάδων διώκοντας. 2. καὶ ἐπὶ μὲν ἓξ [illegible]ντὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ἦεσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδόν, ἐς Ἐρύθρας καὶ Ὑσιάς, καὶ λαβόμενοι τῶν ὀρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν [illegible] ἀπεστράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἷς δ' ἐπὶ τῇ ἔξω τάφρῳ τοξότης ἐλήφθη. 3. οἱ μὲν οὖν Πελοποννήσιοι κατὰ χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς ἐπαύσαντο. οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώθησαν.

XXV. Ἐκ δὲ τῆς Λακεδαίμονος, τοῦ αὐτοῦ χειμῶνος τελευτῶντος, ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτιλήνην τριήρει. καὶ πλεύσας ἐς Πύῤῥαν, καὶ ἐξ αὐτῆς πεζῇ κατὰ χαράδραν τινά, ᾗ ὑπερβατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἔσται, καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βοηθῆσαι αὐτοῖς, προαπεμφθῆναί τε αὐτὸς τούτων ἕνεκα, καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. 2. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε, καὶ πρὸς τοὺς Ἀθηναίους ἧσσον εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὁ

[illegible], ἧσσον ταῖς ναυσὶν ἐς πλεούσαις ἐπιβοηθήσουσιν. 2. ἡγεῖτο δὲ τῆς μάχης ὑπὲρ Παυσανίου τοῦ Πλειστοάνακτος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὤν. 3. τιμῆς τά τε πρότερον τετιμημένα [καὶ] εἴ τι ἐν ταῖς πρὶν ἐσβολαῖς παρελέλειπτο· καὶ ἡ ἐσβ ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν. 4 ἀπὸ τῆς Λέσβου τι πεύσεσθαι τῶν νεῶν ἐργο μένων, ἐπεξῆλθον τὰ πολλὰ τέμνοντες. ὡς δ' τοῖς ὧν προσεδέχοντο, καὶ ἐπελελοίπει ὁ σῖτος, λύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς οὐχ ἥκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνι λελοίπει, ἀναγκάζονται ξυμβαίνειν πρὸς τοὺς Ἀ 2. ὁ Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔ τὸν δῆμον, πρότερον ψιλὸν ὄντα, ὡς ἐπεξιὼν τοῖ δὲ ἐπειδὴ ἔλαβον ὅπλα, οὔτε ἠκροῶντο ἔτι τῶν ἀ λόγοις τε γιγνόμενοι, ἢ τὸν σῖτον ἐκέλευον τοὺς τὸ φανερόν, καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξ Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν. Χ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύσειν δυνατοὶ νωθήσονται τῆς ξυμβάσεως, κινδυνεύσοντες, ποι γίαν πρός τε Πάντα [illegible]

ἐς ὅμως καθίζουσι· Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἐξαιρεθῆναι, κατατίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δόξῃ. 3. πέμψας δὲ καὶ ἐς τὴν Ἄντισσαν τριήρεις προσεκτήσατο καὶ ἄλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ᾗ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, ὡς ἔδει ἐν τάχει παραγενέσθαι, πλέοντες περί τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι πορευόμενοι, τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσμίξαντες δ' ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μικόνῳ, πυνθάνονται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε. 2. βουλόμενοι δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἔμβατον τῆς Ἐρετριάδος· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἁλωκυίᾳ ἐπτὰ ὅτε ἐς τὸ Ἔμβατον κατέπλευσαν. πυθόμενοι δὲ τὸ σαφὲς ἀφικνοῦντο ἐκ τῶν παρόντων· καὶ ἔλεξεν αὐτοῖς Τευτίαπλος ὁ Ἠλεῖος τάδε. XXX. Ἀλκίδα καὶ Πελοποννησίων ὅσοι παρεσμεν ἄρχοντες τῆς στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτιλήνην πρὶν ἐκπύστους γενέσθαι ὥσπερ ἔχομεν. 2. κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον ἐνορῶμεν, κατὰ μὲν θάλασσαν καὶ πάνυ, ᾗ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον, καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μάλιστα οὖσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον ὡς κεκρατηκότων διεσπάρθαι. 3. εἰ οὖν προσπέσοιμεν ἅμα τε καὶ νυκτός, ἐλπίζω μετὰ τῶν ἔνδον, εἴ τις ἄρα ἡμῖν ἐστιν ἐπίβουλος εἴσω, καταληφθῆναι ἂν τὰ πράγματα. καὶ μὴ ἀποκτείνωμεν τὸν κίνδυνον, νομίσαντες οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ εἴ τις στρατηγὸς ἔν τε αὐτῷ πτλάσσοιτο καὶ τοῖς πολεμίοις ἑνορῶν ἐπιχειροίη, πλεῖστ' ἂν ὀρθοῖτο. XXXI. ὁ μὲν τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδαν. ἄλλοι δέ τινες τῶν ἀπ' Ἰωνίας φυγάδων καὶ οἱ Λέσβιοι ξυμπλέοντες παρῄνουν, ἐπειδὴ τοῦτον τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινα ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν. ἐλπίδα δ' εἶναι· οὐδένα γὰρ ἑκουσίως ἀφίχθαι· καὶ τὴν πρόσοδον ταύτην μεγίστην οἴεσθαι Ἀθηναίων ἢν ἐθέλωσι καὶ ἅμα ἢν ἐφορμῶσιν αὐτοῖς, δεινὴν σφίσι γίγνεσθαι, πείσειν τε οἴεσθαι καὶ Πισσούθνην ὥστε ξυμπολεμεῖν. 2. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλεῖστον

πολεμίους, Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυ
σεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν
πολὺ δὲ πλείους τῶν φίλων πολεμίους ἕξε
σθη τε καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι
τιτάς· ὁρῶντες γὰρ τὰς ναῦς οἱ ἄνθρω
προσεχώρουν μᾶλλον ὡς Ἀττικαῖς καὶ ἐλπ
εἶχον, μή ποτε, Ἀθηναίων τῆς θαλάσσης
πορνησίων εἰς Ἰωνίαν παραβαλεῖ. X.
Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος καὶ
γὰρ ὑπὸ τῆς Σαλαμινίας καὶ Παράλου ἔτ
αἱ δ' ἀπ' Ἀθηνῶν ἔτυχον πλέουσαι, καὶ δε
διὰ τοῦ πελάγους ὡς γῇ ἑκούσιος οὐ σχήσων
2. τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλ
Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ παντα
οὔσης τῆς Ἰωνίας, μέγα τὸ δέος ἐγένετο,
Πελοποννήσιοι, εἰ καὶ ὡς μὴ διενοοῦντο μ
προσπέπτοντες τὰς πόλεις. αὐτάγγελοι δ'
Ἰκάρῳ ἥ τε Πάραλος καὶ ἡ Σαλαμινία ἐφ
σπουδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μὲ
ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν κατα

βαρβάρων ἐπαγόμενοι, ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ πόλεως Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἔποικοι δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν πάγονται. 3. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἱππίαν διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἢν μηδὲν ἀρέσκον αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν καὶ ὑγιᾶ, ὁ μὲν ἐπ' αὐτόν, ὁ δ' ἐκεῖνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν, προσβαλὼν τῷ τειχίσματι ἐξαπιναίως καὶ οὐ προσδεχομένῳ, τούς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐτῆσαν καὶ τὸν Ἱππίαν ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ὃν ἦν, ξυλλαμβάνει καὶ κατατοξεύει. 4. Κολοφωνίοις παραδίδωσι, πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους κατῴκισαν τὸ παραχρῆμα πάντας ἐκ τῶν πόλεων εἴ πού τις ἦν Κολο-

V. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τήν τε Ἐρεσσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ Λακεδαιμόνιον κεκριμένον, ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τῆς Τενέδου Μυτιληναίων ἄνδρας ἅμα οἷς κατέθετο, ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι τῆς ἀποστάσεως· ἀπο- καὶ τῆς στρατιᾶς τὸ πλέον. 2. τοῖς δὲ λοιποῖς ὑπομένων τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ἅ αὐτῷ

XXVI. ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου, οἱ τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἃ παρε- τ' ἄλλα καὶ ἀπὸ Πλαταιῶν, ἔτι γὰρ ἐπολιορκοῦντο, Πελοποννησίους· 2. περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, ἧς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτεῖναι, τοὺς ἅπαντας Μυτιληναίους ὅσοι ἡβῶσι, παῖδας δὲ καὶ ἀνδραποδίσαι, ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν ὅτι οἱ, ὥσπερ οἱ ἄλλοι, ἐποιήσαντο, καὶ προσξυνεβάλετο οὐκ ἧς ὁρμῆς αἱ Πελοποννησίων τῆες ἐς Ἰωνίαν ἐκείνοις μήσασαι παρακινδυνεῦσαι· οὐ γὰρ ἀπὸ βραχείας διανοίας τὴν ἀπόστασιν ποιήσασθαι. 3. πέμπουσιν οὖν τριήρη ἄγγελον τῶν δεδογμένων, κατὰ τάχος κελεύοντες δια- Μυτιληναίους. 4. καὶ τῇ ὑστεραίᾳ μετάνοιά τις εὐθὺς καὶ ἀναλογισμὸς ὡμὸν τὸ βούλευμα καὶ μέγα ἐγνῶσθαι

...σθαι. 6. κατάστ
αλλαι τε γνῶμαι ἀφ' ἑκάστων ἐλέγοντο
ὅσπερ καὶ τὴν προτέραν ἐνενικήκει ὥστε
ἄλλα βιαιότατος τῶν πολιτῶν, τῷ τε δή
πι ανώτατος, παρελθὼν αὖθις ἔλεγε τοι

XXXVII. Πολλάκις μὲν ἤδη ἔγωγε
κρατίων ὅτι ἀδύνατόν ἐστιν ἑτέρων ἄρχι
ὑμετέρᾳ περὶ Μυτιληναίων μεταμελείᾳ. 2
ἀδεὲς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους κ
αὐτὸ ἔχετε, καὶ ὅ,τι ἂν ἢ λόγῳ πεισθέντες
οἴκτῳ εἰδῶτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς
ξυμμάχων χάριν μαλακίζεσθαι, οὐ σκοποῦν
τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας αὐτοὺς κ
οἷ οὐκ ἐξ ὧν ἂν χαρίζη θε βλαπτόμενοι
ἀλλ' ἐξ ὧν ἂν ἰσχύι μᾶλλον ἢ τῇ ἐκείνα
3. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν μ
δόξῃ περὶ, μηδὲ γνωσόμεθα ὅτι χείροσι νόμ
πόλις κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν ἀκι
σωφροσύνης ὠφελιμώτερον ἢ δεξιότης μετὰ
τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέ
ἄμεινον οἰκοῦσι τὰς πόλεις

εάντων, ὅ ἐστι πρὸς τῶν ἠδικημένων μᾶλλον· ὁ γὰρ δράσαντι ἀμβλυτέρᾳ τῇ ὀργῇ ἐπεξέρχεται, ἀρώνεσθαι εἰν ὅτι ἐγγυτάτω κείμενον, ἀντίπαλον ὄν, μάλιστα τὴν αλαμβάνει· θαυμάζω δὲ καὶ ὅστις ἔστιν ὁ ἀντερῶν, ν ἀποφαίνειν, τὰς μὲν Μυτιληναίων ἀδικίας ἡμῖν ούσας, τὰς δ' ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις ιωμένας. 2. καὶ δῆλον ὅτι ἢ τῷ λόγῳ πιστεύσας τὸ ν ἀντιποιῆσαι ὡς οὐκ ἔγνωσται ἀγωνίσασθαι ὅν, ἢ ρόμενος τὸ εὐπρεπὲς τοῦ λόγου ἐπιτηδεύσας παρέξει 3. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε ἀγώνων τὰ μὲν ἄθλα σιν, αὐτὴ δὲ τοὺς κινδύνους ἀναιρεῖται. 4. οἵτινες δ' ; ἀγωνοθετοῦντες, οἵτινες εἰώθασι θεωταὶ μὲν τῶν θαι, ἀκροαταὶ δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα εἰπόντων σκοποῦντες ὡς δυνατὰ γίγνεσθαι, τὰ δὲ ἤδη, οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ πὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· 5. καὶ μετὰ καλλόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ ἐθέλειν· δοῦλοι ὄντες τῶν ἀεὶ ἀτόπων, ὑπερόπται δὲ ον· 6. καὶ μάλιστα μὲν αὐτὸς εἰπεῖν ἕκαστος βουλόμεω, εἰ δὲ μή, ἀνταγωνιζόμενοι τοῖς τοιαῦτα λέγουσι μὴ λοιθῆσαι δοκεῖν τῇ γνώμῃ, ὀξέως δέ τι λέγοντος προὐ προαισθέσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα, καὶ βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· 7. ζητοῦντές τε εἰπεῖν, ἢ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ περὶ τῶν ναῶς· ἁπλῶς τε ἀκοῇ ἡδονῇ ἡσσώμενοι καὶ συνιστῶν κότες καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις. ὧν ἐγὼ πειρώμενος ἀποτρέπειν ὑμᾶς ἀποφαίνω Μυτιλίστα δὴ μίαν πόλιν ἠδικηκότας ἡμᾶς. 2. ἐγὼ γάρ, μὴ δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ ν ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· νῆσον οντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευῇ οι ἦσαν πρὸς αὐτούς, αὐτόνομοί τε οἰκοῦντες καὶ τὰ πρῶτα ὑφ' ἡμῶν τοιαῦτα εἰργάσαντο, τί ἄλλο βούλευσάν τε καὶ ἐπανέστησαν μᾶλλον ἢ ἀπέστησαν, ἐν γε τῶν βιαιόν τι πασχόντων ἐστίν, ἐζήτησάν τε καὶ

...ρονεῖν· ἐν ᾧ γὰρ φηθῆσαν περιέσεσθαι
ἀδικούμενοι. 4. εἴωθε δὲ τῶν πόλεων αἷς
ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς
πολλὰ κατὰ λόγον τοῖς ἀνθρώποις εὐτυχεῖ
παρὰ δόξαν· καὶ κακοπραγίαν, ὡς εἰπεῖν,
εὐδαιμονίαν διασώζονται. 5. χρῆν δὲ Μυ
μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμ
τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἄνθ
πεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμά
δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς
προστεθῇ, τὸν δὲ δῆμον ἀπολύσητε. 6. πάντι
ἐπέθετο, οἷς γ' ἐξῆν ὡς ἡμᾶς τρεπομένοις ν
εἶναι. ἀλλὰ τὸν μετὰ τῶν ὀλίγων κίνδυνον ἡγ
ξυναπέστησαν. 7. τῶν τε ξυμμάχων, σκέψασ
κισθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἑκοῦσιν
ζημίας προσθήσετε, τίνα οἴεσθε ὄντινα οἱ
ἀποστήσεσθαι, ὅταν ἢ κατορθώσαντι ἐλευθέ
μηδὲν παθεῖν ἀνήκεστον; 8. ἡμῖν δὲ πρὸς ἐ
κινδυνεύσεται τά τε χρήματα καὶ αἱ ψυχαί.
πόλιν ἐφθαρμένην παραλαβόντες τῆς ἔπειτα πρ
μεν. τὸ λοιπὸν ...

πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι, καὶ μὴ πρὸς τοὺς οὔτ' ἀδικοῦντας ἐξ ἀνάγκης τε καθεστῶτας ἀεὶ πολεμίους· οἵ τε ἡμέτεροι λόγῳ ῥήτορες ἔξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶσι, καὶ ἡ ἐν ᾧ ἡ μὲν πόλις βραχεῖα ἰσθεῖσα μεγάλα ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήψονται· καὶ ἡ ἐπιείκεια πρὸς τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον ἔσται ἢ πρὸς τοὺς ὁμοίους τε, καὶ οὐδὲν ἧσσον πολεμίοις ἱπολεμουμένοις. 4. ἐν δὲ ξυνελὼν λέγω, πειθόμενοι μὲν ἡμῖν τά τε ἴδια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε, ἄλλως δὲ ποιοῦντες τοῖς μὲν οὐ χαριεῖσθε, ἡμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε. ἡμεῖς γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ἡμεῖς οἱ οὐ χρεὼν ἄρχοιτε. εἰ δὲ καὶ οὐ προσῆκον ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ εἰκός τι καὶ τοιάδε ξυμφόρως δεῖ κολάζεσθαι, ἢ παύεσθαι τῆς ἀρχῆς καὶ τὸν ἀκίνδυνον ἀνδραγαθίζεσθαι. 5. τῇ τε αὐτῇ ζημίᾳ ἀξιοῦτε ἀμύνεσθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευόντων φανῶμεν, ἐνθυμηθέντες, ἃ εἰκὸς ἦν αὐτοὺς ποιῆσαι πείσαντας ἡμῶν, ἄλλως τε καὶ προϋπαρξάντας ἀδικίας. 6. μόνοι δὲ οἱ μὴ ξὺν προφάσει τινὶ κακῶς ποιοῦντες ἐπεξέρχονται καὶ ἀδίκοις εἶναι, τὸν κίνδυνον ἐφορώμενοι τοῖς ἱπολειπομένοις φόβῳ. ὁ γὰρ μὴ ξὺν ἀνάγκῃ τι παθὼν χαλεπώτερος διαφέρει τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ. 7. μὴ οὖν προδόται γένησθε ἡμῶν ἐνθάδε, γνόντες δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὡς ἐφ' ἅπαντος ἂν ἐτιμήσασθε αὐτοὶ χειρώσασθαι, νῦν ἀντιποιήσασθε μὴ μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα μηδὲ τὸν ἐπικρεμασθέντος τοῦ δικαίου ἀμυνομένοις. 8. κολάσατε δὲ ἀξίως τούτους τε καὶ τοὺς ἄλλους ξυμμάχους παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀποστῇ, θανάτῳ ζημιωσόμενον. τόδε γὰρ ἂν γνῶσιν, ἧσσον τῶν πολεμίων ἀμελήσαντες τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις.

XLI. Ταῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδοτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε ἔλεγε τοιάδε.

XLII. Οὔτε τοὺς προθέντας τὴν διαγνώμην αὖθις περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφομένους μὴ πολλάκις περὶ τῶν βελτίστων βουλεύεσθαι ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εἰδέναι εἶναι, τάχος τε καὶ ὀργήν, ὧν τὸ μὲν μετὰ ἀνοίας πολλῆ γίγνε

[illegible] καὶ τοὺς ἀκουσομ
δὲ καὶ οἱ ἐπὶ χρήμασι προσκατηγοροῦντες ἐ
ἀμαθίαν κατηγιῶντο, ὁ μὴ πείσας ἀξυνετώ
ἀδικώτερος ἀπεχώρει. ἀδικίας δ' ἐπιφερομ
γίγνεται, καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ
οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀπ
λων. καὶ πλεῖστ' ἂν ὀρθοῖτο ἀδυνάτους λ
ούτους τῶν πολιτῶν· ἐλάχιστα γὰρ ἂν πε
5. χρὴ δὲ τὸν μὲν ἀγαθὸν πολίτην μὴ ἐκφοβο
ἀλλ' ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντ
λιν τῷ τε πλεῖστα εὖ βουλεύοντι μὴ προστιθ
ἐλασσοῦν τῆς ὑπαρχούσης καὶ τὸν μὴ τυχόν
ζημιοῦν ἀλλὰ μηδ' ἀτιμάζειν. 6. οὕτω γὰρ
ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι παρὰ γνώ
λέγοι, ὅ τε μὴ ἐπιτυχὼν ὀρέγοιτο τῷ αὐτῷ χαρ
προσάγεσθαι τὸ πλῆθος. XLIII. ὧν ἡμεῖς
προσέτι, ἤν τις καὶ ὑποπτεύηται κέρδους μὲν
ὅμως λέγειν, φθονήσαντες τῆς οὐ βεβαίου δ
τὴν φανερὰν ὠφέλειαν τῆς πόλεως ἀφαιρούμ
δὲ τἀγαθά, ἀπὸ τοῦ εὐθέος λεγόμενα, μηδὲ
τῶν κακῶν, ὥστε δεῖν ὁμοίως τὸν [illegible]

τε ἔστιν ὅτε σφαλέντες τὴν τοῦ πείσαντος μίαν γνώμην ζημι-
, καὶ οὐ τὰς ἡμετέρας αὐτῶν, εἰ πολλαὶ οἶσαι ξυνεξήμαρτον.
IV. ἐγὼ δὲ παρῆλθον οὔτε ἀντερῶν περὶ Μυτιληναίων οὔτε
γνῶμον. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγών, εἰ σω-
φρονοῦμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας. 2. ἣν τε γὰρ αὐτο-
κράτορα ἀδικοῦντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύ-
ω μὴ ξυμφέρον· ἣν τε καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει
ἀγαθὸν φαίνοιτο. 3. νομίζω δὲ περὶ τοῦ μέλλοντος ἡμᾶς κάλ-
βουλεύεσθαι ἢ τοῦ παρόντος. καὶ τοῦτο ὃ μάλιστα Κλέων ἰσχυ-
ρίζεται ἐς τὸ λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἴσον ἀφίστασθαι
κατὰ ξυμμαχίας προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον κακῶς
τοῦ ἀντισχυριζόμενος τἀναντία γιγνώσκω. 4. καὶ οὐκ ἀξιῶ
τῷ εἰπόντι τοῦ ἐκείνου λόγου τὸ χρήσιμον τοῦ ἐμοῦ ἀπόσπα-
σον. δικαιότερος γὰρ ἂν αὐτοῖ ὁ λόγος πρὸς τὴν τῶν ἡμετέρων
ἐς Μυτιληναίους τάχα ἂν ἐπισπάσαιτο· ἡμεῖς δὲ οὐ δικαζό-
μεθα πρὸς αὐτούς, ὥστε τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ
αὐτῶν, ὅπως χρήσιμοι ἔξουσιν. XLV. ἐν οἷς τοῖς πόλεσι τὸ ἐ-
λάχιστον ζημία πρόκειται καὶ οὐκ ἴσων τῷδε ἀλλ' ἐλασσόνων
ἀξιούντων· ὅμως δέ, τῇ ἐλπίδι ἀπαιρούμενοι, κινδυνεύουσι καὶ
εἰ πω, κατεργοὺς ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλεύσαντι,
ἐς τὸ δεινόν. 2. πόλις τε ἀφεστηκυῖα τίς πω ἴσον τῇ δο-
ούσῃ ἔχουσα τὴν παρασκευὴν ἢ οἰκείαν ἢ ἄλλων ξυμμαχίᾳ τοῦ-
τῳ ἐπῆλθε; 3. πεφύκασί τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμυ-
νόμενοι, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τοῦτον, ἐπὶ δικαιοτέ-
ρους τε τῶν ξυμμάχων οἱ ἄνθρωποι προστιθέντες, εἴπερ
μᾶλλον ἀδικοῖντο ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πάλαι τῶν με-
γίστων ἀδικημάτων μαλακωτέρας κεῖσθαι αὐτάς, παραβαινομένων
δὲ τῷ χρόνῳ ἐς τὸν θάνατον αἱ πολλαὶ ἀφίκοντο· καὶ τοῦτο ὅμως
παραβαίνεται. 4. ἢ τοίνυν δεινότερόν τι τούτων ἄλλο εἰρετέον
τοῦ μηδὲν ἔτι οὐδὲν ἐπίσχει, ἀλλ' ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν
παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονήματι, αἱ
δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστῃ τις κατέχεται
ὑπὸ ἀνικήτου τινὸς κρείσσονος, ἐξάγουσιν ἐς τοὺς κινδύνους. 5. ἡ
τε ἐλπὶς καὶ ὁ ἔρως ἐπὶ παντί, ὁ μὲν ἡγούμενος, ἡ δ' ἑπομένη,
καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφρονοῦντα, ἡ δὲ τὴν εὐπορίαν τῆς τύχης
ἐπιθεῖσα πλεῖστα βλάπτουσι, καὶ ὅσα ἀφανῆ κρείσσω ἐστὶ τῶν

πολλῆς εἰηθείας, ὅστις
φύσεως ὁρμωμένης προθύμως τι πρᾶξαι
νόμων ἰσχύι ἢ ἄλλῳ τῳ δεινῷ. XLVI.
νάτου τῇ ζημίᾳ ὡς ἐχεγγύῳ πιστεύσαντα
οὔτε ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶ
γνῶναι. καὶ ὅτι ἐν βραχυτάτῳ τὴν ἁμαρτί
ψασθε γὰρ ὅτι νῦν μέν, ἤν τις καὶ ἀποστέ
εσομένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὖσα
δοῦναι καὶ τὸ λοιπὸν ὑποτελεῖν· ἐκείνως
οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, π
σθαι ἐς τοὔσχατον, εἰ τὸ αὐτὸ δύναται σχολ
3. ἡμῖν τε πῶς οὐ βλάβη δαπανᾶν καθημένι
καὶ ἣν ἕλωμεν πόλιν, ἐφθαρμένην παραλαβε
τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ
τῷδε. 4. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς
τανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως
μετρίως κολάζοντες, ταῖς πόλεσιν ἕξομεν ἐς
ούσαις χρῆσθαι, καὶ τὴν φυλακὴν μὴ ἀπὸ τῶν
ἀξιοῦν ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐ
τάναντία δρῶντες, ἤν τινα ἐλεύθερον καὶ βί
πρὸς αὐτονομίαν ἀποστάντ-

, ἑκὼν παρέδωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέ-
τεύοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώπων ὃ
νται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις, τὸν δῆμον εὐθὺς
χον ἕξουσι, προδείξαντων ὑμῶν τὴν αὐτὴν ζημίαν τοῖς τε ἀδι-
ὁμοίως κεῖσθαι καὶ τοῖς μή. 4. δεῖ δὲ καὶ εἰ ἠδίκησαν μὴ
νεῖσθαι, ὅπως ὃ μόνον ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον
ι. 5. καὶ τοῦτο πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κά-
τῆς ἀρχῆς, ἐκόντας ἡμᾶς ἀδικηθῆναι ἢ δικαίως οὓς μὴ δεῖ
εῖναι· καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς
ας οὐχ εὑρίσκεται ἐν αὐτῷ δυνατὸν ὂν ἅμα γίγνεσθαι.
III. ὑμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι καὶ μήτε οἴκτῳ πλέ-
ιαντες μήτ' ἐπιεικείᾳ, οἷς οὐδὲ ἐγὼ ἐῶ προσάγεσθαι, ἀπ' αὐ-
ὶ τῶν παραινουμένων, πείθεσθέ μοι Μυτιληναίων οὓς μὲν
ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ' ἡσυχίαν, τοὺς δ'
ἐᾶν οἰκεῖν. 2. τάδε γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς
οις ἤδη φοβερά· ὅστις γὰρ εὖ βουλεύεται πρὸς τοὺς ἐναντί-
ίσσων ἐστὶν ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ ἐπιών.
LIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθεισῶν δὲ τῶν γνω-
ούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ Ἀθηναῖοι ἦλθον
ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώ-
ἐκράτησε δὲ ἡ τοῦ Διοδότου. 2. καὶ τριήρη εὐθὺς ἄλλην
ελλον κατὰ σπουδήν, ὅπως μὴ φθασάσης τῆς δευτέρας εὐ-
διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρᾳ καὶ νυκτὶ μάλι-
3. παρασκευασάντων δὲ τῶν Μυτιληναίων πρέσβεων τῇ νηὶ
καὶ ἄλφιτα καὶ μεγάλα ὑποσχομένων, εἰ φθάσαιεν, ἐγένετο
δὴ τοῦ πλοῦ τοιαύτη, ὥστε ἥσθιόν τε, ἅμα ἐλαύνοντες, οἴνῳ
ἐλαίῳ ἄλφιτα πεφυραμένα, καὶ οἱ μὲν ὕπνον ἡροῦντο κατὰ
, οἱ δὲ ἤλαυνον. 4. κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐνιαν-
ντος, καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ
μα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν
σε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, καὶ μέλ
δράσειν τὰ δεδογμένα, ἡ δ' ὑστέρα αὐτῆς ἐπικατάγεται κα
λισε μὴ διαφθεῖραι παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε
νον. L. τοὺς δ' ἄλλους ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς
τάτους ὄντας τῆς ἀποστάσεως Κλέωνος γνώμῃ διέφθειραν οἱ
ναῖοι· ἦσαν δὲ ὀλίγῳ πλείους χιλίων. καὶ Μυτιληναίων τεῖχη

...ου ουο μνᾶς φέρειν, αὐτοὶ εἰργάζοντο τὴ
δὲ καὶ τὰ ἐν τῇ ἠπείρῳ πολίσματα οἱ Ἀθηνα
ἐκράτουν, καὶ ὑπήκουον ὕστερον Ἀθηναίων.
οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβ
Νικίου τοῦ Νικηράτου στρατηγοῦντος, ἐστρά
τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων· ἐχρῶντο δ
κοδομήσαντες οἱ Μεγαρῆς φρουρίῳ. 2. ἐβούλ
φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίο
Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τούς τε Πελ
μὴ ποιῶνται ἔκπλους αὐτόθεν λανθάνοντες τρ
τὸ πρὶν γενόμενον, καὶ λῃστῶν ἐκπομπαῖς, τοῖς
μηδὲν ἐσπλεῖν. 3. ἑλὼν οὖν ἀπὸ τῆς Νισαίας
προέχοντε μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἔσπ
τῆς νήσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆ
γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ, οὐ
ἠπείρου. 4. ὡς δὲ τοῦτο ἐξειργάσαντο ἐν ἡμέρ
ρον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ
τῷ στρατῷ.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέ
Πλαταιῆς ...

στάτῳ, παρέδοσαν τὴν πόλιν. καὶ τοὺς Πλαταιέας ἔτρε-
ιοποννήσιοι ἡμέρας τινάς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαίμονος
πέντε ἄνδρες, ἀφίκοντο. 4. ἐλθόντων δὲ αὐτῶν κατηγο-
δημία προετέθη, ἱρώτων δὲ αὐτοὺς ἐπικαλεσάμενοι τοσοῦ-
εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ
τῶτι ἀγαθόν τι εἰργασμένοι εἰσίν. 5. οἱ δ' ἔλεγον, αἰτη-
αρότερα εἰπεῖν, καὶ προτάξαντες σφῶν αὐτῶν Ἀστύμα-
ν Ἀσωπολάου καὶ Λάκωνα τὸν Ἀειμνήστου, πρόξενον
εδαιμονίων. καὶ ἐπελθόντες ἔλεγον τοιάδε.

Τὴν μὲν παράδοσιν τῆς πόλεως, ὦ Λακεδαιμόνιοι, πι-
ς ἡμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην οἰόμενοι ὑφέξειν,
αν δέ τινα ἔσεσθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δε-
ίσπερ καὶ ἐσμέν, γενέσθαι ἢ ἡμῖν, ἡγούμενοι τὸ ἴσον μά-
ίμεσθαι. 2. νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρ-
τόν τε γὰρ ἀγῶνα περὶ τῶν δεινοτάτων εἶναι εἰκότως
ν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε, τεκμαιρόμενοι προ-
τε ἡμῶν οὐ προγεγενημένης ἧ χρὴ ἀντειπεῖν, ἀλλ' αὐτοὶ
ίμεθα, τό τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ
θαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει. 3. παν-
ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ ἀσφαλέστερον
εἰπόντας τι κινδυνεύειν· καὶ γὰρ ὁ μὴ ῥηθεὶς λόγος
ονσιν αἰτίαν ἂν παράσχοι ὡς εἰ ἐλέχθη, σωτήριος ἂν ἦν.
δὲ ἔχει ἡμῖν πρὸς τοῖς ἄλλοις καὶ ἡ πειθώ. ἀγνῶτες
τες ἀλλήλων ἐπεισενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε
ἄν· νῦν δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν
κατιγνόντες ἡμῶν τὰς ἀρετὰς ἧσσους εἶναι τῶν ὑμετέ-
α αὐτο ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες ἐπὶ διε-
κρίσιν καθιστώμεθα. LIV. παρεχόμενοι δὲ ὅμως ἃ
α πρός τε τὰ Θηβαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς
ίτας τῶν εὖ δεδρασμένων ὑπόμνησιν ποιησόμεθα καὶ
ρασόμεθα. 2. φαμὲν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχύ,
αιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷδε ἀγα-
καμεν, εἰ μὲν ὡς πολεμίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι
παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἁμαρτάνειν
ς ἡμῖν ἐπιστρατεύσαντας. 3. τὰ δ' ἐν τῇ εἰρήνῃ καὶ
ῆδον ἀγαθοὶ γεγενήμεθα, τὴν μὴ οὐ λύσαντες τῶν

φορος περιιστη την Σπάρτην· μετὰ τὸν σεισμὸν
λώτων ἀποστάντων, τὸ τρίτον μέρος ἡμῶν ἐν
ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV.
καὶ μέγιστα τοιοῦτοι ἠξιώσαμεν εἶναι, πολέμι-
ρον. ὑμεῖς δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίαν
ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ πρὸς Ἀθηνα-
πέσθαι ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποι-
τοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν
ἐμελλήσατε. 3. εἰ δ' ἀποστῆναι Ἀθηναίων ο
κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ ἐκεῖνοι ἐ
Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε, καὶ προδοῦνα
καλόν, ἄλλως τε καὶ οὓς εὖ παθών τις καὶ αὐ
γάγετο ξυμμάχους καὶ πολιτείας μετέλαβεν, ἐ
γελλόμενα εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι
μάχοις, οὐχ οἱ ἑπόμενοι αἴτιοι εἴ τι μὴ καλῶς ἐδ
ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ
ἡμᾶς ἠδίκησαν, τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε
πάσχομεν. 2. πόλιν γὰρ αὐτοὺς τὴν ἡμετέρα
ἐν σπονδαῖς, καὶ προσέτι ἱερομηνίᾳ, ὀρθῶς ἔτι
τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμ
νεσθαι, καὶ νῦν οὐκ ἂν εἰκότως δι' αὐτοὺς βλαπ
τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολε
ψεσθε. τοῦ μὲν ὀρθῶς

ν τιὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπηνοῦντό τε ἄλλοι οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὐτοῖς ἀσφαλείᾳ πράσσοντες, εἵλοντο δὲ τολμᾶν μετὰ κινδύνων τὰ βέλτιστα. 6. ὧν μὴ γενόμενοι, καὶ τιμηθέντες ἐς τὰ πρῶτα, νῦν ἐπὶ τοῖς αὐτοῖς ἔστιν μὴ διαφθαρῶμεν, Ἀθηναίους ἑλόμενοι δικαίως μᾶλλον ἢ ἡμᾶς κερδαλέως. 7. καίτοι χρὴ ταὐτὰ περὶ τῶν αὐτῶν ὁμοίως φρονεῖσθαι γιγνώσκοντας, καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι, ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς, ὅταν ἀεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς ἔχωσι καὶ τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται. LVII. προαισθάνεσθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ δίκαια, οὐ γὰρ ἀφανῆ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὗ ἡμῶν μεμπτῶν, ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν περὶ αὐτοὶς ἀμείνους ὄντας ἀπρεπές τι ἐπιγνῶναι, οὐδὲ πρὸς τοῖς κοινοῖς σκῦλα ἀπὸ ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος ἀναθῆναι. 2. δεινὸν δὲ δόξει εἶναι Πλάταιαν Λακεδαιμονίοις παρθῆναι, καὶ τοὺς μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι' ἀρετὴν τὴν πόλιν, ἡμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ παροικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι. 3. ἐς τοῦτο γὰρ δὴ τῆς τῶν ἔργων προκεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων ἀπολλύμεθα, καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλτάτοις Θηβαίων ἡσσώμεθα, καὶ διὸ ἀγῶνας τοὺς μεγίστους ὑπέστημεν, τότε μέν, τὴν πόλιν εἰ παραδόμεν, ἀμῶς διαφθαρῆναι, νῦν δὲ θανάτου κρίνεσθαι. 4. ἐπειρώσμεθα ἐκ πάντων Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι τοῖς Ἕλλησι ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων ὠφελεῖ οὐδείς, ὑμεῖς τε, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς, ἐστε μὴ οὐ βέβαιοι ἦτε. LVIII. καίτοι ἀξιοῦμέν γε, καὶ θεῶν τῶν ξυμμαχικῶν ποτε γενομένων, καὶ τῆς ἀρετῆς τῆς ἐς Ἕλληνας κεκμῆθῆναι ὑμᾶς καὶ μεταγνῶναι εἴ τι ὑπὸ Θηβαίων πάθετε, τήν τε δωρεὰν ἀνταπαιτῆσαι αὐτοὺς μὴ κτείνειν οὓς μὴ δεῖται, σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι χάριν, καὶ μὴ τοὺς ἄλλους κακίαν αὐτοὺς ἀντιλαβεῖν· 2. βραχὺ γὰρ τὸ ἑτέρου σώματος διαφθεῖραι, ἐπίπονον δὲ τὴν δύσκλειαν αὐτοῦ τοῦ. ἐχθροὺς γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὐκαιρ' ἀνάγκην πολεμήσαντας. 3. ὥστε καὶ τῶν σωμάτων ποιοῦντες ὅσια ἂν δικάζοιτε καὶ προνοοῦντες, ὅτι ἐκόντας

[illegible] μὲν ἐκ φιλίας χώρας, ξύμμα
γενομένοις. ὧν ὑμεῖς τοὐναντίον ἂν δράσαι
5. σκέψασθε δέ· Παυσανίας μὲν γὰρ ἔθαπ
γῇ τε φιλίᾳ τιθέναι καὶ παρ' ἀνδράσι τοιούν
νεῖτε ἡμᾶς καὶ χώραν τὴν Πλαταιίδα Θηβα
ἢ ἐν πολεμίᾳ τε καὶ παρὰ τοῖς αὐθέντοις
ρους καὶ ξυγγενεῖς, ἀτίμους γερῶν ὧν νῦν
πρὸς δὲ καὶ γῆν ἐν ᾗ ἠλευθερώθησαν οἱ Ἕλ
τε θεῶν οἷς εὐξάμενοι Μήδων ἐκράτησαν
τὰς πατρίους τῶν ἐσσαμένων καὶ κτισάντων
οὐ πρὸς τῆς ὑμετέρας δόξης, ὦ Λακεδαιμόν
κοινὰ τῶν Ἑλλήνων νόμιμα καὶ ἐς τοὺς πρ
οὔτε ἡμᾶς τοὺς εὐεργέτας, ἀλλοτρίας ἕνεκα
ἀδικηθέντας, διαφθεῖραι, φείσασθαι δὲ καὶ ἐ
μὴ οἴκτῳ σώφρονι λαβόντας, μὴ ὧν πεισόμε
κατανοοῦντας, ἀλλ' οἷοί τε ἂν ὄντες πάθοιμ
τον τὸ τῆς ξυμφορᾶς, ᾧτινί ποτ' ἂν καὶ ἀν
ἡμεῖς τε, ὡς πρέπον ἡμῖν καὶ ὡς ἡ χρεία
ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοινοὺς τ
ώμενοι, πεῖσαι τάδε, προφερόμενοι ὅρκους οὓς
ὤμοσαν, μὴ ἀμνημονεῖν, ἱκέται γιγνόμεθα ὑμῶν
φων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ
βαίοις μηδὲ τοῖς ἐγθίστοις [illegible]

πήσαντας τὸν ξυντυχόντα κίνδυνον ἐᾶσαι ἡμᾶς αὐτοὺς ἑλέσθαι. 4. ἐπισκήπτομέν τε ἅμα μή, Πλαταιῆς ὄντες, οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι, Θηβαίοις, τοῖς ἡμῖν ἐχθίστοις, ἐκ τῶν ἡμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως, ἱκέται ὄντες, ὦ Λακεδαιμόνιοι, παραδοθῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ μὴ τοὺς ἄλλους Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι δείσαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βούλεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα ἀποκρίσεως. ὡς δ' ἐκέλευσαν, ἔλεγον τοιάδε.

LXI. Τοὺς μὲν λόγους οὐκ ἂν ἠτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο, καὶ μὴ ἐπὶ ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο, καὶ περὶ αὐτῶν ἔξω τῶν προκειμένων, καὶ ἅμα οὐδὲ ἀναγκαίων, πολλὴν τὴν ἀπολογίαν, καὶ ἔπαινον ὧν οὐδεὶς ἐμέμψατο. τοῖς δὲ πρὸς μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἔλεγχον ποιήσασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοῖς κακία ὠφελῇ μήτε ἡ τούτων ἀρετὴ τὸ δ' ἀληθὲς περὶ ἀμφοτέρων ἀκούσαντες κρίνητε. 2. ἡμεῖς αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον, ὅτι, ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς ἄλλης Βοιωτίας, καὶ ἄλλα χωρία μετ' αὐτῆς, οἷς ἄκοντας ἀνθρώπους ἐξελάσαντες ἔσχομεν, οὐκ ἠξίουν οὗτοι, ᾧ ἐτάχθη τὸ πρῶτον, ἡγεμονεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν τῶν Βοιωτῶν παραβαίνοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο, προσεχώρησαν πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἔβλαψαν, ἀφ' ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βάρβαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνοι Βοιωτῶν οὐ μηδίσαι, καὶ μάλιστα αὐτοί τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν. 2. ἡμεῖς δέ φαμεν μὲν αὐτοὺς οὐ φαμὲν διότι οὐδ' Ἀθηναίους, τῇ μέντοι ἰδίᾳ ὕστερον ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἕλληνας μόνους ἀναγκασθῆναι ἀττικίσαι. καίτοι σκέψασθε ἐν οἵῳ εἴδει ἑκάτεροι τοῦτο ἔπραξαν. 3. ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν κατ' ὀλιγαρχίαν ἐπιτρόπων πολιτεύουσα οὔτε κατὰ δημοκρατίαν δὲ ἔτι τύραννος μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον. ἔτι δὲ τυραννοῦντο, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγ-

4. καὶ οὗτοι ἰδίᾳ δυνάμει ἐλπίσαντες ἔτι μᾶλλον σχήσειν, τοῦ Μήδου κρατήσειε, κατέχοντες ἰσχὺν τὸ πλῆθος ἐπηγάγον-

[illegible] ξυνελευθερουμεν, ἐπὶ
παρασκευὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων.
μηδισμὸν τοσαῦτα ἀπολογούμεθα. LXII
τε ἠδικήκατε τοὺς Ἕλληνας καὶ ἀξιώτερο
πειρασόμεθα ἀποφαίνειν. 2. ἐγένεσθε ἐπὶ
ὡς φατέ, Ἀθηναίων ξύμμαχοι καὶ πολῖται.
ἡμᾶς μόνον ὑμᾶς ἐπάγεσθαι αὐτούς, καὶ μὴ
ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι καὶ ἄκο
Ἀθηναίων, τῆς τῶν Λακεδαιμονίων τῶνδε ἡ
μαχίας γεγενημένης, ἣν αὐτοὶ μάλιστα προβ
ἡμᾶς τε ὑμῶν ἀποτρέπειν καὶ τὸ μέγιστον, ἀ
εσθαι. ἀλλ' ἑκόντες καὶ οὐ βιαζόμενοι ἔτι
Ἀθηναίων. 3. καὶ λέγετε ὡς αἰσχρὸν ἦν προδ
πολὺ δέ γε αἴσχιον καὶ ἀδικώτερον τοὺς πάν
προδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους μό
δουλουμένους τὴν Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντ
αὐτοῖς τὴν χάριν ἀνταπέδοτε οὐδὲ αἰσχύνης ἀ
μὲν γὰρ ἀδικούμενοι αὐτούς, ὡς φατέ, ἐπηγάγεσ
ἄλλους ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοί
διδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνη
ἐς ἀδικίαν δὲ ἀποδιδομένας. LXIV

ταῦτα οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους οἵοσπερ μόνοι τοῦ
ο καὶ οἰδεὶς ἡμᾶς βιασαμένου ὥσπερ ἡμᾶς. τὴν τελευταίαν
ὴν περιτειχίζεσθαι πρόκλησιν ἐς ἡσυχίαν ἡμῶν, ὥστε μηδετέ-
ἀμύνειν, οὐκ ἐδέχεσθε. 4. τίνες ἂν ἡμῶν δικαιότερον πᾶσι
Ἕλλησι μισοῖτο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν
θεσθε; καὶ ἃ μέν ποτε χρηστοὶ ἐγένεσθε, ὡς φατέ, οὐ πρὸς
τα τὴν ἐπιδείξατε, ἃ δὲ ἡ φύσις ἀεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ
ές. μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων ἐγωρήσατε.
μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν καὶ τὸν
ρον ἑκούσιον ἀττικισμὸν τοιαῦτα ἀποφαίνομεν. LXV. ἃ δὲ
ᾶά φατε ἀδικηθῆναι, πορευόμενοι γὰρ ἔλθεῖν ἡμᾶς ἐν
ᾶς καὶ ἱερομηνίαις ἐπὶ τὴν ἡμετέραν πόλιν, οὐ ποιοῦντες
τούτοις ὑμῶν μᾶλλον ἁμαρτεῖν. 2. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ
ε τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἐδῃοῦμεν ὧν,
ι, ἠδικοῦμεν· εἰ δὲ ἄνδρες ἡμῶν οἱ τιμῶτοι καὶ γενναιό-
ι, βουλόμενοι τῆς μὲν ἔξω ξυμμαχίας ἡμᾶς παῦσαι, ἐς δὲ
ε τῶν πάντων Βοιωτῶν πάτριον καταστῆσαι, ἐπιπλέοντες
τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν
ν. 3. ἀλλ' οὔτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὔτ' ἡμεῖς·
δὲ ὄντες, ὥσπερ ἡμεῖς, καὶ πλείω παραβαίνοντες. τὸ
τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν πόλιν ἐλθόν-
ς, κομίσαντες, ἐβούλοντο τούς τε ἑαυτῶν χείρους μετα-
χειρίσαι, τούς τε ἀμείνους τὰ ἄξια ἔχειν, σωφρονοῦντα-
ς χώρας καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες,
τὴν ξυγγένειαν οἰκειοῦντες, ἐχθροὺς οἰδεὶς καθίστασιν,
ὁμοίως ἐνσπόνδους. LXVI. τεκμήριον δὲ ἐς τὸ
ἐπιδείξομεν· οὔτε γὰρ ἠδικήσαμεν οἰδένα, πρωτίστοι τε
λόμενοι κατὰ τὸ πάντων Βοιωτῶν πάτριον πολιτεύ-
ς ἡμᾶς. 2. καὶ ἡμεῖς ἄμεινον χωρίσαντες καὶ ξυνιόν-
ν τὸ μὲν πρῶτον ἡσυχάζετε. ἔπειτα δὲ κατεστρατο-
ίρους ὄντας, εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀντιστρατεύ-
δὲ μετὰ τοῦ πλήθους ἡμῶν ἐπελθόντες, τὰ μὲν ἐκείνου
ντε ἡμῶν, μήτε νεωτερίσαι ἔτι, λόγοις τε πείσαν ὥστε
ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οἷς ἂν ἐν χρόνῳ
ατε, οὐχ ὁμοίως ἀλγοῦμεν· κατὰ τύχην γὰρ ὅς τινα
· οὓς δὲ χεῖρας προϊσχομένους καὶ ζωγρήσαντες ὑποσχόμε-

LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τοι
καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδ
γνωσόμενοι, ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμωρ
ἃς ἀρετάς, εἴ τις ἄρα καὶ ἐγένετο, ἀκούον
τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τε
διπλασίας ζημίας, ὅτι οὐκ ἐκ προσηκόντ
ὀλοφυρμῷ καὶ οἴκτῳ ὠφελείσθωσαν, παι
ὑμετέρων ἐπιβοώμενοι καὶ τὴν σφετέραν ἐρη
ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦ
ἡλικίαν ἡμῶν διεφθαρμένην, ὧν πατέρες ο
Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, ο
μένοι καὶ οἰκίαι ἔρημοι πολλῷ δικαιοτέραν ὑ
τούσδε τιμωρήσασθαι. 4. οἴκτου τε ἀξιώτε
πές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δι
ἐναντία ἐπίχαρτοι εἶναι. 5. καὶ τὴν νῦν ἐρημί
τοὺς γὰρ ἀμείνους ξυμμάχους ἑκόντες ἀπεώ
τε οὐ προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον
οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν, ἐν
καὶ οὐχὶ ἐκ μάχης χεῖρας προϊσχόμενοι, ὥσ
ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντ
ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ
θέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπόδοτ
πρόθυμοι γεγενήμεθα

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι δικαιοτάτα νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἕξειν, εἴ τι ἐν τῷ πολέμῳ ἐπ' αὐτῶν ἀγαθὸν πεπόνθασι, διότι τίν τε ἄλλον χρόνον ἔφασαν δίθεν αὐτοὺς κατὰ τὰς παλαιὰς Παυσανίου μετὰ τὸν Μηδικὸν σπονδὰς ἰσυχάζειν, καὶ ὅτε ὕστερον, ἃ πρὸ τοῦ περιτειχίζεσθαι πρόσθεν ἐπρήσσετο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκεῖνα, ὡς οὐκ ἐδέξαντο, ἐγκείμενοι τῇ ἑαυτῶν δικαίᾳ βουλήσει ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι, αὖθις τὸ αὐτὸ ἔτα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ πολέμῳ δεδρακότες εἰσίν, ὁπότε μὴ φαῖεν, ἀπαρνοῦντες ἀπέκτεινον καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. 2. διέφθειραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο· γυναῖκας δὲ ἠνδραπόδισαν. 3. τὴν δὲ πόλιν ἐνιαυτὸν μέν τινα Θηβαῖοι Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι καὶ ὅσοι τὰ σφέτερα φρονοῦντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστερον δέ, καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων, ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν, παντοχῇ κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ τεῶν ἑκατόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. 4. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους εἶναι. 5. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἑβδομηκοστῷ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελειώθη.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι, καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρισκαίδεκα τριήρεις Λευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος ξύμφορον Ἀλκίδᾳ ἐπεληλυθότα 2. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον τὸ ναυτικὸν ποιήσαντες ἐς

τὴν Κέρκυραν πλεῦσαι στασιάζουσαν, δώδεκα μὲν ναυσὶ μόνον παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ πλέον τι ἐπιφοιτῆσαι ἐκ τῶν Ἀθηνῶν ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὅ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα.

LXX. Οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν, ὑπὸ Κορινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίων ταλάντων τοῖς πρόσθεν διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν πολεμῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. 2. καὶ ἀφικομένων Ἀττικῆς τε νεὼς καὶ Κορινθίας πρέσβεις ἀγονσῶν καὶ ἐς λόγον καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν ξύμμαχοι εἶναι τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι, ὥσπερ καὶ πρότερον. 3. καὶ ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προεστήκει, ὑπάγουσιν αὐτὸν οὗτοι οἱ ἄνδρες δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν. 4. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἑκάστην χάρακα ἐπέκειτο στατήρ. 5. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἱκετῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθίας, ἐτύγχανε γὰρ καὶ βουλῆς ὤν, πείθει ὥστε τῷ νόμῳ χρήσασθαι. 6. οἱ δ' ἐπειδὴ

[illegible]

ι μή τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων δέ, οἱ
ρωῖοι τοὺς τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, καὶ
ς ἔπεμψαν, κατέθεντο ἐς Αἴγιναν. 2. ἐν δὲ τούτῳ τῶν Κερ-
ίων οἱ ἔχοντες τὰ πράγματα ἐλθούσης τριήρους Κορινθίας
Λακεδαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ, καὶ μαχόμενοι
ῳσαν. 3. ἀφικομένης δὲ νυκτός, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν
τε μέρος τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγεὶς
θη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τήν τε ἀγορὰν
ίφον, ὅπερ οἱ πολλοὶ ᾤκουν αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς
καὶ πρὸς τὴν ἤπειρον. LXXIII. τῇ δ' ὑστεραίᾳ ἱκετηρίαν
τε θέμενοι, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι, τοὺς
ς παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῷ
μῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον, τοῖς δ'
ἐκ τῆς ἠπείρου ἐπίκουροι ὀκτακόσιοι. LXXIV. διαλυτοῦ-
ήμερας μάχη αὖθις γίγνεται, καὶ νικᾷ ὁ δῆμος, χωρίων
καὶ πλήθει προέχων· αἵ τε γυναῖκες αὐτοῖς τολμηρῶς
ρουν βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεραμῳ καὶ παρα-
τρεπόμεναι τὸν θόρυβον. 2. γενομένης δὲ τῆς τροπῆς περὶ
ῆλιον, δείσαντες οἱ ὀλίγοι μὴ αὐτοβοεὶ ὁ δῆμος τοῦ τε
κρατήσειεν. ἐπελθὼν καὶ σφᾶς διαφθείρειεν, ἐμπιπράσι
ας τας ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως
οδος, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ
πολλὰ ἐμπόρων κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα
ῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν.
ἱ μὲν παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν
ν φυλακὴ ἦσαν· καὶ ἡ Κορινθία ναῦς τοῦ δήμου κεκρατη-
πεξανήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν ἤπειρον
ς διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνομένῃ ἡμέρᾳ
ατος ὁ Λυτρέας, Ἀθηναίων στρατηγός, παραγίγνεται
κ Ναυπάκτου δωδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις
ξυμμαχίᾳ τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι
ς δικαστὰς μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι, οἳ δίκην
τοῖς ὁ ἄλλους οἰκεῖν, σπονδὰς πρὸς ἀλλήλους ποιησαμέ-
πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους
2. καὶ ὁ μὲν ταῦτα πράξας ἐμέλλεν ἀποπλεύσεσθαι·
ῶν δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν

ξυμμίξειν απιστίᾳ, τά τε ὅπλα αὐτῶν ἐκ τ
αὐτῶν τινας οἷς ἐπέτυχον, εἰ μὴ Νικόστρατο
ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθι
ίκέται καὶ γίγνονται οὐκ ἐλάσσους τετρακό
δείσας μή τι νεωτερίσωσιν, ἀνίστησί τε αὐτοὺ
μίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ
αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔση
ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον ἐ
Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν ἐκ
ἔφορμοι οὖσαι, παραγίγνονται τρεῖς καὶ πεντήκο
Ἀλκίδας, ὥσπερ καὶ πρότερον, καὶ Βρασίδας ο
πλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς
πλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλῷ
βημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν,
ἅμα ἑξήκοντα ναῦς, καὶ τὰς ἀεὶ πληρουμένας ἐ
ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε ἐᾶ
σαι, καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσ
τοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ ν
ηὐτομόλησαν, ἐν ἑτέραις δὲ ἀλλήλοις οἱ ἐμπλέον
οὐδεὶς κόσμος τῶν ποιουμένων. 3. ἰδόντες δὲ
τὴν ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερ
ταῖς δὲ λοιπαῖς πρὸς τὰ

καὶ ἐπειρῶντο θορυβεῖν. 2. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις καὶ δεισαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο ἐπιβοηθοῦσι· καὶ γενόμεναι ἄθροαι αἱ τῆες ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐποιοῦντο. 3. οἱ δ' ὑπεχώρουν ἤδη πρύμναν κρουόμενοι· καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προκαταφυγεῖν, ὅτι μάλιστα ἑαυτῶν σφαλῆ τε ὑποχωρούντων, καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. 4. ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι, δείσαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν, ὡς κρατοῦντες, οἱ πολέμιοι, ἢ τοὺς ἐκ τῆς νήσου ἀναλάβωσιν, ἢ καὶ ἄλλο τι νεωτερίσωσι, τούς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. 2. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν ἤπειρον ὅθεν περ ἀνηγάγοντο. 3. τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκίδᾳ, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμνην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδείς γενόμενος μὴ ἐπιπλεύσωσιν αἱ τῆες, τοῖς τε ἱκέταις ἧεσαν ἐς λόγους καὶ τοῖς ἄλλοις, ὅπως σωθήσεται ἡ πόλις. καί τινας αὐτῶν ἔπεισαν ἐς τὰς ναῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὅμως τριάκοντα [προσδεχόμενοι τὸν ἐπίπλουν]. 2. οἱ δὲ Πελοποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν γῆν, ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἑξήκοντα τῆες Ἀθηναίων προσπλέουσαι ἀπὸ Λευκάδος· ἃς οἱ Ἀθηναῖοι, πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. 2. Κερκυραῖοι δέ, αἰσθόμενοι τάς τε Ἀττικὰς ναῦς προσπλεούσας, τάς τε τῶν πολεμίων οἰχομένας, λαβόντες τούς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῖσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν Ὑλλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτειναν· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπεχώρησαν,

[illegible] ταῖς ἐχθρα
Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦν
τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καὶ
δέ τινες καὶ ἰδίας ἔχθρας ἕνεκα, καὶ ἄλλοι χρη
λομένων ὑπὸ τῶν λαβόντων· 5. πᾶσά τε ἰδέα
καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι, οὐδὲν
ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε
ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ
δομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανο
στάσις προὐχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν
το, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν, ὡς εἰ
ἐκινήθη, διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε
στάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλ
δαιμονίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρό
μων παρακαλεῖν αὐτούς· πολεμουμένων δέ, καὶ
ἑκατέροις τῇ τῶν ἐναντίων κακώσει, καὶ σφίσιν
τοῦ προσποιήσει, ῥᾳδίως αἱ ἐπαγωγαὶ τοῖς νεω
μένοις ἐπορίζοντο. 2. καὶ ἐπέπεσε πολλὰ καὶ χ
σιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ ἀεὶ ἐσόμενα
φύσις ἀνθρώπων ᾖ, μᾶλλον δὲ καὶ ἡσυχαίτερα καὶ
λαγμένα, ὡς ἂν ἕκασται αἱ μεταβολαὶ τῶν
ἐν μὲν γὰρ

σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν
ν ἀργόν· τὸ δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοίρᾳ προσετέθη,
ια δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὔλογος.
ὁ μὲν χαλεπαίνων πιστὸς ἀεί, ὁ δ' ἀντιλέγων αὐτῷ ὕποπτος.
ἀίσας δέ τις τυχὼν ξυνετὸς καὶ ὑποποιήσας ἔτι δεινότερος·
λέτσας δέ, ὅπως μηδὲν αὐτῶν δεήσει, τῆς τε ἑταιρίας διαλι-
ὰ τοὺς ἐναντίους ἐκπεπληγμένος. ἁπλῶς δὲ ὁ φθάσας τὸν
τα κακόν τι δρᾶν ἐπηνεῖτο, καὶ ὁ ἐπιχειρήσας τὸν μὴ διανο-
ν. 6. καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον
διὰ τὸ ἑτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ
ῶν κειμένων νόμων ὠφελείας αἱ τοιαῦται ξύνοδοι, ἀλλὰ
οὶς καθεστῶτας πλεονεξίᾳ. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις
θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆ-
. τά τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα ἐνεδέχοντο ἐρ-
μαχῇ, εἰ προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαί τε
ῷ πλείστος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὅρκοι εἴ που
ιτο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἑκατέρῳ
ι ἰσχυν οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ τῷ παρανε-
θείσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν
ο ἢ ἀπὸ τοῦ προφανοῦς. καὶ τό τε ἀσφαλὲς ἐλογίζετο
ἀπάτῃ περιγενόμενος ξυνέσεως ἀγώνισμα προσελάμβανε.
οἱ πολλοὶ κακοῖργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς
καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. 7. πάν-
τῶν αἴτιον ἀρχὴ ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ'
ὶ ἐς τὸ φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ
ύλεσι προστάντες μετ' ὀνόματος ἑκάτεροι εὐπρεποῖς, πλή-
σοτομίας πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτι-
μὲν κοινὰ λόγῳ θεραπεύοντες ἆθλα ἐποιοῦντο, παντὶ δὲ
ωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμησάν τε τὰ δει-
τεξήσαν τε, τὰς τιμωρίας ἔτι μείζους. οὐ μέχρι τοῦ δι-
τῇ πόλει ξυμφόρου προτιθέντες, ἐς δὲ τὸ ἑκατέροις που
ν ἔχον ὁρίζοντες, καὶ ἢ μετὰ ψήφου ἀδίκου καταγνωσε-
ί, κτώμενοι τὸ κρατεῖν, ἑτοῖμοι ἦσαν τὴν αἰτίαν φιλονει-
πλάσαι. ὥστε εὐσεβίᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ
οῖς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον.
α τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοντο ἢ

ου, μὴ παθεῖν μᾶλλον προεσκόπουν ἢ πισ
οἱ φαυλότεροι γνώμην ὡς τὰ πλείω περιεγ
ναι τό τε αὐτῶν ἐνδεὲς καὶ τὸ τῶν ἐναντία
ἥσσους ὦσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν
προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔρη
καταφρονοῦντες κἂν προαισθέσθαι καὶ ἔργῳ
βάνειν ἃ γνώμῃ ἔξεστιν ἄφρακτοι μᾶλλον διε

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ
μήθη, καὶ ὁπόσα ὕβρει μὲν ἀρχόμενοι τὸ πλ
τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμ
δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες, μάλισ
ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκη
μὴ ἐπὶ πλεονεξίᾳ ἀπὸ ἴσου δὲ μάλιστα ἐπιόντε
πλεῖστον ἐκφερόμενοι ὠμῶς καὶ ἀπαραιτήτως
ταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτον
νόμων κρατήσασα ἡ ἀνθρωπεία φύσις, εἰωθυ
νόμοις ἀδικεῖν, ἀσμένη ἐδήλωσεν ἀκρατὴς μὲν
σων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος
τε ὁσίου τὸ τιμωρεῖσθαι προὐτίθεσαν τοῦ τε μ
δαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν
τοὺς κρι

λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 3. ἐπρεσβεύοντο δὲ καὶ ἐς Λακεδαίμονα καὶ Κόρινθον περὶ καθέδου· καὶ ὡς οὐδὲν ἐκείνοις ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ ἐπικούρους παραλαβόμενοι διέβησαν ἐς τὴν νῆσον, ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγνοια ἦ τοῦ ἄλλο τι ἢ ἀναχωρεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην τεῖχος ἐνοικοδομήσαντο ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι τὰς ἑστείλαν ἐς Σικελίαν καὶ Λάχητα τὸν Μελανώπου καὶ Χαροιάδην τὸν Εὐφιλήτου. 2. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναίων, αἱ ἄλλαι Δωρίδες πόλεις, αἴπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον, ἀρχομένου τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ἐστρατεύσαντό γε· τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάριναι· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Θηβαῖοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίνων. 3. ἐς οὖν τὰς Ἀθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι, κατά τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν, πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. 4. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. 5. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὅμως διακωχή. 2. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, ὥστε Ἀθηναίων γε μὴ εἶναι ὅ,τι μᾶλλον ἐκάκωσε τὴν δύναμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. 4. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

[illegible] μὴ ἀντιδοῦναι δίκην.
ὁρῶν γιγνώσκωσι· πάντων δὲ αὐτῶν
LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τοὺ
καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῆ
γνωσόμενοι, ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμωρη
ἃς ἀρετάς, εἴ τις ἄρα καὶ ἐγένετο, ἀκούοντ
τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοὶ
διπλασίας ζημίας, ὅτι οὐκ ἐκ προσηκόντω
ὀλοφυρμῷ καὶ οἴκτῳ ὠφελείσθωσαν, πατι
ὑμετέρων ἐπιβοώμενοι καὶ τὴν σφετέραν ἐρημί
ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσι
ἡλικίαν ἡμῶν διεφθαρμένην, ὧν πατέρες οἱ
Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ
μένοι καὶ οἰκίαι ἔρημοι πολλῷ δικαιοτέραν ὑμ
τούσδε τιμωρήσασθαι. 4. οἴκτου τε ἀξιώτερ
πές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικ
ἐναντία ἐπίχαρτοι εἶναι. 5. καὶ τὴν νῦν ἐρημία
τοὺς γὰρ ἀμείνους ξυμμάχους ἑκόντες ἀπεώσ
τε οὐ προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον
οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν, ἔν
καὶ οὐχὶ ἐκ μάχης χεῖρας προϊσ[illegible]
ξυμβάσ[illegible]

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι [illegible] νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἕξειν, εἴ τι ἐν τῷ πολέμῳ ὑπ' αὐτῶν ἀγαθὸν πεπόνθασι, διότι τίν τε ἄλλον χρόνον [illegible] δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον σπονδὰς ἡσυχάζειν, καὶ ὅτε ὕστερον, ἃ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκεῖνα, ὡς οὐκ ἐδέοντο, ἡγούμενοι τῇ ἑαυτῶν δικαίᾳ βουλήσει ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι, αὖθις τὸ αὐτὸ ἕνα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες εἴ τι Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ἀγαθὸν ἐν τῷ πολέμῳ διδρακότες εἰσίν, ὁπότε μὴ φαίεν, ἀπάγοντες ἀπέκτεινον καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. 2. διέφθειραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο· γυναῖκας δὲ ἠνδραπόδισαν. 3. τὴν δὲ πόλιν ἐνιαυτόν μέν τινα Θηβαῖοι Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι καὶ ὅσοι τὰ σφέτερα προστάντες Πλαταιῶν περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστερον δέ, καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων, ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν, πεντεκαιδεκάκλινα οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἐπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεὼν ἑκατόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. 4. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους εἶναι. 5. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἑβδομηκοστῷ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι, καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρισκαίδεκα τριήρεις Λευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος ξύμβουλον Ἀλκίδᾳ ἐπεληλυθότα 2. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον τὸ ναυτικὸν ποιήσαντες ἐς

ψευσαντες, τῷ μὲν λόγῳ ὀκτακοσίων
νοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορι
ποιῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τα
ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν.
Ἀττικῆς τε νεὼς καὶ Κορινθίας πρέσβεις ἀ
καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθ
εἶναι τὰ ξυγκείμενα, Πελοποννησίοις δὲ φιλ
ρον. 3. καὶ ἦν γὰρ Πειθίας ἐθελοπρόξενός
καὶ τοῦ δήμου προεστήκει, ὑπάγουσιν αὐτὸν
δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν κα
ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτά
φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμέ
νου· ζημία δὲ καθ' ἑκάστην χάρακα ἐπέκειτο
των δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἱκετῶν καθεζ
τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθ
καὶ βουλῆς ὤν, πείθει ὥστε τῷ νόμῳ χρήσασθα
τῷ τε νόμῳ ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο
ἔτι βουλῆς ἐστι, μέλλειν τὸ πλῆθος ἀναπείθ
Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζειν, ξυ
λαβόντες ἐγχειρίδια ἐξαπιναίως ἐς τὴν βουλὴν ἐσ
Πειθίαν κτείνουσι, καὶ ξυ

ὅπως μή τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων δέ, οἱ Ἀθηναῖοι τούς τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγιναν. 2. ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πράγματα ἐλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβεων ἐπιτίθενται τῷ δήμῳ, καὶ μαχόμενοι ἐνίκησαν. 3. ἀφικομένης δὲ νυκτός, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγεὶς ἵδρυθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τήν τε ἀγορὰν κατελαβον, οὗπερ οἱ πολλοὶ ᾤκουν αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἤπειρον. LXXIII. τῇ δ' ὑστεραίᾳ ἰκροβολίσαντό τε ὀλίγα, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι, τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον, τοῖς δ' ἑτέροις ἐκ τῆς ἠπείρου ἐπίκουροι ὀκτακόσιοι. LXXIV. διαλιπούσης δ' ἡμέρας μάχη αὖθις γίγνεται, καὶ νικᾷ ὁ δῆμος, χωρίων τε ἰσχύι καὶ πλήθει προέχων· αἵ τε γυναῖκες αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ καὶ παρὰ φύσιν ὑπομένουσαι τὸν θόρυβον. 2. γενομένης δὲ τῆς τροπῆς περὶ δείλην ὀψίαν, δείσαντες οἱ ὀλίγοι μὴ αὐτοβοεὶ ὁ δῆμος τοῦ τε νεωρίου κρατήσειεν, ἐπελθὼν καὶ σφᾶς διαφθείρειεν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ᾖ ἔφοδος, φειδόμενοι οὔτε οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. 3. καὶ οἱ μὲν παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἡσυχάσαντες τὴν νύκτα ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναῦς τοῦ δήμου κεκρατηκότος, ὑπεξανήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν ἤπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγιγνομένῃ ἡμέρᾳ Νικόστρατος ὁ Διιτρέφους, Ἀθηναίων στρατηγός, παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὁπλίταις· ξύμβασίν τε ἔπρασσε, καὶ πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις, δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι, οἳ οἰκέτι ἔμειναν, τοὺς δ' ἄλλους οἰκεῖν, σπονδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. 2. καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεύσεσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν

[illegible], τά τε ὅπλα αὐτῶν ἢ
αὐτῶν τινας οἷς ἐπέτυχον, εἰ μὴ Νικόστρα
ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα κα
ίκέται καὶ γίγνονται οὐκ ἐλάσσους τετρι
δείσας μή τι νεωτερίσωσιν, ἀνίστησί τε αὐτ
μίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, κα
αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οἱ
ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσο
Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν
ἔφορμοι οὖσαι, παραγίγνονται τρεῖς καὶ πεντ
Ἀλκίδας, ὥσπερ καὶ πρότερον, καὶ Βρασίδα
πλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῇ
πλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλ
βημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλοι
ἅμα ἑξήκοντα ναῦς, καὶ τὰς ἀεὶ πληρουμένας
ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε
σαι, καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγε
τοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ
ηὐτομόλησαν, ἐν ἑτέραις δὲ ἀλλήλοις οἱ ἐμπλ
οὐδεὶς κόσμος τῶν ποιουμένων. Ἀ [illegible]

ἐπιστρέψαντο θορυβεῖν. 2. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις δεισαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο ἐπιβοηθοῦσι· καὶ ἑπτὰ μετεωραι ἀθροαι αἱ τῆς ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐπεφάνησαν. 3. οἱ δ' ὑπεχώρουν ἤδη πρύμναν κρουόμενοι· καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προσπαταξαγεῖν, ὅτι μάλιστα ἀκτῶν τε ὑποκρουόντων, καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἥλιον δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι, δείσαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν, ὡς κρατοῦντες, οἱ πολέμιοι, ἢ τοὺς ἐκ τῆς νήσου ἀναλάβωσιν, ἢ καὶ ἄλλο τι νεωτερίσωσι, τούς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν ἤπειρον ὅθεν περ ἀνηγάγοντο. 3. τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκάδᾳ, ἰσοφόρου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμμην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς γενόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἱκέταις ἧσαν ἐς λόγους καὶ τοῖς ἄλλοις, ὅπως σωθήσεται ἡ πόλις. καί τινας αὐτῶν ἔπεισαν ἐς τὰς ναῦς ἐσβῆναι· ἐπλήρουσαν γὰρ ὅμως τριάκοντα [προσδεχόμενοι τὸν ἐπίπλουν]. 2. οἱ δὲ Πελοποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν γῆν, ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἑξήκοντα νῆες Ἀθηναίων προσπλέουσαι ἀπὸ Λευκάδος· ἃς οἱ Ἀθηναῖοι, πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ ὑπερεσχηκότες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. 2. Κερκυραῖοι δέ, αἰσθόμενοι τάς τε Ἀττικὰς ναῦς προσπλεούσας, τάς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ναῦς περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν Ὑλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἔπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπηγόρευσαν,

ἐς τὸ Ἡραῖόν τε ἐλθόντες τῶν ἱκετῶν ὡς πεντήκοντα ἐ
κην ὑποσχεῖν ἔπεισαν καὶ κατέγνωσαν πάντων θάνατον.
πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπείσθησαν, ὡς ἑώρων τὰ γ
διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους καὶ ἐκ τῶν δένδρ
ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνηλοῦντο. 4. ἐ
ἑπτά, ἃς ἀφικόμενος ὁ Εὐρυμέδων ταῖς ἑξήκοντα ναυσὶ π
Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι
τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, ἃ
δέ τινες καὶ ἰδίας ἔχθρας ἕνεκα, καὶ ἄλλοι χρημάτων σφ
λομένων ὑπὸ τῶν λαβόντων· 5. πᾶσά τε ἰδέα κατέστη
καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι, οὐδὲν ὅ,τι οὐ ξυ
ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε καὶ ἀπὸ τ
ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ
δομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. 6. οὕτ
στάσις προὐχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώ
το, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν, ὡς εἰπεῖν, τὸ Ἑ
ἐκινήθη, διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε τῶν δημ

[illegible] δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν [illegible] ἀργόν· τὸ δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοίρᾳ προσετέθη, [illegible]λκα δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὔλογος. [illegible] καὶ ὁ μὲν χαλεπαίνων πιστὸς ἀεί, ὁ δ' ἀντιλέγων αὐτῷ ὕποπτος. [illegible]ρετείσας δέ τις τιχὼν ξυνετὸς καὶ ὑποποιήσας ἔτι δεινότερος· [illegible]ρετείσας δέ, ὅπως μηδὲν αὐτῶν δεήσει, τῆς τε ἑταιρίας διαλυ[illegible] καὶ τοὺς ἑταιρίους ἐκπεπληγμένος. ἁπλῶς δὲ ὁ φθάσας τὸν [illegible]λοντα κακόν τι δρᾶν ἐπῃνεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διατο[illegible]μενον. 6. καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον [illegible]κετο διὰ τὸ ἑτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ [illegible] τῶν κειμένων νόμων ὠφελείας αἱ τοιαῦται ξύνοδοι, ἀλλὰ [illegible] τοὺς καθεστῶτας πλεονεξίᾳ. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις τῷ θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῇ- [illegible] 7. τά τε ἀπὸ τῶν ἑταιρίων καλῶς λεγόμενα ἐνεδέχοντο ἐρ- [illegible]γλακῇ, εἰ προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαί τε περὶ πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὅρκοι εἴ που γένοιντο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἑκατέρῳ [illegible]ετοι ἴσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ τῷ παρανο- [illegible]ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄτρακτον, ἥδιον διὰ τὴν πίστιν [illegible]ρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ τό τε ἀσφαλὲς ἐλογίζετο [illegible]τι ἀπάτῃ περιγενόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. [illegible]δ' οἱ πολλοὶ κακοῖργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς [illegible]νοί, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. 8. πάν- [illegible] αὐτῶν αἴτιον ἀρχὴ ἡ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' [illegible] καὶ ἐς τὸ φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ [illegible]ς πόλεσι προστάντες μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήν τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτιτὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἆθλα ἐποιοῦντο, παντὶ δὲ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμησάν τε τὰ δεινὰ ἐπεξιέναι τε, τὰς τιμωρίας ἔτι μείζους, οὐ μέχρι τοῦ δικαίου τῇ πόλει ξυμφόρου προτιθέντες, ἐς δὲ τὸ ἑκατέροις πον[illegible]νῆν ἔχον ὁρίζοντες, καὶ ἢ μετὰ ψήφου ἀδίκου καταγιώσε[illegible]χειρί, κτώμενοι τὸ κρατεῖν, ἑτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐπιμπλάναι. ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ [illegible]ου οἷς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμεινον ἤκουον. μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωνίζοιτο ἢ

οἱ φαυλότεροι γνώμην ὡς τὰ πλείω περιεγίγ
ναι τό τε αὐτῶν ἐνδεὲς καὶ τὸ τῶν ἐναντίων
ἥσσους ὦσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν
προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα
καταφρονοῦντες κἂν προαισθέσθαι καὶ ἔργῳ
βάνειν ἃ γνώμῃ ἔξεστιν ἄφρακτοι μᾶλλον διεφ

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ π
μήθη, καὶ ὁπόσα ὕβρει μὲν ἀρχόμενοι τὸ πλε
τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμ
δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες, μάλισ
ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκη
μὴ ἐπὶ πλεονεξίᾳ ἀπὸ ἴσου δὲ μάλιστα ἐπιόντι
πλεῖστον ἐκφερόμενοι ὠμῶς καὶ ἀπαραιτήτως
ταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτο
νόμων κρατήσασα ἡ ἀνθρωπεία φύσις, εἰωθ
νόμους ἀδικεῖν, ἀσμένη ἐδήλωσεν ἀκρατὴς μὲν
σων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντ
τε ὁσίου τὸ τιμωρεῖσθαι προὐτίθεσαν τοῦ τε
δαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φ
τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ ἄνθρωποι ν
σιν ἐλπὶς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασα
τιμωρίαις προκαταλύειν καὶ μὴ ὑπολείπεσθα

λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 3. ἐπρεσβεύοντο δὲ καὶ ἐς Λακεδαίμονα καὶ Κόρινθον περὶ καθόδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν νῆσον, ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγνοια ᾖ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην τεῖχος ἐνοικοδομησάμενοι ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι ναῦς ἔστειλαν ἐς Σικελίαν καὶ Λάχητα τὸν Μελανώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν Εὐφιλήτου. 2. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναίων, αἱ ἄλλαι Δωρίδες πόλεις, αἴπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον, ἀρχομένου τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι συνεπολέμησάν γε· τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμαρίνα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Μεσσήνιοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίνων. 3. ἐς οὖν τὰς Ἀθήνας ἀφικόμενοι οἱ τῶν Λεοντίνων ξύμμαχοι, κατά τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν, πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. 4. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον ἄγεσθαι ἐντεῦθεν, πρόπειρόν τε ποιούμενοι εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. 5. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν ξυμμάχων. καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὅμως διακωχή. 2. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, ὥστε Ἀθηναίων γε μὴ εἶναι ὅ,τι μᾶλλον ἐκάκωσε τὴν δύναμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. 4. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτίῳ.

[illegible] ἐκ ταύτης ὁρμώμ
καὶ Στρογγύλην καὶ Ἱεράν. 3. νομίζουσ
ποι ἐν τῇ Ἱερᾷ ὡς ὁ Ἥφαιστος χαλκεύει,
ται πῦρ ἀναδιδοῦσα πολὺ καὶ τὴν ἡμέραν
νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίω
Συρακοσίων. 4. τεμόντες δ' οἱ Ἀθηναῖοι
εχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ
πέμπτον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θ

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρο
οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον,
ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμ
βασιλέως, σεισμῶν δὲ γενομένων πολλῶν ἀπε
οὐκ ἐγένετο ἐσβολή. 2. καὶ περὶ τούτους το
σμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις
θοῦσα ἀπὸ τῆς τότε οὔσης γῆς καὶ κυματι
πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε, τὸ
θάλασσα νῦν ἐστι πρότερον οὖσα γῆ· καὶ ἀνθ
ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀνι
περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπου
πλησία γίγνεται ἐπίκλυσις, καὶ τοῦ τε φρουρί
παρεῖλε, καὶ δύο νεῶν ἀνειλκυσμένων τὴν
4. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπ
μέντοι ἐπέκλυσέ γε· καὶ [illegible]

ξυμμάχοις· ἃ δὲ λόγου μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι. 2 Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἅπασαν ἔχων τῶν νεῶν τὴν ἀρχήν, ἐστράτευσε μετὰ τῶν ξυμμάχων ἐπὶ Μυλὰς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι, καί τινα καὶ ἐνέδραν πεποιημέναι τοῖς ἀπὸ τῶν νεῶν. 3 οἱ δὲ Ἀθηναῖοι καὶ οἱ ξύμμαχοι τούς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διαφθείρουσι πολλούς, καὶ τῷ ἐρέματι προσβαλόντες ἠνάγκασαν ὁμολογίᾳ τήν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. 4. καὶ μετὰ τοῦτο, ἐπελθόντων οἱ Μεσσήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοί, ὁμήρους τε δόντες καὶ τἆλλα πιστὰ παρασχόμενοι.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει Δημοσθένης τε ὁ Ἀλκισθένους καὶ Προκλῆς ὁ Θεοδώρου, ἑξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὁπλίτας, ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου. 2. τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν ξυμμαχικὸν ἐᾶν ἐβούλοντο προσαγαγέσθαι. 3. ὡς δὲ αὐτοῖς διορμήσης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς πέραν γῆς, ὑπὸ νύκτα δὲ σχόντες, εὐθὺς ἐπορεύοντο οἱ ὁπλῖται ἀπὸ τῶν νεῶν πεζῇ ἐς Τάναγραν τῆς Βοιωτίας. 4. οἱ δ' ἐκ τῆς πόλεως παντδημεὶ Ἀθηναῖοι Ἱπποκράτους τε τοῦ Καλλίου στρατηγοῦντος καὶ Εὐρυμέδοντος τοῦ Θουκλέους ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ ἦρ ἀπήντων. 5. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τανάγρᾳ, ἐδῄουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραίᾳ μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων, καὶ Θηβαίων τινὰς προσβοηθήσαντας, καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες, ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. 6. καὶ παραπλεύσας ὁ Νικίας ταῖς ἑξήκοντα ναυσί, τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε, καὶ ἀνεχώρησεν ἐπ' οἴκου.

XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν τὴν ἐν Τραχινίαις ἀποικίαν καθίστασαν ἀπὸ τοιᾶσδε γνώμης. 2. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία μέρη, Παράλιοι, Ἱερῆς,

...μενοι· ὑπὸ γὰρ τῶν Οἰταῖ
4. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γν
ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι
ρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους
ἐδόκει ἡ πόλις καθίστασθαι· ἐπί τε γι
παρασκευασθῆναι ἄν, ὥστ' ἐκ βραχέος τὴν
τε ἐπὶ Θρᾴκης παρόδου χρησίμως ἕξειν.
τὸ χωρίον κτίζειν. 5. πρῶτον μὲν οὖν
ἐπήροντο· κελεύοντος δὲ ἐξέπεμψαν τοὺς οἰ
τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλλήνων τὸ
ἕπεσθαι πλὴν γ' Ἰώνων καὶ Ἀχαιῶν καὶ ἑ
οἰκισταὶ δὲ τρεῖς Λακεδαιμονίων ἡγήσαντο
καὶ Δαμάγων. 6. καταστάντες δὲ ἐτείχισαν
ἣ νῦν Ἡράκλεια καλεῖται, ἀπέχουσα Θερμο
στα τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι.
ἄζοντο καὶ ἤρξαντο κατὰ Θερμοπύλας κατ'
εὐφύλακτα αὐτοῖς εἴη. XCIII. οἱ δὲ Α
ταύτης ξυνοικιζομένης τὸ πρῶτον ἔδεισάν τ
Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι βραχὺς ἐ
τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι
ἀπέβη· οὐ γὰρ ἐγένετο

IV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον ὃν
Ἰλίῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα
Ἀθηναῖοι, περὶ Πελοπόννησον ὄντες, πρῶτον ἐν Ἑλλομένῳ
τῆς Ἀκαρνανίας φρουρούς τινας λοχήσαντες διέφθειραν, ἔπειτα
ὑπὲρ ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον, Ἀκαρνάσί τε πᾶσιν,
δημοκρατίᾳ πλὴν Οἰνιαδῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ
Κεφαλλῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. 2. καὶ οἱ μὲν
ἄλλοι, τῆς τε ἔξω γῆς δῃουμένης καὶ τῆς ἐντὸς τοῦ ἰσθμοῦ,
καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος, πλήθει
πολλῷ ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἠξίουν Δημοσθένην τὸν
στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτούς, νομίζοντες ῥᾳδίως
ἐκπολιορκήσαι πόλεώς τε ἀεὶ σφίσι πολεμίας ἀπαλλαγῆναι.
Δημοσθένης δ' ἀναπείθεται κατὰ τὸν χρόνον τοῦτον ὑπὸ Μεσ-
σηνίων καλὸν αὐτῷ στρατιᾶς τοσαύτης ξυνειλεγμένης Αἰτωλοῖς
βοηθῆσαι, Ναυπάκτῳ τε πολεμίοις οὖσι καὶ ἢν κρατήσῃ αὐτῶν,
καὶ τὸ ἄλλο Ἠπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσασθαι.
4. τὸ γὰρ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχι-
μον δὲ κατὰ κώμας ἀτειχίστους καὶ ταύτας διὰ πολλοῦ
τῆς ὑλῆς χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοη-
θῆσαι καταστρεψάμενοι. 5. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν
Ἀγραίοις, ἔπειτα δὲ Ὀφιονεῦσι, καὶ μετὰ τούτους Εὐρυτᾶσιν,
ὅ ἐστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστότατοι δὲ γλῶσσαν
τάγοι εἰσίν, ὡς λέγονται· τούτων γὰρ ληφθέντων ῥᾳδίως
τὰ προσχωρήσειν. XCV. ὁ δὲ τῶν Μεσσηνίων χάριν
καὶ μάλιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνάμεως
πειρώταις ξυμμάχοις μετὰ τῶν Αἰτωλῶν δύνασθαι ἂν
ἐλθεῖν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν ἐς
τὸ Δωρικὸν ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως κατα-
βῶσιν Φωκέας, οἱ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων ἀεί
ποτε ξυστρατεύειν ἢ κἂν βίᾳ προσαχθῆναι· καὶ Φωκεῖσιν
ὁμόρος ἡ Βοιωτία ἐστίν· ἅμα οὖν ξύμπαντι τῷ στρατεύματι
ἐκ Λευκάδος ἀκόντων Ἀκαρνάνων παρέπλευσεν ἐς Σύλλιον.
ἀπιστήσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο
τὴν Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς τῇ λοιπῇ στρατιᾷ,
Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθηναίων τρια-
κοσίοις ἐπιβάταις τῶν σφετέρων νεῶν, αἱ γὰρ πεντεκαίδεκα

ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀποθαν
Νεμέᾳ τοῦτο παθεῖν, ἅμα τῇ ἕῳ ἄρας ἐπορ
2. καὶ αἱρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν κ
λιον καὶ τῇ τρίτῃ Τείχιον, ἐμενέ τε αὐτοῦ κ
λιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνω
στρεψάμενος οὕτως ἐπὶ Ὀφιονέας, εἰ μὴ
ἐς Ναύπακτον ἐπαναχωρήσας στρατεῦσαι
Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευ
τον ἐπεβουλεύετο, ἐπειδή τε ὁ στρατὸς ἐσε
ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι Ὀ
Μηλιακὸν κόλπον καθήκοντες, Βωμιῆς καὶ
XCVII. τῷ δὲ Δημοσθένει τοιόνδε τι οἱ Μεσσ
καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶ
ῥᾳδία ἡ αἵρεσις ἰέναι ἐκέλευον ὅτι τάχιστα ἐπὶ
μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντι
ποσὶν ἀεὶ πειρᾶσθαι αἱρεῖν. 2. ὁ δὲ τούτοις
τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο,
ἀναμείνας οὓς αὐτῷ ἔδει προσβοηθῆσαι, ψιλ
ἐνδεὴς ἦν μάλιστα, ἐχώρει ἐπὶ Αἰγιτίου, καὶ
ἐπιών. ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθη
τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χω
θαλάσσης ὀγδοήκοντα σταδίων

ξενομένοι γὰρ οἱ Αἰτωλοί, ἄνθρωποι ψιλοί, ἀπεστέλλοντο· ἐπειδὴ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν καὶ αὐτοὶ ἀνεχώρησαν [καὶ] ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι οἵ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὴ τραπόμενοι ἔφευγον, καὶ ἐσπίπτοντες ἐς τε χαράδρας ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγχανε τεθνηκώς. 2. οἱ δὲ Αἰτωλοὶ ἐκακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ κατὰ πόδας ἀνθρώπους ἀνθρωποι ποδώκεις καὶ ψιλοὶ διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἁμαρτάνοντας καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ κομισάμενοι περιεπίμπρασαν· 3. πᾶσά τε δὴ κατέστη τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, πόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεπερ καὶ ὡρμήθησαν, οἱ περιγενόμενοι κατέφυγον. 4. ἀπέθανον δὲ τῶν τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ἑπτὰ καὶ περὶ εἴκοσι μάλιστα καὶ ἑκατόν, τοσοῦτοι μὲν τὸ πλῆθος καὶ ἡλικία ἡ αὐτή· οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. 5. ἀπέθανε δὲ καὶ ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους ἀνελόντες παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύπακτον πέμπουσιν ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. Δημοσθένης περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινι τοὺς βοηθήσαντας Λοκρῶν ἐκράτησαν καὶ περιπόλιον αἱροῦσιν ὃ τι τῷ Ἅλικι ποταμῷ.

2. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοί, προπέμψαντες πρότερον ἐς Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε τὸν Ὀφιονεῖς καὶ Βοριάδην τὸν Εὐρυτᾶνα, καὶ Τίσανδρον τὸν Ἀπόδωτον, ἔπεισαν ὥστε σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν Ἀθηναίων ἐπαγωγήν. 2. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ θερινὸν τρισχιλίους ὁπλίτας τῶν ξυμμάχων. τούτων ἦσαν ἑκατόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχῖνι πόλεως τότε νεοκτίστου. Σπαρτιάτης δ' ἦρχεν Εὐρύλοχος τῆς στρατιᾶς καὶ ξυνηκολούθουν αὐτῷ Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιᾶται. CI. ξυλ-

λεγόντο, δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐτεκμηρκεύετο Εὐρυλ[illegible] Δοκροῖς τοῖς Ὀζόλαις· διὰ τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτ[illegible] καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς. 2. ξυ[illegible] πρασσον δὲ μάλιστα αὐτῷ τῶν Δοκρῶν Ἀμφισσῆς, διὰ τὸ τ[illegible] Φωκέων ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτον δόντες ὁμήρους [illegible] τοὺς ἄλλους ἔπεισαν δοῦναι φοβούμενοι τὸν ἐπιόντα στρατ[illegible] πρῶτον μὲν οὖν τοὺς ὁμήρους αὐτοῖς Μυτιέας, ταύτῃ γὰρ δυσεφ[illegible] λωτατος ἡ Δοκρίς, ἔπειτα Ἰπνέας καὶ Μεσσαπίους καὶ Τριτ[illegible] ίας καὶ Χαλαίους καὶ Τολοφωνίους καὶ Ἡσίους καὶ Οἰνιάδα[illegible] οἵτινες καὶ ξυνεστράτευον πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσα[illegible] ἐκόλουθοι δὲ οὔ· καὶ Ἐταῖοι οὐκ ἔδοσαν ὁμήρους πρὶν αὐτῶν [illegible] λον κώμας Πόλιν ὄνομα ἔχουσαν. CII. ἐπειδὴ δὲ παρεσκευάσ[illegible] πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς Κυτίνιον τὸ Δωρικόν, ἐχώ[illegible] τῷ στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Δοκρῶν, καὶ παρεστ[illegible] νος Οἰνεῶνα αἱρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσεχώρησα[illegible] 2. γενόμενοι δ' ἐν τῇ Ναυπακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προ[illegible] βεβαιούμενοι, ἐδῄουν τὴν γῆν καὶ τὸ προάστειον, ἀτείχιστον [illegible] εἶναι· ἔτι τε Μολύκριον ἐλθόντες τὸν Κορινθίων ὂν ἀποικί[illegible]

ος, ἕως τοῖς Ἀμπρακιώταις ἐκστρατευσαμένοις περὶ τὸ Ἄργος καὶ βοηθεῖν. καὶ τὸ θέρος ἐτελεύτα.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων καὶ ὅσοι Σικελῶν μετὰ κράτους ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' Ἴνησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλον· καὶ ὡς οὐκ ἐδύναντο ἑλεῖν, ἀπῄεσαν. 2. ἐν δὲ τῇ ἀναχωρήσει στέρνοις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσί τε μέρος τι τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. 3. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμόν, τοὺς προσοιθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος, ὡς τριακοσίους, μάχῃ ἐκράτησαν, καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμόν δή τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύραννος πρότερον αὐτήν, οὐχ ἅπασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφορᾶτο τῆς νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ. 2. θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, πάσας ἀνεῖλον, καὶ ὁ λοιπὸν προεῖπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῷ καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν λῴν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἁλύσει δήσας πρὸς τὴν Δῆλον. καὶ τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι, τὰ Δήλια. 3. ἦν δέ ποτε καὶ τὸ πάλαι μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νησιωτῶν· ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ μουσικός, χορούς τε ἄγον αἱ πόλεις. 4. δηλοῖ δὲ μάλιστα Ὅμηρος ὅτι τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἐστιν ἐκ προοιμίου Ἀπόλλωνος·

ἀλλ' ὅτε Δήλῳ, Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης,
ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
σὺν σφοῖσιν τεκέεσσι γυναιξί τε σὴν ἐς ἀγυιάν·

[illegible] ὑμεῖς πᾶσαι. ἐμεῖο δὲ καὶ μ
μνήσασθ', ὁππότε κέν τις ἐπιχθονίων
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπ
Ὦ κοῦραι, τίς δ' ὕμμιν ἀνὴρ ἥδιστος ἀ
ἐνθάδε πωλεῖται καὶ τέῳ τέρπεσθε μά
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὖ
Τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλ

6. τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν κ
ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τ
νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπο
ἀγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμφορῶ
οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν καὶ ἱππ
ρον οὐκ ἦν.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται
νοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύ
Ἀμφιλοχικὸν τρισχιλίοις ὁπλίταις, καὶ ἐσβαλόντι
καταλαμβάνουσιν Ὄλπας, τεῖχος ἐπὶ λόφου ἰσχ
λάσσῃ, ὅ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῷ δικ
ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως, ἐπιθαλασσία
εἴκοσι σταδίους μάλιστα. 2. οἱ δὲ Ἀκαρνᾶνες
ξυνεβοήθουν, οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ
καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου Ι
λάθωσι πρὸς τοὺς Ἀμπρακιώτας [illegible]

ὑρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας καὶ σφίσιν
εθεῖσιν ἡ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ ἔᾳ ἀσφα-
CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοποννήσιοι ὡς ἕωθεν
ς ἐν Ὄλπαις Ἀμπρακιώτας ἥκοντας, ἄραντες ἐκ τοῦ Προ-
ἐβοήθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχελῷον ἐχώρουν
καρνανίας, οὔσης ἐρήμου διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν
μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν,
στερᾷ δὲ τὴν ἄλλην Ἀκαρνανίαν. 2. καὶ διελθόντες τὴν
ίων γῆν ἐχώρουν διὰ τῆς Φυτίας καὶ αὖθις Μεδεῶνος παρ'
ι, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραίων, οὐκέτι
ναυσίας, φιλίας δὲ σφίσι. 3. λαβόμενοι δὲ τοῦ Θυάμου ὄρους,
ν ἀγροῖκον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργείαν
ἤδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ
ὶ Κρήναις Ἀκαρνάνων φυλακῆς ἔλαθον καὶ προσίμιξαν τοῖς
παις Ἀμπρακιώταις. CVII. γενόμενοι δὲ ἀθρόοι ἅμα τῇ
καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατόπε-
ποιήσαντο. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλῷ ὕστε-
παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς
ίοις, καὶ Δημοσθένης Μεσσηνίων μὲν ἔχων διακοσίους ὁπλί-
ξήκοντα δὲ τοξότας Ἀθηναίων. 2. καὶ αἱ μὲν νῆες περὶ
λπας τὸν λόφον ἐκ θαλάσσης ἐφώρμουν· οἱ δὲ Ἀκαρνᾶ-
ὶ Ἀμφιλόχων ὀλίγοι, οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν
τείχοντο, ἐς τὸ Ἄργος ἤδη ξυνεληλυθότες παρεσκευάζοντο
χούμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ
ται Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. 3. ὁ δὲ
γαγὼν ἐγγὺς τῆς Ὄλπης ἐστρατοπεδεύσατο· χαράδρα δ' αὐ-
εγάλη διεῖργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτῃ
ντο ἀμφότεροι ὡς ἐς μάχην. καὶ μεῖζον γὰρ ἐγένετο καὶ
χε τὸ τῶν Πελοποννησίων στρατόπεδον, ὁ Δημοσθένης διέ-
ῃ κυκλωθῇ λοχίζει ἐς ὁδόν τινα κοίλην καὶ λοχμώδη ὁπλίτας
ιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέ-
ῶν ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἐξαναστάντες οὗτοι κατὰ
γίγνωνται. 4. ἐπεὶ δὲ παρεσκεύαστο ἀμφοτέροις, ἤεσαν ἐς
, Δημοσθένης μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ
ναίων ὀλίγων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὡς ἕκαστοι τεταγμένοι
ν καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί. Πελοποννήσιοι

ρεύματος καταστῆσαι· ἐπειδὴ γὰρ εἶδον τὸ κατ
κράτιστον ἦν διαφθειρόμενον, πολλῷ μᾶλλον
Μεσσήνιοι, ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους,
ἐξῆλθον. 2. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ
ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπ
μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχά
ἐπαναχωροῦντες δὲ ὡς ἑώρων τὸ πλέον νενικημ
Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώζ
πας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως κ
προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ μάλισ
παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μά
ὀψέ.

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ Εὐρυλόχου
Μακαρίου αὐτὸς παρειληφὼς τὴν ἀρχὴν καὶ ἀπο
σης γεγενημένης ὅτῳ τρόπῳ ἢ μένων πολιορκήσετα
ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένο
ρῶν διασωθήσεται, προσφέρει λόγον περὶ σπονδῶ
σεως Δημοσθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς,
ἅμα ἀναιρέσεως. 2. οἱ δὲ νεκροὺς μὲν ἀπέδοσα
αὐτοὶ ἔστησαν καὶ τοὺς ἑαυτῶν τριακοσίους μάλισ
ἀνείλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς
ἅπασι, κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατη
σπένδονται Μ

ἱέντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ
καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὔσης. 5. ὡς οὖν ἐπέκεισι τ
στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν πολλοὺς αὐτοῦ δ
αθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ἐς φυγὴν ὥρμησαν. 6. προ
τειχισμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν μὲν Ἀμφιλόχων ἐμπει
ρόντων τῆς ἑαυτῶν γῆς καὶ φιλῶν πρὸς ὁπλίτας, τῶν δὲ ἀτέχ
καὶ ἀνεπιστημόνων ὅπῃ τράποντται, ἐσπίπτοντες ἔς τε χαράδ
καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο. 7. καὶ ἐς πᾶ
ἰδίαν χωρήσαντες τῆς φυγῆς ἐτράποντό τινες καὶ ἐς τὴν θάλ
σαν οὐ πολὺ ἀπέχουσαν, καὶ ὡς εἶδον τὰς Ἀττικὰς ναῦς παρ
πλεούσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσέτευσαν, ἡγησάμενοι
τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σῴζειν ὑπὸ τῶν ἐν ταῖς ναυσί
δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων καὶ ἐχθίστων Ἀμφίλοχ
8. οἱ μὲν οὖν Ἀμπρακιῶται τοιούτῳ τρόπῳ κακωθέντες ὅλ
ἀπὸ πολλῶν ἐπόθησαν ἐς τὴν πόλιν· Ἀκαρνᾶνες δὲ σκυλεύσ
τες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν ἐς Ἄρ
CXIII. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κῆρυξ ἀπὸ τῶν ἐς Ἀ
ους καταφυγόντων ἐκ τῆς Ὅλπης Ἀμπρακιωτῶν, ἀναιρεσιν αἰ

ον, ὅτι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ
θος τῆς πόλεως. Ἀμπρακίαν μέν τοι οἶδα ὅτι εἰ ἐρωτηθεῖσαι
ρῶτας καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ Δημοσθένει πειθό-
ν ἐξιόντες, αὐτοβοεὶ ἂν εἷλον· νῦν δ' ἔδεισαν μὴ οἱ Ἀθηναῖοι
ας αὐτὴν χαλεπώτεροι σφίσι πάροικοι ὦσι. CXIV. μετὰ δὲ
ὸν τρίτον μέρος χείμαντες τῶν σκύλων τοῖς Ἀθηναίοις τὰ
κατὰ τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθηναίων πλέ-
ία ἦν, τὰ δὲ νῦν ἀνακείμενα ἐν τοῖς Ἀττικοῖς ἱεροῖς Δημο-
ν ἐξηρέθησαν τριακόσιαι πανοπλίαι, καὶ ἄγων αὐτὰς κατέ-
ει· καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν
ταύτης τῆς πράξεως ἀδεεστέρα ἡ κάθοδος. 2. ἀπῆλθον δὲ
οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς Ναύπακτον. Ἀκαρνᾶνες
οἱ Ἀμφίλοχοι ἀπελθόντων Ἀθηναίων καὶ Δημοσθένους τοῖς
Αἰτωλοῖς καὶ Ἀγραίοις καταφυγοῦσιν Ἀμπρακιώτας καὶ Πε-
λοποννησίους ἀναχώρησιν ἐσπείσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετα-
τιν παρὰ Σαλύνθιον. 3. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς
ξυμμαχίαν ἐποιήσαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ Ἀμφίλοχοι
Ἀμπρακιώτας ἐπὶ τοῖσδε ὥστε μήτε Ἀμπρακιώτας μετὰ
ρατῶν στρατεύειν ἐπὶ Πελοποννησίους μήτε Ἀκαρνᾶνας
Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν δὲ τῇ ἀλλήλων, καὶ
ῶναι Ἀμπρακιώτας ὁπόσα ἢ χωρία ἢ ὁμήρους Ἀμφιλόχων
, καὶ ἐπὶ Ἀνακτόριον μὴ βοηθεῖν πολέμιον ὂν Ἀκαρνᾶσι.
τα ξυνθέμενοι διέλυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίν-
τελαχὴν ἑαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσί-
τλίτας, καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἱ κομι-
ι χαλεπῶς διὰ τῆς Ἠπείρου ἀφίκοντο. τὰ μὲν κατ' Ἀμ-
ν οὕτως ἐγένετο.

XV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἐς
ν Ἱμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ τῶν νεῶν μετὰ τῶν Σι-
τῶν ἄνωθεν ἐπεβεβληκότων ἐς τὰ ἔσχατα τῆς Ἱμεραίας, καὶ
ς Αἰόλου νήσους ἔπλευσαν. 2. ἀναχωρήσαντες δὲ ἐς Ῥή
Ἰεθόδωρον τὸν Ἰσολόχου, Ἀθηναίων στρατηγόν, καταλαμβά
· ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ Λάχης ἦρχεν. 3. οἱ γὰρ ἐν
ίᾳ ξύμμαχοι πλεύσαντες ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν
πλείοσι ναυσί· τῆς μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκρά
τῆς δὲ θαλάσσης ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο

τοῦ Λάχητος τῶν νεῶν ἀρχὴν ἔπλευσε τε
ἐπὶ τὸ Λοκρῶν φρούριον, ὃ πρότερον Λά
μάχῃ ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

CXVI. Ἐρρύη δὲ περὶ αὐτὸ τὸ ἔαρ τ
ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον. κα
Καταναίων, οἳ ἐπὶ τῇ Αἴτνῃ τῷ ὄρει οἰκοῦν
ὄρος ἐν τῇ Σικελίᾳ. 2. λέγεται δὲ πεντηκο
μετὰ τὸ πρότερον ῥεῖμα, τὸ δὲ ξύμπαν τρὶς
ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. τοῦτο
να τοῦτον ἐγένετο. καὶ ἕκτον ἔτος τῷ πολέ
Θουκυδίδης ξυνέγραψεν

NOTES.

NOTES.

BOOK I.

The Preface of this history, which is supposed to have been written by Thucydides after the termination of the war (see N. on I. 1. § 1), extends to chap. 24, and may be divided into three parts: 1, the reason why the history was composed (chap. 1); 2, the magnitude of the Peloponnesian war, evinced by a comparison of the ancient state and condition of Greece (chaps. 2–19); 3, the nature of Grecian history and especially of the work now in hand (chaps. 20–23). The second of these portions may be subject also to a threefold division: 1, the times which preceded the Trojan war (chaps. 2–8); 2, the Trojan war (chaps. 9–11); 3, the times which succeeded that war (chaps. 12–19). Cf. Poppo ad loc.

CHAPTER I.

The historian alleges as the reason why he composed a history of the Peloponnesian war, that it was greater and more memorable than any war in Greece which had preceded it (§ 1); it is impossible to arrive at any certain knowledge of the nature and importance of the preceding wars, yet the probability is strong that they were not very great (§ 2).

1. Θουκυδίδης. This is the form of a patronymic without the signification, as Μιλτιάδης, Ἀριστείδης, etc. Cf. Mt. § 429. 3. —— Ἀθηναῖος. Some think that the words τοῦ Ὀλόρου have been left out by copyists, inasmuch as they are found in IV. 104. § 4. and elsewhere. But, as Poppo remarks, our historian so distinguished himself, that there was no danger of his being confounded with others of the same name. There is no need with some critics of supplying the article with Ἀθηναῖος, as no emphasis is intended. —— ξυνέγραψε τὸν πόλεμον, *composed a history of the war.* The Scholiast says, that γράψαι is used of *one* thing, ξυγγράψαι, of *several.* Hence reference may be had *to the documents* or narratives upon

war as finished, and II. 13. § 7, where the Long
as a past affair. —— *καί*. Unless this connectiv
repetition of *ξυνέγραψε*, I am at a loss to con
ἐλπίσας, *expecting*, *supposing* (cf. Lat. sperare), c
the preceding proposition. Cf. K. § 312, b. —
προγεγενημένων, *more remarkable than any which*
use of the superlative for the comparative, is of
in Thucydides. —— *ἀκμάζοντες—ἦσαν* (= *ἤκμαζο*
est state of preparation. —— *ἐς αὐτόν*, i. e. *for*
ἔς τι eodem modo dictum, ut *ἔῤῥωντο ἐς τὸν*
qua voce illam explicat Zon. p. 984." Krüg. —
= *τοὺς ἄλλους Ἕλληνας*. —— *καὶ—ὁρῶν* = *καὶ ὅτι*
tion having been changed from *ὅτι* with the ve
καὶ here refers to *τὲ* after *ἀκμάζοντες*, and introd
for the conjecture expressed in *τεκμαιρόμενος*.
partly—and partly. —— *διανοούμενον* (sc. *ξυνίστ*
ceding clause). "*Id in animo habens*, id moliens."

2. *κίνησις....βαρβάρων*, *for this was the great*
ever took place among the Greeks, and a consider
barbarians. *κίνησις* does not take the article, be
dicate, and the pronoun *αὕτη* the subject. Cf. F
§ 61: 7. *δὴ* strengthens *μεγίστη*, *by far the grea*
μεγίστη δὴ to *τοῖς Ἕλλησιν*, but it evidently is

however, understand by the former of these expressions
ian and Trojan wars, and by the latter, those still more
the heroic ages. —— διὰ χρόνου πλῆθος, *on account
f time* which had elapsed since they were carried on
θος, in the sense of μῆκος, is quite rare. —— ἀδύνατα
. § 241. 3. —— ὧν. Some supply ἐξ from the preced-
is better to make it stand for ἃ after σκοποῦντι, the
ng from the attraction of the pronoun with its antece-
Poppo in his Suppl. Adnot. says "per schema κατὰ
a verba." —— μακρότατον σκοποῦντι. Poppo after the
ns these words, *diutissime spectare.* I prefer with
nd Bloomf., to render it, *going back as far as possible*
—— πιστεῦσαι, "intelligendum ὥστε, *ita ut fidem
iis.*" Bothe. —— μεγάλα refers to the τὰ which pre-
ἄλλα, *as it respects other things*, i. e. civil affairs.
's (old Attic for εἰς), cf. K. § 290. 2. c.

CHAPTER II.

reece in its earliest state were for several reasons migratory (§§ 1, 2);
s were most subject to this change of inhabitants (§§ 3, 4); while
rility was more permanently inhabited (§ 5); for which reason it
tion the other states of Greece, furnished a refuge for such as were
omes, and planted colonies in Ionia (§ 6).

οἰκουμένη. With the participle, φαίνεσθαι signifies *to
one's self;* with the infinitive, *to seem*, *videri.* K.
5. 8. —— γὰρ here introduces a confirmation of what
preceding chapter, that neither the civil nor military
e, in its earliest ages, were very considerable. —— ἡ
υμένη, *what is now called Greece.* S. § 225. 1. ——
firmo ac stabili." Betant. —— μεταναστάσεις (*mi-*
Supply φαίνονται from the preceding context. ——
r own country. —— βιαζόμενοι....πλειόνων, "*coacti
ue majore numero ipsos invaderent.*" Haack. ἀεί,
ne. When it has this meaning, ἀεὶ is usually placed
cle and the adjective or participle. Cf. I. 11. §§ 1, 2;
al.
...ἀποζῆν, *each one holding as his own possession* ὡς
he could live on—just enough for subsistence. On

[illegible] as a pronoun, which c
from the context, it is often omitted. Referenc
properly to abodes and dwellings. The constr
ἀτειχίστους ὄντας ἀφαιρήσεται (sc. τὴν γῆν περ
moreover, *withal*. —— καθ' ἡμέραν (*daily*) is fr
verbs denoting *to live*, *to obtain a livelihood*. —
necessary subsistence. —— οὐ χαλεπῶς, *without*
—— δι' αὐτό, i.e. on account of the little difficul
grating. —— παρασκευῇ refers to military apparat

8. τῆς γῆς ἡ ἀρίστη (= τῆς γῆς τὸ πλεῖστον.
the richest country, literally, *the best of the land*,
καλουμένη. Thessaly was in more ancient tim
Pelasgia, Pyrrha, etc. —— Ἀρκαδίας. The Arc
mountainous, and hence as their lands were t
cient settlers were suffered to remain unmoleste
therefore, called by Herodotus αὐτόχθονες (cf. I.
ὅσα ἦν κράτιστα, *and whatever other parts were m*

4. ἀρετὴν γῆς, *fertility of soil*. τισὶ—ἐγγιγνόμ
τισί —— ἐφθείροντο refers to the persons who s
—— ἅμα. See N. on § 2, supra. —— ἀλλοφύλων,
ers, probably, for the most part, Greeks belonging t

5. γοῦν, *for instance*. —— ἐκ τοῦ ἐπὶ πλεῖστο
explained by the Scholiast and some commentator
stand for εἶναι, thus blending two modes of exp
πλεῖστον—εἶναι, and Ἀττικὴν ἐπὶ πλεῖστον—οὖσαν
ἐκ τοῦ with οὖσαν (= εἶναι), and translate ἐπὶ
most part. But [illegible]

[redacted] 4: Aristot. Polit. VI. 4. —— *οἱ αὐτοὶ* (*the same.* S. § 160. 5) See N. on II. 36. § 1.

[redacted] *καὶ παράδειγμα....αὐξηθῆναι, and this is no small proof of my* [redacted]*ment* (viz.) *that on account of the migrations, Greece, in its* [redacted] *parts* (*ἐς τὰ ἄλλα*), *did not increase in like manner* (*ὁμοίως*) [redacted] Athens. After much examination, I am led to prefer this mode [redacted]anslation, which connects *διὰ τὰς μετοικίας....αὐξηθῆναι* with [redacted]*λόγου*, to the one adopted by Bloomfield, which unites it with [redacted]*δειγμα τόδε*. The *παράδειγμα* (*proof*) is contained in the clause [redacted]ming with *ἐκ γὰρ τῆς ἄλλης*. Goel. and others would erase *ἐς*, [redacted] make *τὰ ἄλλα* (= *τὰ ἄλλα τῆς Ἑλλάδος*) the subject of *αὐξη-* [redacted]. This gives the same sense with the subaudition of *τὴν Ἑλλάδα* [redacted]e subject. The *λόγος* or statement to which Thucydides refers, [redacted]mold observes, is contained in the words *οὐ χαλεπῶς....παρα-* [redacted]*ῃ*, § 2. supra. The interpretation of Haack after Poppo, I can- [redacted]but regard as very wide of the mark: *On account of the immi-* [redacted]*ions into Attica, that country did not increase in other respects* [redacted] in riches and military resources), *in an equal degree* with the [redacted]ber of its inhabitants. Nothing is said in the previous context [redacted]t the comparative increase of the population and resources of [redacted]a; therefore to introduce it here would be foreign to the design [redacted]e author, which seems to have been, to show how their migra- [redacted]habits retarded the growth of many of the Grecian states. This [redacted]oes by comparing them with Attica, where the population was [redacted]e and on the increase. —— *οἱ πολέμῳ = ἐκπίπτοντες* (*being ban-* [redacted]*d, expelled*)—*οἱ δυνατώτατοι = τῶν πολέμῳ ἐκπιπτόντων οἱ δυνα-* [redacted]*τοι*. Melanthus and the Heraclidæ are supposed to be especially [redacted]ted to in *οἱ δυνατώτατοι*. —— *ὡς βέβαιον ὄν* is an accusative [redacted]lute. Cf. S. § 226. a; Mt. § 568. 3. "Male Haack. *χωρίον* intel- [redacted]; debebat saltem *τί*, *tanquam aliquid firmum.*" Poppo. In [redacted]eviated adjectival sentences, the predicate adjective stands in the [redacted]er singular, when the subject to which it refers, expresses not [redacted] particular individual of a class, but merely the general notion. [redacted]Jelf's Kühn. § 381. —— *πολῖται γιγνόμενοι*. In later times, it was [redacted]h extreme difficulty that one, who came from another state into [redacted]ens, could obtain the *jus civitatis*. —— *ἀπὸ παλαιοῦ*, *of old, long* [redacted]. —— *μείζω ἔτι*, *yet greater*. —— *ἐς Ἰωνίαν*. This is a *prolepsis*, [redacted]much as Ionia received its name from the Ionian colonists, who [redacted]ng expelled from Peloponnesus, had taken refuge some sixty years [redacted]ore in Athens. A similar prolepsis is found in the use of *Σελεοῖν*. [redacted] VI. 4. § 2. —— *ὡς....Ἀττικῆς*. Cf. S. § 226. a. Bloomf. supplies [redacted]*ρῶν αὐτοὺς* with *οὐχ ἱκανῆς οὔσης*.

age, nowhere calls them Hellenes, l
who came with Achilles from Phthiotis (§ 3); nor in ce
Homer call any *Barbarians*, inasmuch as the Greeks ha
this appellation could be opposed (§ 4); the Trojan expe
only because at that time they began to turn their atten
affairs (§ 5).

1. δὲ resumes the main subject, which
parenthesis, μάλιστα δὲ τῆς γῆς κ. τ. λ. in
chapter. —— τόδε refers forward to the sent
πρὸ γὰρ τῶν Τρωικῶν. —— οὐχ ἥκιστα — μά
fond of the *litotes*. —— τῶν Τρωικῶν, *the Troj*
6. d. —— φαίνεται—ἐργασαμένη. See N. on I. 1
—εἶχεν. By the omission of ὅτι, the depende
the form of a principal clause. Great vivaci
parted in such cases, by the omission of th
dependent relation. Cf. Jelf's Kühn. § 798.
N. 8. —— In τὰ μὲν πρὸ Ἕλληνος (*in the*
the article is joined in the same manner as
τοῦδε, τὸ πρὸ τούτου, etc. Some prefer, how
—δὲ — τὰ μὲν—τὰ δέ, *partim—et partim*. ——
all. καὶ increases the force of πάνυ, as our wo
very much, *very little*, etc. Cf. Kr. § 69. 32. N.
κλησις. Notice the change of construction fro
tive being here used with the infinitive, which
again by the accusative with the infinitive i
The reason for this last change, seems to be th
preceding accusatives with prepositions

(middle), sc. ἀνθρώπων elicited from ἐς τὰς ἄλλας πόλεις which s. —— αὐτοὺς refers to Hellen and his sons. —— ἐπ' ὠφελείᾳ, d. i. e. of the cities which invited them. —— καθ' ἑκάστους, one e, singly. —— τῇ ὁμιλίᾳ μᾶλλον, more by intercourse than by conventional arrangement. Poppo suggests that μᾶλλον may , magis magisque, in dies sæpius. —— οὐ belongs to ἠδύνατο ὑ πολεῖσθαι Ἕλληνας). —— ἅπασιν ἐκνικῆσαι, to come into use y all; literally, to prevail, to get the upper hand. Bothe takes in the sense of πάντως.

πολλῷ—ὕστερον. Homer is supposed to have lived after the migration, which was 100 years subsequent to the Trojan war. diversity than 500 years is assigned to the various dates of irth. The most probable supposition is, that he lived about 300 after the Trojan war. —— καὶ (before τῶν Τρωικῶν), even.

οὐδὲ βαρβάρους εἴρηκε. "Non negat Thucydides, vocem βάρ- Homeri ætate et fuisse et peregrini quid indicasse (Il. 2. 867. βαρβαροφώνων); negat, eam omnes exteros, tamquam Helleni- ppositos, complexam esse. Cf. Odyss. 8. 294." Haack. —— διὰ ηδὲ Ἑλληνίς πω—ἀποκεκρίσθαι, because the Greeks were not yet guished.

οἱ....κληθέντες, these several (ἕκαστοι) Hellenistic communities, ng been first called Hellenists by separate cities, (i. e.) such as rstood one another's language, and afterwards all being called by general appellation. There are other ways of translating this ge which for the sake of brevity I must omit. Some verbal ex- ations, however, are needful. οἱ δ' is put for οἵτοι δέ. οὖν is ptive, and takes up the assertion made at the beginning of the ter, πρὸ τῶν Τρωικῶν....Ἑλλάς. As Arnold well remarks, what ere ἡ Ἑλλάς, is now οἱ ὡς ἕκαστοι Ἕλληνες, and the follow- words are a sort of explanation of the term, which properly ting is an anachronism. ὅσοι, in the parenthetical clause ὅσοι λων ξυνίεσαν, takes the gender implied in πόλεις, ξυνίεσαν is the rf. 3 plur. of ξυνίημι. For its construction with the genitive, cf 278. 5. e. —— ἀμιξίαν ἀλλήλων, want of intercourse with one ler. —— ἔπραξαν refers to Ἕλληνες for its subject. —— ἀλλὰ ξυνήλθον, nay, it was only because (K. § 312. 3. b.) they were better ainted with nautical affairs (literally, the sea) that they united in expedition. This sentence introduces the remarks, which Thu- des now proceeds to make, on the origin of maritime affairs and practice of piracy. It is unnecessary with Haack to supply ἐς or before στρατείαν, as it is the cognate accusative after ξυνήλθον § 278).

sons Thucydides shows the slender power
ed the Peloponnesian war; (1) by compari
Minos, (2) with that from his age up to
thence to his own times." Bloomf. —— πα
was the most ancient possessor of a navy.
superlative is the Latin *primus hoc facit*
—— ὢν — ἐκείνων ὢν. —— νῦν Ἑλληνικῆς
Καρικὴ ἐκαλεῖτο." Schol. It is now called
κλάδων. These islands received this nam
kind of circle around Delos. —— οἰκιστής,
λάσας. Herodotus (I. 171) says that the
the Athenians. It is probable, that the D
wholly extirpated those old Carian inhal
doubtless, had been suffered to remain and e
the colony of Cretan settlers planted there
the apparently conflicting accounts of Herod
be reconciled. —— ἐφ' ὅσον ἠδύνατο, *as fa*
—ἰέναι (S. § 222. 2; K. § 308. 2. b), *in ord*
might accrue to him.

CHAPTER V

The Greeks and Barbarians

—— κέρδους....τροφῆς, *both for their own gain and to supply food to their poor.* τοῖς ἀσθενέσι literally signifies, *the weak, infirm,* but as these persons are generally possessed of slender means of subsistence, we may render it as above. τοῖς ἀσθενέσι τροφῆς is put for ἡ τροφῆς τῆς τῶν ἀσθενῶν. By attending to such passages the reader will see, in a manner, how Thucydides compressed his style. —— κατὰ κώμας οἰκουμένας, *being inhabited like villages,* i. e. in a scattering manner like Sparta, Mantinea, Teges, etc. —— τὸν πλεῖστον ...ἐκτῶντο, *derived thence the greatest part of their livelihood.* τὸν πλεῖστον τοῦ βίου — τὸ πλεῖστον τοῦ βίου. See N. on I. 2. § 3. —— οὐε—πω, *not yet.* —— φέροντος....μᾶλλον, *but rather bringing something (τι) of glory even.*

2. οἷς....δρᾶν, *to whom it is an honour to do this cleverly, in good style.* κόσμος — an adjective in the predicate. Some take καλῶς in the sense of *humanely,* but this is a signification wholly unsuitable to the passage. As Bloomf. remarks, there is no word which better expresses the exact idea, than our English word *handsomely,* in the acceptation *dexterously.* οἱ παλαιοὶ τῶν ποιητῶν — οἱ παλαιοὶ ποιηταί. Bloomf. I prefer, however, with Bothe, to refer οἱ παλαιοὶ to the persons spoken of by the poets, inasmuch as it was not the poets themselves who asked the questions here referred to. Thus also it may be opposed to τινὲς ἔτι νῦν. —— τὰς πύστεις—ἐρωτῶντες, "i. e. *interrogari advenas ab hospitibus facentes,* nam non ipsi poetæ peregrinari poterant." Goeller. πύστεις depends upon ἐρωτῶντες as its adjunct accusative. Cf. K. § 278. 1; S. § 182. 2. —— ὧν πυνθάνονται — ἐκείνων ὧν (S. § 192. n. 3) πυνθάνονται. Cf. II. 57. § 1. —— ἀναξίους, *deeming, holding unworthy.* —— οἷς....ὀνειδιζόντων. The order is: οὔτε οἷς (— ἐκείνων οἷς) ἐπιμελὲς εἴη εἰδέναι ὀνειδιζόντων. The particles τε—οὐκ respond to οὔτε in the first member. The freedom from reproach here referred to is illustrated in Odyss. 3. 71.

3. κατ' ἤπειρον, *by land.* ἤπειρος signifies the *mainland* of Greece as opposed to its islands. —— τῷ παλαιῷ τρόπῳ refers to the practice of piracy and robbery by land, just spoken of, and not, as Huds. and some others think, to the dispersed and defenceless condition of the people who inhabited the cities. —— Λοκροὺς....Ἀκαρνᾶνας. Grote well remarks (Hist. of Greece, II. p. 388), that the Ozolian Locrians, the Ætolians, and the Acarnanians were the most backward members of the Hellenic aggregate. It was not until near the time of the Peloponnesian war, that much information is given respecting them. —— τό τε σιδηροφορεῖσθαι, *the wearing of armor* (literally, *the being clad in iron*), is the subject of ἐμμεμένηκε, *continued, remained* as a term. —— ἀπὸ τῆς παλαιᾶς λῃστείας. Arms would be worn ne-

... custom, all the Greeks wore arms even whi (§ 1); a custom which is now prevalent in some pa first laid aside by the Athenians, who adopted a mo was but recently, that the more elderly dispensed wi age and adopted the simple apparel now in use (§ 3) costume the Lacedæmonians took the lead (§ 4); an gymnastic exercises naked, girdles having been bef manner of the barbarians (§ 5); in many other respe the old Grecian mode of living, and that of the barba

1. *ἐσιδηροφόρει.* See N. on I. 5. § 3. — *count of their unprotected dwellings.* Cf. *πε* Bloomf. would render *ἀφράκτους οἰκήσεις,* *hamlets.* —— *ξυνήθη* = *ξυνήθως.* —— *διαιτα* and modes of daily-life ("*vitæ genus et inst* be rendered, *ordinary pursuits.* —— *μεθ' ὅπ*

2. *ταῦτα τῆς Ἑλλάδος,* i. e. the Ozolian Acarnanians. Cf. I. 5. § 3. —— *ἔτι οὕτω νεμ* *habit;* literally, *living yet in this manner.* — —*διαιτημάτων* depends on *σημεῖον.* —— *ἐς* =

3. *ἐν τοῖς πρῶτοι,* *first of all* (K. § 239. 1 phrase, *among the first.* But cf. Mt. § 290. 3 444. 5. *a.* See also N. on III. 17. § 1. —— *ἀν* *laxation of manners,* i. e. by adopting cust *πρεσβύτεροι—τῶν εὐδαιμόνων* = *the older men* *αὐτοῖς* (= *ἐξ αὐτῶν*), *of them, among them.* 1. —— *διὰ τὸ ἁβροδίαιτον,* *on account of t* Arnold well remarks, explains why they w why they took it ...

[illegible]nf. Their shape bore a resemblance to the form of grasshoppers [illegible]ance which the Athenians seem to have adopted, to show that [illegible] were natives of the soil (*αὐτόχθονες*), as the grasshopper, which [illegible] produced from the land itself. Aristoph. Equit 1331, alludes to [illegible]e grasshopper-combs. The student is referred to Smith's Dict. Gr. [illegible] Rom. Antiq. p. 269, for an interesting sketch of the various ways [illegible]hich the Greeks arranged their hair, with appropriate illustra[illegible]ns. *ἀναδούμενοι* depends on *ἐπαίσαντο* (S. § 225 f), and *τῶν τρι*[illegible] limits *κρωβύλον*. —— *ἀφ' οἵ*, *from which* custom of the Athe[illegible]ns. —— *ἡ σκευὴ κατέσχε* (*the fashion prevailed*) is a hypaïnge for *πρωβύτεροι τῶν Ἰώνων κατέσχον τὴν σκευὴν ταύτην*. Bauer.

[illegible] 4. *μετρία*, *simple*, *modest*. —— *ἐς* (before *τὸν νῦν*), *conformed to*, [illegible] § 290, 2, (3) b. —— *ἐς τὰ ἄλλα*, *in other respects*. —— *πρὸς τοὺς* [illegible]*λοὺς* is to be construed after *ἰσοδίαιτοι*, which the Schol. ex[illegible]ins, *ὁμοδίαιτοι*. —— *οἱ τὰ μείζω κεκτημένοι*. This shows that in [illegible] estimation of Thucydides, equality of property was not a feature [illegible] the Lacedæmonian institutions. Grote (Hist. Greece II. pp. 520–[illegible]) exposes most admirably the dreams of Plutarch, in respect to the [illegible]ged redivision of landed property by Lycurgus, and his banishment [illegible] gold and silver from Sparta.

[illegible] 5. *ἐγυμνώθησαν*. The practice of contending naked in the Olym[illegible] games, which, as we are here informed, arose from the Spartans, [illegible]s adopted in the 14th Olympiad, as it appears from an epigram [illegible] Orsippus the Megarean. Gottl. says that *πρῶτοι* is not to be [illegible]ed too far, since the Lacedæmonians derived this custom from [illegible] Cretans. Cf. Plat. Repub. V. p. 452. A reference, however, to [illegible]s passage in Plato, will show that the *ἀγῶνες* are not referred to, [illegible]t the games themselves. —— *ἐς τὸ φανερόν*. There seems to be [illegible] ellipsis of *προελθόντες*, *exutis vestibus in conspectum progressi* [illegible] Bauer, Goeller, and Poppo. Haack makes *ἐς τὸ φανερον* = *ἐν* [illegible] *φανερῷ* or *φανερῶς*. Arnold's and Bloomfield's translation, *for* [illegible] *to see*, making *ἐς* denote either the designed or natural result of [illegible] action, is inadmissible, since the former was not true, and to [illegible]tice the latter, as though the reader would need to be informed, [illegible]at a combatant who exercised naked would be seen by all, does not [illegible]port with the brevity of Thucydides, who never turns aside to [illegible]form his reader of any thing, which he may be supposed to know. [illegible] — *λίπα* is an abridged dative for *λίπαῖ*, *λίπᾳ*, from *τὸ λίπος*. [illegible] § 68. 9. —— *ἠλείφοντο*, i. e. *πρῶτοι*. —— *τοῖς βαρβάροις ἔστιν οἷς* [illegible] *τῶν βαρβάρων ἔστιν οἷς* (= *ἐνίοις*. K. § 331. R. 4). —— *νῦν* is to [illegible] constructed immediately after *ἔτι δὲ καί*. —— Krüg. remarks with [illegible]son that *ἄλλα τίθεται* should properly have been *ἄλλων τιθεμένων*,

CHAPTER V.

For the sake of security against the pirates, the more a tance from the sea, while such as were more recentl sea-coast, or on isthmuses for the more convenient pur

1. ἤδη πλοϊμωτέρων ὄντων, *navigation* l "*when things began to admit more of navig* τέρων is found in the editions of Goel., Ha The plural is here used for the singular. —— *upon the very sea-coast.* S. § 160. 4. a. — In other places, as IV. 45. § 2; 102. § 4, it is ἀπολαβόντα τειχίζειν, τείχεσιν ἀπολαμβάνειν. be safely rendered, *they walled off, enclose sub voce.* Bloomf. illustrates the choice of the site of these towns, by referring to Corin πολὺ ἀντισχοῦσαν, *for a long time prevalent,* turnam." Bothe. Cf. II. 64. § 5. —— ἀπὸ distance from a place, the verb of the propo K. § 288. 1. b. Reference is had to such citie phi, Argos, etc. —— ἔφερον, *they* (i. e. the pir φέρω in this sense is usually joined with ἄγ *many of the others as lived on the coast* (κάτ *quainted with maritime affairs.* Haack sugg

CHAPTER VIII.

[illegible]y was also practised by the islanders, whom the purification of Delos showed to have [illegible] mostly Carians and Phœnicians (§ 1); but when Minos expelled the pirates from [illegible] islands, the sea became more open to navigation (§ 2); for which reason, the re[illegible]sources and power of those who dwelt on the sea-coast increased, and their mode of life [illegible]coming more settled, they surrounded their cities with walls, some of which cities [illegible]taining the pre-eminence over smaller ones, attained to considerable consequence, and [illegible]us the way was prepared for the Trojan expedition (§§ 3, 4).

1. Poppo thinks that this section belongs to the preceding chapter, [illegible]asmuch as it illustrates the subject matter of that chapter. οὐχ [illegible]σον = μᾶλλον. —— ὄντες, *who were.* The participle may sometimes [illegible] rendered by the relative and verb. Cf. K. § 309. 3. b; S. § 225. 2. —— οἵτοι....ᾤκισαν (*colonized*). Cf. Herodot. I. 171; IV. 147; VI. [illegible]. —— μαρτύριον δέ. See παράδειγμα, I. 2. § 5. The full form is [illegible]ound in Herodot. II. 58. τεκμήριον δέ μοι τούτου τόδε (ἐστί). Cf. [illegible] § 628. 2. *f*; Butt. § 151. 6. —— καθαιρομένης. After this purifica[illegible]on of Delos by the Athenians on the advice of an oracle, they suf[illegible]fered no person to die on the island, but carried those whose end was [illegible]approaching over into Rhenæa. —— τῷδε τῷ πολέμῳ. Delos was [illegible]purified at the end of the sixth year of the Peloponnesian war. —— [illegible]ὑπὲρ ἥμισυ, *above one half.* —— σκευῇ τῶν ὅπλων = ὅπλοις according to the opinion of some, but it is better to render σκευῇ, *fashion, make.* —— ξυντεθαμμένῃ. Goel. edits ξυντεθαμμένου, which yields the same sense.

2. The discussion of events seems here to be resumed from chap. 4, at which place the historian digressed, to speak of the existence of piracy and robbery, and their effect upon the condition and habits of the various states of Greece. δὲ may therefore be rendered, *however.* —— καταστάντος, *having been established.* —— πλοιμώτερα = πλοιμώτερον. Cf. N. on I. 7. § 1. —— οἱ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν = οἱ ἐν τοῖς νήσοις κακοῦργοι (*the pirates*) ἀνέστησαν (*were expelled*) ἐξ αὐτῶν. K. § 300. 4. a. περ gives a shade of indefiniteness to ὅτε = *about the time when.*

3. οἱ παρὰ θάλασσαν ἄνθρωποι, i. e. the men who inhabited the sea-coasts. —— μᾶλλον....ποιούμενοι, *having now obtained possession of greater wealth.* —— βεβαιότερον has reference to a more permanent mode of living. —— τείχη περιεβάλλοντο (sc. ταῖς πολέσιν) = τὰς πόλεις τείχεσιν ἐκύκλουν. —— πλουσιώτεροι ἑαυτῶν = *richer than they were before.* —— γὰρ "causam reddit verborum βαιότερον ᾤκουν et τείχη περιεβάλλοντο." Poppo. —— κερδῶν depends on ἐφιέμενοι. K. § 278. 2. b —— οἱ—ἥσσους, *the poorer.* S. § 65. —— προσεποιοῦντο

CHAPTER IX

The expedition against Troy was set on foot, not so much rus, as the superior power and influence which Agamen of his time (§ 1); for Pelops, by the wealth which he b erful in Peloponnesus (which took its name from him), Atreus, who obtained the sovereignty of Mycenæ and a of Eurystheus (§ 2); all which wealth and power Agam gether the armament against Troy, more through the ment (§ 3); for he fitted out the greatest number of shi ing to Homer, who also speaks of his extensive sway (§ be conjectured the nature and importance of those which

1. *τῶν τότε δυνάμει προὔχων, by being su princes of that time.* The genitive depends on which participle denotes *means* (K. § 312. 4. opposed to *τοῖς ὅρκοις* in the next clause. The the natural order being: *δοκεῖ οὐ τοσοῦτον— δυνάμει προὔχων.* —— *κατειλημμένους* (*obstricto* to are those which, at the advice of Ulysses, w suitors of Helen by Tyndarus, to approve of might make, and defend her from any violenc quently be offered to her. Cf. Apollod. III. 10.

2. *οἱ τὰ σαφέστατα κ. τ. λ.* The order is: § 1) *τὰ σαφέστατα Πελοποννησίων, those of th have received the clearest accounts.* I prefer this which makes *Πελοποννησίων* depend

[illegible]al, or supplying δύναμιν from the preceding context. Bloomf. [illegible]nslates: *with posterity attained unto still greater estimation.* In [illegible] case the construction would be: καὶ (λέγουσιν) ὕστερον ἔτι μείζω [illegible]νεχθῆναι (γένεσθαι) τοῖς ἐκγόνοις. I prefer this rendering, because [illegible] seems to harmonize better with the context, it being the design of [illegible] author to exalt in this place the fame of Pelops, and to give his [illegible]sterity (i. e. Atreus and Agamemnon) their meed of praise in the [illegible]bsequent context. —— ὑπὸ Ἡρακλειδῶν. Eurystheus was alain by [illegible]llus and Iolaus, assisted by Theseus. —— κατὰ τὸ οἰκεῖον, *on ac[illegible]nt of his relationship.* —— τυγχάνειν depends on λέγουσι at the [illegible]mmencement of the section. —— αὐτόν, i. e. Atreus. The clause [illegible]γχάνειν αὐτὸν would have followed μητρὸς....αὐτῷ far more natu[illegible]ly as a genitive absolute: καὶ φεύγοντος τὸν πατέρα κ. τ. λ. The [illegible]ucture of the sentence, as Krüger remarks, would have been im[illegible]ved, had ὄντος been a primary verb. —— διὰ τὸν Χρυσίππου θάνα[illegible]. The Schol. says that Pelops killed Chrysippus, and Atreus fear[illegible] the same treatment fled from home. According to another tradi[illegible]n, his step-mother Hippodameia hated him, and prevailed on her [illegible]s Atreus and Thyestes to kill him, on which account Atreus fled [illegible]y from the anger of his father. —— δοκοῦντα εἶναι, *by appearing* [illegible]be (see N. on προῦχων, I. 9. § 1), is connected to φόβῳ by καὶ ἅμα. [illegible]— Μυκηναίων and ὅσων depend on τὴν βασιλείαν. —— παραλαβεῖν [illegible]d καταστῆναι have the same construction as τυγχάνειν. —— τῶν [illegible]ρσειδῶν depends on μείζους. Sthenelus the father of Eurystheus [illegible]s the son of Perseus.

3. ἃ—*which wealth and power.* Similar to this is the use of [illegible]ατα, Xen. Anab. I. 6. § 9. Cf. I. 18. § 2. —— καὶ ναυτικῷ τέ, *and [illegible]aval power also.* On καὶ—τέ, cf. S. § 236. N. 2. —— ἐπὶ πλέον—[illegible]λλον. —— ἰσχύσας. See N. on I. 3. § 2. —— οὐ....φόβῳ, *not so [illegible]uch by affection as by fear;* literally, *not by affection more* (τὸ [illegible]ίον—μᾶλλον) *than by fear.*

4. φαίνεται—ἱκανόμενος. See N. on I. 2. § 1. —— εἴ τῳ ἱκανὸς [illegible]μηρῶσαι, *if his testimony be regarded valid.* It is here meant, not [illegible]at the testimony of Homer is to be distrusted, but that some allow[illegible]ce is to be made for poetical exaggeration. —— ἐν....τῇ παρα[illegible]σει. Cf. Il. 2. 108. —— τοῦ σκήπτρου. This sceptre was a lance, [illegible]ich the Cheroneans venerated as a god. Cf. Pausan. 9. 40, p. 795, [illegible]ed by Gottl. —— νήσων depends on ἐκράτει. —— ἔξω—χωρίς, [illegible]ter. —— ἠπειρώτης ὤν, *inasmuch as he was an inhabitant of the [illegible]ainent.* See N. on I. 5. § 3. The participle here denotes the reason [illegible]cause. Cf. K. § 312. 4. b; S. § 225. 4. See also N. on I. 20. § 2.

5. οἷα ἦν τὰ πρὸ αὐτῆς—*how powerful were the armaments before it.*

[illegible] any which preceded it, but
(§ 3); for Homer makes the number of the ships
smallest 50 men (§ 4); which number cannot be con
combined force of the whole of Greece (§ 5).

1. *ὅτι....ἦν*, *because Mycenæ was a sm*
βαιον ὂν, I. 2. § 5. Haack and Poppo su
lowing clause. Mycenæ was destroyed
Olympiad, A. C. 468, thirty-seven years
war. —— *ἢ εἴ τι....εἶναι*, *or if any of th*
Bloomf. makes this clause parenthetical, a
the cities of those times does not now appe
think this to be unnecessary, as the comm
makes apposite sense, *ἀξιόχρεων*, *worthy*
κασι, *no one using this* (i. e. *ὅτι Μυκῆναι μ*
proof, should disbelieve that this armament
represent. *ἂν* belongs to *χρώμενος* and give
etc. (*if any one should peradventure use it*
to the infinitive because preceded by *ἀπιστ*
Mt. § 534. *Obs.* 4; K. § 318. 8; S. § 230. 8
ὡς οὐ are used in this construction with t
—— *κατέχει*, *prevails*, *obtains.*

2. Sparta and Athens are now brought
what has just been said. *γὰρ* (*illustrantis*) m
for example. —— *τῆς κατασκευῆς τὰ ἐδάφη*
edifices. *κατασκευὴ* signifies *fixed* or *perman*
as here, is put for *buildings*, especially publi
sions ——

is was true after the Peloponnesian war, when Thucydides
l the history. Before the war, the Spartans had few if any
tates out of Peloponnesus. —— οὔτε ξυνωικισθείσης, "*not
built.*" Bloomf. —— πόλεως. For the omission of the
K. § 244. R. 3. —— κατὰ κώμας, *in villages.* Müller (Do-
p. 48-50) says, that the names of these hamlets or villages
ma, Mesoa, Limnæ, and Cynosura, which lay on all sides
city (πόλις) properly so called, and were divided from one
intervals, until at a later period (in the time of the Mace-
wer), they were enclosed with walls and united and inter-
gether. Niebuhr supposes that such was the early state of
which Arnold adds the Borghi of Florence, and some of the
ns. —— φαίνωσ', sc. πόλις from the preceding πόλεως. A
plies δύναμις from the foregoing τῆς δυναμέως. —— Ἀθη-
αίων is put for εἰ δὲ οἱ Ἀθηναῖοι πάθοιεν, and responds
ceding members, εἰ ἐρημωθείη, ληφθείη δέ. —— εἰκάζεσθαι
οἶμαι, the words καίτοι....ὑποδεεστέρα being parenthetic.
ν, instead of a noun in the regimen, is uncommon after
ying the idea of comparison, like δεπλασίαν.
ν ἀπιστεῖν εἰκός, *hence it is not proper to doubt — we ought*
t. —— τὴν στρατείαν, i. e. the armament fitted out against
τῶν in τῶν πρὸ αὐτῆς depends on μεγίστην. —— λειπομέ-
νων, *but falling short of those at the present time.* ——
e. καὶ ἐνταῦθα) "has the same sense as if Thucydides had
περὶ ταύτης τῆς στρατείας λέγοντι. Therefore the relative
feminine gender." Arnold. —— ἐπὶ τὸ μεῖζον—κοσμῆσαι,
te for the sake of embellishment, "*in majus celebrare.*"
- καὶ οὕτως, i. e. even with all the embellishment of Homer.
ν....νεῶν. The Schol. says that Homer's number of the
1166. Eustathius finds in the catalogue the number of
cydides may be supposed to have used a round number.
depends upon τὰς μὲν (i. e. ναῦς), as the genitive denot-
ntents, or that with which a thing is filled; *ships of*
carrying) 120 *men.* In the same manner we find πλοῖα
ίμαξαι σίτου. Cf. Kr. § 47. 8. N. 4. Krüg. in his note on
e remarks that, as we can say αἱ νῆες ἦσαν (νῆες) ἑκατὸν
also we may say πεποίηκε τὰς ναῦς (ναῦς) ἑκατὸν ἀνδρῶν.
γοῦν....παρεσκευασμένα is generally regarded as paren-
main subject being resumed by οὖν in πρὸς τὰς μεγίστας
περάτι (sc. νεῶν, cf. III. 18. § 5), *themselves rowers.* —— I
comma after πάντες, because ἐν ταῖς Φιλοκτήτου ναυσὶ is
s to be joined with ἦσαν but is to be taken in the sense

—, —..ng exactly the same meaning, written περίνεως πολλοὺς μετὰ σφῶν ἄγειν. ras is therefore Ἕλληνας to be supplied. —— a decks. Their ships were covered only in the covering Homer calls ἰκρία νηός (cf. Odyss. 1 time of the Persian war, the ships were not ent § 8, αὗται....καταστρώματα). Cf. Smith's Dict p. 58. —— λῃστικώτερων, *rather after the pira*

5. πρὸς....σκοποῦντι, *in reference to the gr ships, if we look at the medium — if we look the greatest and the smallest ships.* πρὸς here *formity to.* Cf. K. § 298. III. 3. b. οὖν — *I say* σκοποῦντι limits φαίνονται. —— ὡς—πεμπόμενοι, K. § 312. 6.

CHAPTER XI.

The want of means to support an army, was a reason why t was no larger; and so limited were they in their resources engage in expeditions into the surrounding regions, in orde the army, which fact shows why the siege was so long protr pressed the siege vigorously with their whole force, they m place (§ 2): but want of money

ιχίσωνο is a parenthetic clause, confirmatory of ἐπειδή τε....
ον. The proof of δῆλον δὲ is introduced by γάρ. — — οὐκ ἂν
ντο. Supply mentally εἰ μὴ μάχῃ ἐκράτησαν. —— δὲ in δ'
resumptive. It is often found after particles of time in the
—— ἐνταῦθα, i. e. when they had gained the first battle.
γεωργίαν. Eustath. (ad. Il. p. 387) says that Diomedes
the Thracian fields, and was not present at the theatre of the
λῃστείαν. Under the conduct of Achilles, the Greeks made
into the surrounding country and pillaged many cities.
lthough a word denoting piracy, is here to be taken in a
ense, of *pillaging expeditions, excursions for plunder*, as
marks, bearing some resemblance to the *privateering* of
es. —— ἤ, "*hoc igitur modo* seu *quam ob causam.*" Poppo.
4; II. 2. § 3; III. 13. § 2. —— αὐτῶν διεσπαρμένων refers
ἐκς. —— τὰ δέκα ἔτη. The time of the siege was well
hence the article is prefixed to δέκα ἔτη. Cf. Kr. § 50. 2.
ᾳ is to be taken with ἀντεῖχον, and not with ἀντίπαλοι
s Bauer supposes, since it has the sense of *impetu*, τί, and
It is singular that Hier. Müller should connect βίᾳ with
μένων. The idea is that, in consequence of the disper-
reek forces in quest of the means of subsistence, the Tro-
nabled to make successful resistance in the open field,
of their enemies who were left to carry on the siege.
the time being. See N. on I. 2. § 1.
, *with.* K. § 312. R. 10. —— ἀθρόοι, *being collected to-*
ξυνιχῶς τὸν πόλεμον διέφερον, *had carried the war*
. to a successful termination) *without any interruption.*
elongs to κρατοῦντες and not to εἷλον. —— οἵ γε. K.
– ἀεί. See N. on the previous section. —— πολιορκίᾳ δ'
μενοι, *but had they applied themselves to the siege;* lit-
n to the siege. Poppo connects ἂν with εἷλον.
, i. e. the expedition against Troy. —— αὐτά γε δὴ ταῦτα,
elf (K. § 303. 3). The plural is here used also, although
he Trojan expedition, the idea of *events* in the expedition
ent in the writer's mind. —— γενόμενα is here concessive.
7. § 1. —— δηλοῖται—ὄντα, *is shown to have been.* δηλοῖν
ide signifies, *to disclose, reveal*, with an infinitive, *to say*,
etc. K. § 311. 12. —— καὶ τοῦ....κατεσχηκότος, *even*
hich, through the medium of the poets, is now current re-
See N. on I. 10. § 1 (end).

(8 c), the country at length becoming tranquil and the p colonies were sent out to Ionia, Italy, Sicily, and other re

1. ἐπεὶ καί, *then also, and even.* Cf. I. 69 κίζετο, *was still moving from place to plac* Every edition before me, except Dindorf's, ha μετῳκίζετο, which Arnold renders, *was settling* settled. —— ὥστε....αὐξηθῆναι = ὥστε μὴ ἡσ θῆναι, inasmuch as the negative belongs to the § 318. R. 5. Poppo, however, resolves the cla χάσασα καὶ οὕτως αὐξηθῆναι which makes no m sense, since οὕτως refers to a state of rest, whi χάσασα. Not much different from this is the field: *so as to enjoy too little quiet.to make a* ἡσυχάσασα is put in the nominative (for ἡσυ with ἡ Ἑλλάς, the subject of the principal ve § 863. *Obs.* 5; Kr. § 55. 2. Ns. 1, 4. Go apodosis to ἐπεὶ....αὐξηθῆναι, with μόλις τε infra. All the intervening words, both he and parenthesis.

2. χρονία γενομένη, *taking place after so lon* 17. 112. —— πολλὰ belongs to ἐνεόχμωσε, *mad* στάσεις, *factions.* —— ὡς ἐπὶ πολύ, *for the mos* ἀφ' ὧν, *by which* (see N. on ἀπὸ πολέμου, I. 24. not πόλεων, which would either be without t take ἐκ. —— ἐκπίπτοντες—ἔκτιζον. The subject from the preceding

has here a passive sense. S. § 207. N. 3. —— ὧν in ἀφ' ὧν is plural because ἀποδασμός, to which it refers, has a collective idea. Müller says, that the writer added this through deference to the authority of Homer. But in the catalogue of the ships, the Bœotians are represented as possessing the whole of what was afterwards called Bœotia, and could not therefore have been a portion only of its inhabitants. Grote (Hist. of Greece, II. p. 22) says that Thucydides has not removed the discrepancy between himself and Homer by this statement, but only made it less strikingly obvious. The subject is involved in difficulty. —— Δωριῆς....ἔσχον. During their exile from Peloponnesus, the Heraclidæ took up their abode in Doris, Ægimius having bequeathed to Hyllus his dominions, in gratitude to Hercules for having reinstated him in his government which he had lost. It was thus that eighty years after the capture of Troy, they planned the recovery of their ancient possessions, the traditionary name of which expedition is "*the return of the descendants of Hercules.*" Cf. Cramer's Greece. Vol. II. p. 101; Müller's Dorians, I. p. 50 seq. The invasion was successful, and all Peloponnesus, except Arcadia and Achaia, fell into their power. Grote (Hist. of Greece, II. p. 18) thinks that Thucydides or some previous author, computed this epoch of eighty years by the generations in the line of Hercules, the first generation after Hercules commencing with the siege of Troy, which, reckoning thirty years for a generation, would bring the fourth generation to coincide with the ninetieth year after that period, or the eightieth year after the city was taken. This would agree with the distance in which Tlepolemus, Temenus, Cresphontes, and Aristodemus stand removed from Hercules. ὀγδοηκοστῷ ἔτει. Repeat μετὰ Ἰλίου ἅλωσιν.

4. μόλις, *scarcely*, not *at length*, as that idea is contained in ἐν πολλῷ χρόνῳ. —— ἀνισταμένη, *being unsettled, migratory*. See the use of this word in the previous section and in I. 8. § 2. —— ἐξέπεμψε. I prefer with Haack, Goeller, Poppo, and others, the imperfect ἐξέπεμπε, because the writer is here speaking of colonization in general and not of any specific colonies. —— Ἰταλίας, i. e. the southern part of Italy, in which were many Grecian colonies, and which was called by later writers Magna Græcia. —— ἔστιν δὲ χωρία (= ἔνια χωρία). See N. on I. 65. § 3.

[illegible] (§ 3): the Ionians also, in the times of C[illegible] considerable navy, as did also Polycrates and the Phocea[illegible]

1. τὴν ἀρχὴν—κοσμούμενος, *having obtained* [illegible] is here employed as an adjective. —— [illegible] adverbially (= ἐπὶ τὸ πολύ), *for the most pa*[illegible] § 279. R. 5, i. e. in most of the states. —— τ[illegible] *reigning*. Reference is had in this term to t[illegible] [illegible]ate power was obtained, rather than the m[illegible] exercised. As opposed to the *kingship* spoke[illegible] power usurped and unlimited, in distinction [illegible] legitimate, hereditary, and limited by constituti[illegible] ἐπὶ ὁρισμοῖς γενόμενα, *with defined prerogatives*, i. [illegible] long established by usage and common conse[illegible] *tradition*. K. § 296. II. 3. b. —— πατρικαί, [illegible] (Heller thinks that πατρικαὶ βασιλεῖαι does not [illegible] *derived from one's father*, but rather τὸ πατρικὸν [illegible] *paternum*, and that the word πατρικαὶ is used, be[illegible] signification of *paterni et patrum ex institutis ad*[illegible] But his reasoning in support of this is by no me[illegible] ναυπηγεῖν τε ἐξεπίστευον, *began to fit out for himse*[illegible] [illegible] (sc. οἱ Ἕλληνες from ἡ Ἑλλὰς in the prev[illegible] *apply themselves*. So Betant in hoc loco.

2. ἡμιόλιον depends on ἐγγίνεται. S. § 195. 1. *change* in the structure. A Schol. says that the [illegible] in converting vessels of fifty oars into trirem[illegible] [illegible]

on of φαίνεται—ποιήσας, see N. on I. 2. § 1. —— μάλιστα, *about*, *and numbers*. Goeller prefers the sense of *ferme* instead of *cir-* —— τοῦ πολέμου, i. e. the Peloponnesian war. This shows that lides wrote the preface of his work, at least, after the war had ated.

ὧν = ἐκείνων ἃς, of which equivalent, the antecedent depends αὐτάτη, and the relative is governed by ἴσμεν. —— Κορινθίων ερκυραίους. Between the Corinthians and Corcyræans there the most inveterate enmity, although the latter people were a of the former. The expedition here referred to was the one ted by Periander to avenge the death of his son Lycophron, he had driven from his home and banished to Corcyra, but ards recalled in his old age, and whom through fear of Perian- ro was to take the place of his son, the Corcyræans murdered. odot. III. 50–53. —— ταύτῃ (sc. μάχῃ), *from the time of that* For this use of the dative, cf. Mt. § 388. c. —— μέχρι τοῦ αὐτοῦ i. e. the close of the Peloponnesian war.

ήρ, *now*. See N. on I. 4. § 1. —— ἀεὶ is strengthened by δή *always at all times*. —— ἐμπόριον, *a place of traffic, a com-* *town*. This name was generally applied to maritime places, articles of merchandise were imported and exported. —— Ἑλ- s in the genitive absolute with ἐπιμισγόντων. —— τὸ πάλαι, *in* *time*. —— τὰ πλείω, *more*. —— διὰ .... ἐπιμισγόντων, *having* *ree with one another through their territory*. —— τοῖς παλαιοῖς . Reference is had to Homer, who says (Il. 2. 570):

> Οἱ δὲ Μυκήνας εἶχον ἐὐκτίμενον πολιέθρον,
> Ἀφνειόν τε Κόρινθον

λλον ἐπλώιζον, *began to attend more to navigation*; literally, *sail more*. ἐπλώιζον is a poetic word. —— καθήρουν. I con- h Poppo, Goeller, and others, in referring this verb to the Corin- inasmuch as τὰς ναῦς evidently means, *the ships just mentioned* e Corinthian ships), and the following context shows a change ect. Poppo notes a similar variation of the subject in II. 2. § 4 (init.); 52 (init.). Such abrupt changes are not wonderful in er like Thucydides, who makes every thing subordinate to . —— ἀμφότερα, *both ways*, i. e. Corinth became an emporium ffic by sea as well as by land (K. § 279. R. 10; Butt. § 115. 5). marked by critics that ἀμφότερα may be taken in three senses, ea and by land; 2, to the Greeks both within and without the s; 3, to the two ports of Corinth, viz. Cenchrea and Lechæum. st is the only interpretation which has claims to be considered true one. —— χρημάτων depends on προσόδῳ.

§ 2) to have connected them with a chain
.... Δηλίῳ. The way in which this was
104. § 2, and Herodot. III. 34, 122. —— Ma
remarks that this is not to be understood a
mentioned by Herodot. I. 166. He underst
tled by a colony, sent out fifty-five years ea
main body from the arms of Cyrus, and the
the subjugation of the parent state to the
the sea-fight here referred to must have bee
ginians, some time previous to the one spoke

CHAPTER XIV

Many generations after the Trojan war, the Greeks posses
common ships being fifty-oared vessels and long barks (§
the Persian war that the tyrants of Sicily and the Corcyra
number of triremes (§ 2); the Æginetæ and the Athenian
mostly of an inferior class, until Themistocles incited the l
of better ones, although, even then, not decked throughout

1. Poppo and Haack disconnect this chapt
one, by placing a period instead of a colon after
closes the preceding chapter with

by the Phocæans. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. —— δ' ἔτι, *but still.* —— ἐξηρτυμένα, *provided with*, or perhaps *consisted of* would be a signification more appropriate in this passage. —— ὥσπερ ἐκεῖνα (sc. τῶν Τρωικῶν), *as those in the Trojan war.*

2. ὀλίγον τε (sc. μόνον), *and only a short time.* —— τῶν Μηδικῶν refers to the first invasion of Greece by Darius. —— μετά, *after.* —— περί τε Σικελίαν, *around Sicily* (K. § 295. III. 1. b), i. e. on the Sicilian coasts. If however περὶ Σικελίαν = Σικελικοῖς, the order should be: τοῖς τυράννοις περὶ Σικελίαν. —— ἐς πλῆθος, *in a considerable number.* K. § 290. 2. 1. b. —— The context demands the subaudition of μόνον after ἀξιόλογα, in the sense of *the only navies worthy of note.*

3. εἴ τινες ἄλλοι, sc. ναυτικὰ ἐκέκτηντο. A shade of doubt is communicated by εἰ to the clause: *such others* (*if* there were any) *as had navies.* For this species of brachylogy, cf. K. § 346. 4. —— βραχέα (= μικρά. Cf. I. 74. § 3: 117. § 3; 140. § 1), *inconsiderable, small* as to numbers, although there may be a reference also to magnitude. Haack supplies πλοῖα, but ναυτικὰ is to be preferred. —— ὀψέ τε, sc. ἦν. Krug, whom Poppo follows, supplies ἐκέκτηντο. But this is less apposite and natural than the common rendering: *and it was not till late that Themistocles*, etc. —— ἀφ' οὗ = ἐπεί, which is found in one MS. —— τοῦ βαρβάρου is put for τῶν βαρβάρων, as in Latin *Romanus* is put for *Romani.* Reference is had to the second Persian invasion, which had been threatening Greece ever since the battle at Marathon and did not therefore come unexpectedly. —— διὰ πάσης (sc. νέως), *throughout the ship.* Poppo understands διὰ πάσης to mean, *in every ship*, i. e. nondum omnes tectas fuisse. Some reject as harsh the ellipsis of νέως, and take διὰ πάσης in the adverbial sense *omnino*, as διὰ κενῆς (Athen. 442. a), *frustra*, and ἀπὸ τῆς ἴσης, I. 15. § 3. But see N. on that passage.

CHAPTER XV.

The states which gave their attention to the formation of a navy, greatly increased their power (§ 1); for no wars by land, except border hostilities, were yet carried on, nor were any distant enterprises undertaken (§ 2); combinations of smaller with greater cities were not formed for common expeditions, except in the war between the Chalcideans and Eretrians, when the rest of the states separated into parties on the one or the other side (§ 3).

1. δὲ—ὅμως, *however.* —— οὐκ ἐλαχίστην = *very great.* A litotes. See N. on I. 3. § 1. —— οἱ προσχόντες αὐτοῖς (sc. τοῖς ναυτικοῖς), *those paying attention to their navies*, i. e. making it an object to form and

establish a navy. —— προσόδῳ and ἀρχῇ are datives of means. καὶ μάλιστα ὅσοι (= ἐκεῖνοι ὅσοι) μὴ διαρκῆ εἶχον χώραν, and especially as many as had a territory insufficient for their sustenance. Bloomf. refers this especially to the Athenians. It was also true of the Corinthians.

2. ὅθεν, *whence*, refers to πόλεμος. —— καὶ in τὰς καὶ appears to us to be pleonastic, but the Attics employ it frequently after τε to connect the thought more closely. —— παρεγένετο, *accrued* (= τοῖς *accrue*). This use of the moods in adverbial sentences of place (K. § 336), is the same as in adjective sentences (K. § 333), the indicative being used when the attributive qualification is to be represented as *actual* or *real*. —— πάντες....ἑκάστοις. The order is: πάντες δὲ (πόλεμοι) ὅσοι καὶ (ἐτεν) ἐγένοντο ἦσαν ἑκάστοις πρὸς ὁμόρους (ὅσοι ἐτε) τοὺς σφετέρους. —— στρατείας—ἐξῆσαν. K. § 278. 1. —— ἀπὸ τῆς ἑαυτῶν is bracketed by Poppo and Goeller, on the ground that the idea contained in ἐκδήμους is repeated. But, as Bloomf. observes, ἐκδήμους merely signifies, *abroad*, *foreign*, without defining the distance, and hence the clause in question is by no means superfluous. Cf. II. 10. § 1. —— ἐπ' ἄλλων καταστροφῇ, *for the subjugation of others.*

CHAPTER XVI.

stacles were in the way of the prosperity of the other states, and especially Ionians weakened by the Persian power under Cyrus, as were their islands at est period by Darius (§ 1).

ὁθεν *from other quarters, in other ways.* —— μὴ αὐξηθῆναι, μὴ αὐξηθῆναι. Cf. K. § 308. 2. b. κωλύματα contains a negative and is therefore followed by μὴ with the infinitive. See N. § 1 (end). —— καί, *especially*, serves here to introduce a instance of the obstacles to their advancement. —— Bloomfield: Ἴωσι to depend on ἐπεγένετο understood, the subject of Κῦρος καὶ ἡ Περσικὴ βασιλεία (a hendiadys), and in order to subject to ἐπεστράτευσε, he supplies ἡ referring to βασιλεία. Not with the Schol. construct Ἴωσι after ἐπεστράτευσε, and Κῦρος and βασιλεία the subject of the verb? This expedition against Ionians, of course would be a κώλυμα to the Ionians, and it is not, therefore, that this idea should be formally repeated by ἐπεγένετο κώλυμα. —— προχωρησάντων ἐπὶ μέγα τῶν πρα- referred by the Schol. to the Persians, but is evidently to be Ἴωσι. —— Ἅλυος. The river Halys separated Lydia from Ionian dominions. The ancient Greeks designated what was subsequently Asia Minor, by ἡ παραθαλάσσιος, or ἡ ἐντὸς Ταύρου. —— πόλεις, i. e. the Ionian cities. —— ἐδού- N. on I. 13. § 2. —— Δαρεῖος. Repeat ἐδούλωσε. —— τῷ the instrumental dative. K. § 608. The reduction of the es took place on their revolt, at which time (A. C. 498) destroyed.

CHAPTER XVII.

ith the exception of those in Sicily, looking only to their own interests and nothing memorable (§ 1); so that Greece, impeded on every hand, for a ole little advancement (§ 2).

νοι belongs to ὅσοι (i. e. ὅσοι τύραννοι), and is therefore e article, the whole proposition forming the subject of τὸ....προορώμενοι, *providing only for their own interests.*

Kühner (Jelf's edit. § 633. 3. *c*) explains τὸ ἐφ' ἑαυτῶν, *something pending on themselves*, i. e. having no reference to any body else, τὸ ἑαυτοῦ μόνον σκοπῶν, VI. 12. § 2. —— ἐς τὸ σῶμα = "*as regarded their personal security and gratification.*" Bloomf. N this use of σῶμα in the sense of *person*. The fact here spoken illustrated by a reference to Periander, who is said to have body-guard of three hundred men. —— δι' ἀσφαλείας ὅσον ἐδ *as safely as possible*, i. e. with as much safety to themselves as l'e. διὰ with its case is here taken adverbially. —— μ ἀσφαλῶς. Schol.) belongs to ὅσον ἐδύναντο. —— ᾤκουν (= δ *managed, guided the affairs of.* The cautious and timid policy spoken of, had reference to foreign wars, as is seen from the co —— ἀπ' αὐτῶν. "There is a mixed meaning in the word ἀπό, p expressive of derivation and partly of agency: nothing great ended *from* them; nothing great was done *by* them." Arnold M: § 573. K. § 288. 1. 3. c. —— εἰ μὴ τί τι, *except something.* are not to understand τι as referring to any memorable deed, b simply signifying *any deed whatever.* "When εἰ μὴ has the me *except*, another εἰ is sometimes joined, like *nisi si*, while the of εἰ μὴ is omitted. K. § 340. 5. —— ἑκάστοις is to be

CHAPTER XVIII.

: the tyrants had been expelled by the Lacedæmonians, who, enjoying good
m the most ancient times, had not been subject to these usurpers, the Persians
. Greece and engaged with the Athenians at Marathon (§ 1); on their second
the Greeks combined for defence, the Lacedæmonians being at the head, and
ecians doing all in their power by sea for the common safety; but soon after
e of the war the confederation was dissolved, and parties were formed under
and Lacedæmon as the leading states (§ 2); from that time to the present war,
re continually engaged in making truces or in carrying on hostilities, and thus
l no small skill in warlike affairs (§ 3).

ἱ τε Ἀθηναίων τύραννοι. Reference is had to Hippias and Hip-
, who succeeded their father Pisistratus in the government of
—— οἱ ἐκ τῆς ἄλλης Ἑλλάδος is put for ἐν τῇ ἄλλῃ Ἑλλάδι,
position being attracted by κατελύθησαν, which denotes the
a whence, cf. K. 300. 4. See N. on I. 112. § 4. —— ἐπὶ πολὺ
τυραννευθείσης. Haack, whom Arnold cites approvingly,
s this clause: "*magnam partem ante, quam Athenienses, sub-
gnatis*" = *a great part of Greece had been subject to tyrants
then was.* I concur, however, with Bloomf., who translates
nitely: *generally and even of old under tyrannical govern-*
— οἱ πλείστοι....κατελύθησαν, *the greater part had been put
e last, except those in Sicily, by the Lacedæmonians.* Cf. I.
τελευταῖοι is to be connected with ὑπὸ Λακεδαιμονίων. ——
Λακεδαίμων begins a parenthesis which closes with πόλεσι
ν, the design of which parenthesis being to show, why La-
n took so prominent a part in expelling the tyrants from the
ian states, viz. because it had enjoyed so long a well-regu-
vernment and had been free from tyrants (ἀτυράννευτος). The
γὰρ introduces a parenthesis within this parenthesis, the ob-
which is to expand and illustrate the idea contained in the
g words ἀεὶ ἀτυράννευτος. By keeping in view these divisions
long and apparently confused sentence, the student will have
difficulty in explaining the words and clauses of which it is
ed. —— μετὰ τὴν κτίσιν τῶν—Δωριέων, *after its occupancy by
ians.* The Heraclidæ did not found Lacedæmon, but took
on of it when it had been long founded. Hence κτίσιν here
ῶντες in V. 16. § 3. are to be taken in a modified sense of
g *owner*, inasmuch as Sparta had comparatively little impor-
efore the Doric invasion. Cf. Müll. Dor. I. p. 102. In respect
rder of the clauses in this connection, ἐπὶ....στασιάσασα is
onstructed immediately after ἡ γὰρ Λακεδαίμων, and μετὰ....

Δωριέων may be rendered after ἔμοιγε. —— ἐπὶ.... στασιάσαντες, *been distracted by factions the longest of any we know of.* ἐν (τ[illegible] νων ἁ). Some refer this relative to πόλεων, but Poppo would [illegible] χρόνων, which on the whole I prefer, reference being had t[illegible] various times during which the other states were harassed. [illegible] period in the Lacedæmonian history referred to in this place, [illegible] one preceding the return of the Heraclidæ. —— ἐκ παλαιοτάτου, [illegible] *very long time.* Lycurgus gave laws to Sparta, according to Ari[illegible] about A. C. 884, and upwards of four hundred years before the [illegible] ponnesian war. Xenophon (Rep. Lac. X. 8) places the Spartan [illegible] giver more than two hundred years earlier, that is, at the time o[illegible] Heracleids (Cf. Smith's Dict. Gr. and Rom. Biog. and Mythol. V[illegible] p. 859). Grote (Hist. Greece, II. p. 454) thinks that Lycurgus [illegible] duced his discipline and constitution about A. C. 830–820. Mr. [illegible] ton (Fasti Hellen. III. p. 141), with his eye on this passage of [illegible] cydides, fixes the legislation of Lycurgus at about A. C. 817, and [illegible] regency at A. C. 852. The chronology is very confused and [illegible] from the uncertainty which rests over the time when Lycurgus [illegible] isled. —— ὀλίγῳ πλείω, somewhat more. —— τοῦ πολέμου, i. e. [illegible] Peloponnesian war. —— Bloomf. says that ἀφ' οὗ is put for ἀφ' [illegible]

1. Here begins an account of the re
ing states of Greece, which is given r
the history. —— οἱ χ.... ἡγοῖντο is c
which is said below of the Athenians.
τὸ φόρῳ ἔχοντες: literally, *payers of tribut*
on ἔχοντες by zeugma. See N. on I.
the Scholiast directs, which verb in the
followed by the genitive. K. § 275. R.
The order is: Λακεδαιμόνιοι sc. ξυμμάχ
ἐπιτρέψαντες σφῶν αὐτοῖς (i. e. the Lac
Arnold cites I. 76, 144, as illustrative
Arnold from a single MS. edit. πολιτεί
the usage of Thucydides (πρὸ ὀμμάτων
too feeble to admit this reading as genuin
same construction as ἔχοντες, to which
sc. ἡγοῖντο from the preceding context.
after παραλαβόντες. But although this mi
the idea of ruling as opposed to ἡγοῖντο
Lacedæmonians, does not so much imply
the leading or general oversight of states
yet I find that modern critics with great
word as spurious. The context will give
nification, required by its reference to th
"*ἀπὸ μιᾶς βουλήσεως.*" Haack. —— πλὴν
cess of time the Lesbians became subje

CHAPTERS XX.—XXIII.

chapters contain the third division of the preface, the subject of the nature of Grecian history, together with some preliminary ı the work now in hand. This portion of the preface should be great care and attention, as in it the historian unfolds the plan k, the principles which regulated its composition, and gives the his claim to accuracy and impartiality. The easy and natural which it forms to the main history, the clear and magnificent h it gives of the subject, and its adaptation to win for the writer thy and confidence of his reader, render it one of the most ecimens of the kind to be found in any language.

CHAPTER XX.

ɔe state of affairs in Greece, although, perhaps, it will be hard to be credited, ·roneness of men to catch at flying reports of past events without due examina- this the Athenians in general believe that Hipparchus was slain by Harmodius ·ction, because he was the tyrant, whereas Hippias, who by right of primogeni- the government, was the object of their conspiracy, and Hipparchus was slain ılt of a disarrangement in their plan (§ 2); thus also the opinion of the rest of ı respect to the suffrage of the Lacedæmonian kings and the existence of the band, is incorrect (§ 3).

μὲν οὖν. The corresponding particle to *μὲν* is *δὲ* in the be- of the next chapter, all between being properly a parenthesis. *ἐπὰ....πιστεῖσαι* is difficult of interpretation on account of brevity. Bloomf. with Bauer makes *πιστεῖσαι* = *πιστευθῆναι* slates: *however hardly it may find credit, even when estab- a regular chain of proofs.* *παντὶ τεκμηρίῳ, every argument to proof.* "*Omni* (i. e. omnis temporis) *testimonio ex ordine ita.*" Bothe. Goeller by a sort of grammatical attraction he passage = *τοιαῦτα εἶρον, ὥστε πᾶν ἑξῆς τεκμήριον αὐτῶν εἶναι πιστεῖσαι*, and remarks: "non solum *παντὶ τεκμηρίῳ* l *παντὶ ἑξῆς τεκμηρίῳ*, quia in tanta vetustatis obscuritate non argumentum sufficit, sed modo aliam rem ex alia colligendo et n demum post conclusionem ad sententiam probabilem perve- st." Of this explanation Poppo remarks: "hunc sensum non

e verbis elicimus." These interpretations agree in the main point, that *παντὶ ἑξῆς τεκμηρίῳ* signifies, *established on the most thorough protracted investigation.* I am less pleased with Arnold's interpretation: *being hard for believing every argument one after another*; the general statement might not be questioned, but each part argument which he has used, might not equally obtain credit. word *τεκμήριον*, I apprehend, cannot be made to refer to *parti facts* or *arguments*, and the ground which Arnold gives for this re ing, viz., that the parenthesis contains the reason why the specific tails of the narration may lie open to suspicion, applies equally as to the interpretation of Bloomf., or Goeller. The facts of the hi may have been based on the most incontrovertible evidence, and those who remember how readily reports of past actions are ma up and circulated, may be disposed after all to doubt whether the picture of affairs in times so remote is given. Such I believe to be sense of this much disputed passage. —— *γὰρ* introduces the reason what has just been stated. —— *καὶ ἤν, even if.* —— *ὁμοίως = ju if they were events in the history of another country.* *ὁμοίως* is o used elliptically. —— *ἀβασανίστως, without question,* "*sine disp tione.*" Betant.

no very obvious reason in VI. 54–59, as well as the
his personal knowledge of the family (VI. 55. §), has
(after the Schol. on I. 20) to think that Thucydides was
hem by relationship. But this is mere conjecture. ——
τοῖτον.
ὰμνημονεύμενα, *not obliterated from the memory by time,*
which is not lost by length of time. —— οἱ ἄλλοι Ἕλλη-
than the Athenians. Of course the Lacedæmonians are
pted, since they would certainly be acquainted with the
ntioned. —— μὴ μιᾷ ψήφῳ....δυοῖν. It is thought by
rodotus is hinted at, who speaks (VI. 57) of the two
king. Müller (Dorians, II. p. 105. N. a) thinks that
fers to Hellenicus rather than Herodotus, whose work
ely have read. But although reference may have been
ens and other early writers, whom Herodotus perhaps
wed, yet I can scarcely be persuaded that the history
was unknown to Thucydides. The story first related
repeated by many others, that Herodotus read his work
led Greeks at Olympia, and that the young Thucydides
the recitation and moved to tears, is undoubtedly a
, as Dahlmann has most ably and conclusively shown.
proof that Thucydides was a stranger to the writings of
en he composed the history of the Peloponnesian war.
the grammatical structure of ψήφῳ προστίθεσθαι, there
y, if we give to the verb the signification, *to assent to, to*
opinion (ψήφῳ) *with a vote;* i. e. to give a vote. ——
ον. Here again it is thought by some that a blow is
rodotus (IX. 53; III. 55). It is said that Caracalla in
ntiquity composed a λόχος Πιτανάτης of Spartans. So
, in order to retain the local names of their mother city,
of their army which was called Pitanates; also upon a
tum the περίπολοι Πιτανᾶτοι are mentioned. All this
r the truth of the statement of Herodotus. Cf. Müll.
. 49. N. t. Schweig. ad Herodot. l. c. conciliates the
these two great historians, by supposing that there was
ommanded by Amompharetus in the battle at Platæa,
ing perpetual, ceased to exist in the time of Thucydides.
("*ea, quæ in promptu sunt.*" Poppo), i. e. those things
learnt from hearsay without the labor of investigation.

1. ἐκ δὲ τῶν εἰρημένων resumes the su
beginning of the previous chapter. Thi
other things by ὅμως, which implies ε
πιστεῦσαι. —— τοιαῦτα....ἁμαρτάνοι, no
(νομίζων, *in thinking*. See N. on I. 9. §
I have narrated, are for the most part
them to be. οἷα διῆλθον may be supplie
θον. The words ἂν—ἁμαρτάνοι belong n
to πιστεύων and ἡγησάμενος. It may ass
ing of the chapter, to regard καὶ οὔτε ὡς
parenthesis, containing another and subor
ὄντα ἀνεξέλεγκτα....ἐκνενικηκότα. In thi
refers to ἃ (= ἐκεῖνα ἃ) in ἃ διῆλθον, or i
suggests, to ὡς (= οἷα) ποιηταὶ ὑμνήκασι. —
See. N. on I. 10. § 3. —— λογογράφοι, i. e.
to ποιηταί, which seems here to designate tl
wrote in verse. The name *logographers*,
applies to his predecessors, is now given by
who preceded Herodotus, and whose his
myths and traditionary stories, although
that was true. Cf. Müll. Lit. of Greece,
στερον, *with a view to their being alluring*
ear rather than consistent with truth. "
compared with each other, so as to signify tl
is found in a higher d

ἐμοὶ ἐδόκει, ἀλλ' (ἠξίωσα γράφειν) ἐπεξελθὼν παρὰ τῶν ἄλλων (πυνθανόμενος). The words *from any one whom it chanced, from every ch* ἐδόκει = *according to any mere impressions* παρῆν. It is supposed that Thucydides served of the war, for in the eighth, he was appoin the Athenian fleet off the coast of Thrace. must have been an eye-witness and an ear- which were done and said in this war. ἐπεξ οἷς (= ἐκεῖνα οἷς) τε αὐτὸς παρῆν than to παρ πυνθανόμενος may be easily supplied from ἐπεξελθὼν implies great thoroughness of i with ὅσον δυνατὸν ἀκριβείᾳ (= ἀκριβέστατα emphatic.

3. οὐ....ἔλεγον, *did not give the same acc* —— ἀλλ' ὡς....ἔχοι, literally, *as any one m will to either party, or of his memory = as a partial to either party, or as his memory se* ὡς ἔχει the genitive is added, to show in w the verb is to be taken. K. § 274. 3. b. ἑκατ as expressive of the cause whence the feelin ity arose (K. § 274; Kr. § 47. 7. N. 5). εὔνοι

4. μὲν refers forward to δὲ in ὅσοι δὲ β ἀτερπέστερον is opposed to ὠφέλιμα infra. — *their being free from myths.* The negative clause may be resolved into: *quia nullæ in i*

of ἕξει (S. § 159. 2). The pronoun to be supplied here refers to political men, who endeavor to acquire a knowledge of re by the study of the past, and to whom such a history as ld be preëminently useful. —— After ἀρκούντως ἕξει, Poppo, eral other critics, supplies τούτοις or αὐτοῖς referring to ὅσοι. far better with Wolf, Haack, Arnold, and Bloomf., to supply ich is omitted *dignitatis vel molestiæ gratia.* —— κτῆμά τε— =ξύγκειται ὡς κτῆμά τε ἐς ἀεί, *this* (i. e. his history) *is com-* an EVERLASTING POSSESSION. ἐς ἀεί = to our old *for aye.* —— ἀγώνισμα, *prize composition, a trial of literary skill.* is here supposed to be had also to Herodotus, but the doubt, w hangs over the statement of Lucian in respect to the at Olympia (see N. on I. 20. § 3), makes such a reference in to an equal extent uncertain. Besides, those critics, who ually spying out references to Herodotus of the kind here ously referred to, should remember that it does not add to of Thucydides, to represent him as indulging in these petty allusions, the designed object of which, must have parage the credibility, and thus undermine the reputation at predecessor and rival for coming ages. —— ἐς τὸ παρα- otes the object or purpose of ἀγώνισμα (K. § 290. 2. 3. a). ις. sc. τινά. Cf. S. 222. 6. The sentiment of this passage nd worthy of the man, who by common consent is justly ORS HISTORICORUM. —— The subject of ξύγκειται is pro- to be supplied from ὠφέλιμα αὐτά.

CHAPTER XXIII.

re of the Peloponnesian war is again insisted on, by a brief comparison of it rsian war, which was shown to have been brought to a termination in two ral memorable engagements by land, but this war was lasting (§ 1); and in the ble scale, the capture of cities, the change of inhabitants by the war and arrying seditions, was never equalled (§ 2); to which things were added what ously been heard of, viz. earthquakes, eclipses of the sun, droughts, famines, and the like (§ 3); the causes of the war are introduced as next claiming at- ong which the veritable cause was the fear with which the Lacedæmonians e growing power of the Athenians, but the ostensible one is detailed in the hich follows (§ 4, 6).

δὲ πρότερον. This chapter, although be ing to the pre- re immediately introductory to the history which commences t chapter. —— δυεῖν ναυμαχίαν, i. e. the sea-fights at Arte-

misium and Salamis. The land engagements were those at Pylæ and Platea. δυοῖν is in the genitive (K. § 69. 5) and depends on ἔχει, *had its decision of two sea-fights = found its decision in two sea-fights.* Poppo, Hanck, and Goeller read δυοῖν, but the reading of Dindorf is supported by that of Bekker, Arnold, etc. and by the authority of almost all the MSS. —— τοῦτον....προέβη. A varied form of expression for ὁ πόλεμος (i. e. the Peloponnesian war) προέβη ἐς μῆκος, or (with Bloomf.) τούτου δὲ τοῦ πολέμου (τὸ) μῆκος (ἐς) μέγα προέβη. —— ξυνηνέχθη γενέσθαι, *happened to be = befell.* —— ἐνταῦθα refers to παθήματα to be mentally supplied from the preceding member. —— ἐν ἴσῳ χρόνῳ, i. e. in twenty-seven years.

2. οὔτε γὰρ....ἠρημώθησαν. The sentiment is as though it had been written: πλεῖσται γὰρ πόλεις ἐν τῷδε τῷ πολέμῳ ληφθεῖσαι ἠρημώθησαν (*were taken and made desolate* Butt. § 144. N. 7 end), in the construction is continued with αἱ μὲν—αἱ δὲ—εἰσὶ δὲ αἳ, which the words as they now stand would require to be followed by οὐ ὑπὸ βαρβάρων, οὐδὲ ὑπὸ σφῶν, etc. The negative form given by οὐ γὰρ πόλεις τοσαίδε, adds much to the vivacity and strength of the passage. With ἠρημώθησαν we may mentally supply πρότερον ἐν ἴσῳ χρόνῳ —— ὑπὸ βαρβάρων. Reference is had to Mycalessus. (Cf. VII. 29.) —— ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων. Plutarch (III. 68)

ness of construction would have required ἐκλειψέων, but it is varied as though σεισμοί τε had preceded. —— πυκνότερα....μνημονευόμενα, *more frequent than what had been remembered from former times.* παρὰ here denotes *in comparison with* K. § 298. III. 3. d), and παρὰ τὰ μνημονευόμενα = τῶν μνημονευομένων (in dependence on πυκνότερα) only much more intensive. —— ἐκ = ἀπό. —— αἰχμαί. Repeat ξυνέβησαν. —— ἔστι παρ' οἷς = παρ' ἑνίοις. K. § 331. R. 4. Rarely is a word placed between ἔστιν in this use and its relative, and then it is a preposition. —— ἀπ' αὐτῶν, i. e. αἰχμῶν. The connection between drought and famine is very obvious. So on the footsteps of famine follows pestilence, and hence the connection of λιμὸς and λοιμὸς so common as to be almost proverbial. Cf. Matt. 24: 7. —— καὶ ἡ.... νόσος, *and that which produced the most* (οὐχ ἥκιστα, a litotes. See N. on I. 3. § 1) *damage and destroyed a considerable part* (μέρος τι, *the pestilential disease.* Some critics refer μέρος to territory and supply γῆς, i. e. Ἀττικῆς. Others translate: *did its share of destruction.* I agree in the following note of Arnold, in which he substantially follows Goeller: "The word μέρος seems to imply more than *a part*, for all the other visitations had destroyed a part of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; *a proportion* or *substantive part of the whole nation.* This also it is used VII. 50." ἡ λοιμώδης νόσος (stronger than ὁ λοιμός) takes the article because it is epexegetical of ἡ....φθείρασα, where the article could not be dispensed with. —— μετά, ἅμα, and ξυν- are not pleonastic but highly intensive.

4. The historian now begins to detail the causes of the war. ἤρξαντο—αἰτοί. S. § 189. —— λύσαντες, *when they had broken.* See N. on πολεμίους. I. 13. § 6. —— Εὐβοίας ἅλωσιν by the Athenians under Pericles.

5. ἔστι, *why, therefore.* —— προέγραψα πρῶτον is apparently pleonastic, but in truth highly emphatic. —— τὰς διαφορὰς which led to the war. —— τοῦ μή τινα ζητῆσαί ποτε, *in order that* (S. §§ 222. 2: 194. 1) *no one may ever inquire.*

6. προφάσιν, *cause, occasion,* opposed to αἰτίαι, *apparent causes, or visible reasons.* These words might well have changed places, as both are employed out of their usual signification. προφάσιν is the subject of εἶναι understood, the predicate of which is τοῖς Ἀθηναίοις—ἀνταγκάσαι (= τὸ τοὺς Ἀθηναίους ἀναγκάσαι. Cf. Mt. § 542. *Obs.* I. *a*). —— γιγνομένους, *because they had become.* See N. on ὤν, I. 9. § 4. ἐς τὸ φανερὸν λεγόμεναι—ἑκατέρων, *openly alleged by each party.* For the genitive, cf. Jelf's Kühn. § 483. *Obs.* 4. —— ἀφ' ὧν, *on account of which.*

CHAPTERS XXIV.—LXVI.

We are now to enter upon the history of the war, which
shows to have avowedly risen out of the contest between the
and Corcyræans (chaps. 24–55), and the affair at Potidæa (cha
This portion may be regarded, therefore, in its relation to the m
as a detail of the pretended causes of this long and ruinous war,
worth the perusal of the student, as laying open in a most lu
the genius and policy of the states representing the two great fo
ernment, aristocratical and democratical, which were about to
mighty and final struggle for the mastery. It should be regard
con light of the past, serving to warn against the most distan
towards civil war, and showing to what extent the passions
carry them, and how ruinous their measures, when, overlooking
of the whole, they seek to aggrandize and make powerful one sta
ruins of others. The reader will find much that is reprehen
Athenian line of conduct, yet not more than in that of the Lace
who, with a cold and selfish policy, were aiming at power not
than their more active and excitable rivals. A grasping and
spirit had taken possession of both states, under different form

..., while that of the Corcyræans was aristo

CHAPTER XX

The Epidamnians in their perplexity consult the Delphic up their city to the Corinthians, and having received an to Corinth and entreat aid (§ 2); this the Corinthians pr of justice and through hatred to the Corcyræans (§ 3 insolent treatment they had experienced from them Corcyræans being puffed up by their naval superiority, been inhabited by the Phæacians (§ 4).

1. γνόντες—οὖσαν, *knowing that he was.* γνώσκειν signifies *to learn*, *to judge*, etc. K = βοήθειαν. —— ἐν....παρόν, *were in a stat do in the present exigency;* literally, *were held* i. e. ὥστε θέσθαι, or ἐς τὸ θέσθαι. —— πέμψαι usual resource of desponding states." Mitford. optative (after an Historical tense) is used i sentences, when the question is to be represen the mind of another. Cf. K. § 344. 6. —— τιμ ρίαν λαβεῖν. —— ὁ δ', i. e. the oracle. —— ἡγεμόνας (i. e. τοὺς Κορινθίους), *leaders*, *head* had been the founders of Epidamnus through now they were constituted the *immediate* fo such the allegiance of the Epidam

as an important circumstance, inasmuch as it was the burden of a message which had been previously sent to the Corcyreans, and to which the deliberate reply of the colony to the Corinthians was indispensable step. *since yet now.* —— διαφθειρομένους is more in sive than φθειρομένους (I. 24. § 6), *utterly (are) perishing.*

δ. δὲ ἐ. Κορινθίοι δὲ is a general connective. —— τέ after κ is responded to by δέ in ἅμα δέ, serving thus to connect the reason why the Corinthians acceded to the request of the Epidamnians. —— ἑαυτῶν εἶναι, *our own, our theirs.* K. § 273. 2. *a.* —— ὄντες, *although the* ... See N. on I. 7. § 1.

4. οὔτε γὰρ—διδόντες. The construction may be made regular by ... οὔτε διδόντες, or οὔτε γὰρ ἐδίδοσαν, or still better, by repeating ... K. § 313. R. 1). The existence of γάρ shows, that the ... intended to have repeated a verb of similar meaning to παρη- ... This, as Arnold remarks, he either forgot, or supposed that ... *γάρ* had rendered it grammatically impossible. —— παρη- ... The Schol. refers this to the Olympic and ... but it is better to understand by it the public festivals ... —— τὰ τοιαῦτα includes probably the πρεσβεῖα. ... all old commentators much trouble. Bloomf. ... *the leading part of the sacrificial rites to* ... literally, *not beginning the sacrificial rites with a libation.* ... Arnold quotes approvingly, makes Κορινθίῳ ... ἐδίδοτο, and προκαταρχόμενοι = ἐν προκαταρχῇ, and ... οὔτε γάρ...ἱερεῖον: *neque in publicis solemnitatibus* ... *solita munia circa Corinthio in* ... Conder (whose interpretation is substantially that ... and Heady) means the rites with which the sacrifice com- ... pouring wine upon the head of the victim, sprinkling (σπλαχνεύειν), and casting into the fire the hair cut from the victim. But, as Poppo remarks, if Κορινθίῳ ἀνδρὶ pertains ... and with these words, to both members of the sen- ... not have well been placed after the second οὔτε. I ... and the translation which is in substance that of ... *serving a Corinthian with the first (= best) portion of* ... It is obvious that Κορινθίῳ ἀνδρὶ admits of this interpre- ... as though it had the plural form Κορινθίοις ἀνδράσι, ... in that case would have been required. In ... signification of προκατάρχω, cf. Butt. Lexil. No. 29: ... *sub voce.* The reader is also referred to some valua- ... Grote's Hist. Greece (IV. p. 73), on this custom of

honoring the citizens of the metropolis with a privileged seat at fe
tivals, and with the first taste of the sacrificial victim. —— χρημα
δυνάμει is opposed to τῇ ἐς πόλεμον παρασκευῇ (infra), and shows
what respect ὁμοία is to be taken. The καὶ before χρημάτων has refe
ence to καὶ before τῇ ἐς πόλεμον —— ὁμοῖα....πλουσιωτάτοις, εἰ
to the richest of the Greeian states. On ὁμοία with the superlativ
cf. K. § 239, R. 2; S. § 179. 5. According to Mt. § 290, 8, the use
ὁμοία is seen in the equivalent. ὄντες πλούσιοι ὁμοῖα τοῖς μάλι
(πλούσιοι) τῶν Ἑλλήνων. Cf. Bloomfield's note. —— δυνατώτεροι th
the Corinthians. —— ναυτικῷ....ἐπαιρόμενοι, *sometimes* (ἔστιν ὅτε, o
casionally. Bloomf.) *being puffed up on account of their great* nav
superiority. For the use of πρόφασιν denoting the ground of ἐπαι
μενοι, cf. Mt. § 534. II. δ; K. § 285. 1 (1). ναυτικῷ denotes the respe
in which προέχειν is to be taken. —— καὶ κατὰ....ναῦς, *and becau*
the Phaeacians, renowned in naval affairs, dwelt formerly in Corcyra
Literally, *being elated* (ἐπαιρόμενοι repeated) *on account of the prev*
dwelling of the Phaeacians in Corcyra. For the double genitive aft
προοικήσιν, cf. K. § 275. R. 6; S. § 187. N. 2. κατὰ τῆς—προοικ
σιν (a varied construction from προέχειν ἐπαιρόμενοι) is interpreted b
the Schol., ὁμοίως τῇ προοικήσει τῶν Φαιάκων = *in a manner begitti*

colonist. —— Ἀμπρακιωτῶν depends on φρουρούς. Ambracia, in the southern part of Epirus, was founded by a Corinthian colony, as was also Leucadia, an island on the western coast of Acarnania. —— φρουρούς depends on κελεύοντες, which in this connection signifies *commanding.* ἴεναι must of course be repeated.

2. πεζῇ. *by land.* Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to πεζῇ = they went by *land* to Apollonia, and afterwards proceeded to Epidamnus by *water.* Apollonia, the ruins of which are now call Pollina, was situated near the mouth of the Æas or Aous (now Γοϊούσσα), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. —— δέει, *through fear.* —— κωλύωνται. The subjunctive here depends on a verb (ἐπορεύθησαν) denoting time past, in order to impart vivacity to the discourse, by narrating past events as though they were present. Cf. K. §§ 330. R. 1; 345. 5; S. § 212. N. —— περαιούμενοι, *while passing, on their passage.* (See N. on πολεμοῦντες. I. 13. § 6); or, perhaps, it is better (with Mt. § 555. Obs. 2) to construe this participle as an infinitive after κωλύωνται, *should hinder from passing.*

3. ἔσθοντο—ἥκοντας. With the participle, αἰσθάνεσθαι signifies *to perceive, to observe;* with the infinitive, *to think, to imagine.* K. § 311. 5; S. 225. 7. —— ναυσί is the dative of accompaniment. S. § 216. 5. —— ἑτέρῳ στόλῳ consisting of fifteen ships, as we learn by a comparison of § 4 infra, where the fleet of the Corcyraeans is said to consist of forty sail. —— κατ' ἐπήρειαν, *insultingly, with insolent threats.* The haughty demand made here by the Corcyraeans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence, that they had applied to Corinth for assistance. —— γάρ in ἦλθον γάρ introduces the reason for the demand made by the Corcyraeans in behalf of the exiles. The parenthetic clause extends to κατάγειν, after which the demand made by the Corcyraeans is resumed, the τέ in τούς τε φρουρούς corresponding to the τέ in τούς τε φεύγοντας, and ἀποπέμπειν depending on ἐκέλευον κατ' ἐπήρειαν at the beginning of the section. —— τάφους ....ξυγγένειαν, *pointing to the sepulchres* (of their ancestors) *and showing their* (= claiming) *relationship.* For the *dilogia* in ἀποδεικνύντες, cf. K. § 346. 3. —— ἣν προϊσχόμενοι, *holding out which, alleging which* as an argument or ground of request. —— ἀποπέμπειν from Epidamnus. —— οὐδέν, i. e. κατ' οὐδέν, *stronger than* οὐκ. Bloomf. —— αὐτῶν is neuter. *Cf. I. 20. § 1; 140. § 4.*

-- προσπολιορκούμενοι, *blockading*, not s
Bloomf. and Poppo observe, it was not u
would listen to no proposal, that it is said
τὴν πόλιν. The accusative is rarely foun
only in the general meaning which it has i
—τὸν βουλόμενον—ἀπιέναι. The object of
tive or dative, is frequently put in the ac
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Kühn. § 405. *Obs.* 2. There is no need with
πον per dilogiam (see N. on § 3 supra), in t
openly, since such brevity of expression is
every language. —— ἐπείθοντο refers to th
δ' ἰσθμὸς τὸ χωρίον is a parenthesis, and is
editions before me. ἰσθμὸς (= ἀμφιθαλάσσ
a *peninsula*, or an *isthmus on a peninsula*.
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CHAPTER XXV

The Corinthians prepare to

vacity: (announcing) *that the Epidamnians*, etc. —— ἀποικίαν.... ἤρυσσον = *proclaimed that a colony was about to be sent to Epidamnus*. (See N. on διεκρίθησαν πρός, I. 18. § 2). ἐς in its use here is much like our *for*, in such expressions as, *the expedition is for Oregon*. ἐς here: *proclaimed a colony for Epidamnus*. —— ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ (sc. μοίρᾳ or τιμῇ), *having equal and similar rank and privileges* with the old colonists and with one another. Not, as Goeller proposes, equal to the citizens of the parent state, but equal to one another, whatever distinctions may have existed among them at Corinth. —— Haack supplies ὥστε before ἰέναι. Cf. K. § 306. R. 3; § 223. 1. —— μὴ ἐθέλοι—βούλεται. A shade of uncertainty is given to the first verb by the optative = *should perhaps be unwilling and yet wished* (as a matter of fact). For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost, § 122. I. 7; Jelf's Gram. § 855. *Obs.* 4. The apodosis is contained in μένειν, which is constructed like the preceding ἰέναι. —— πεντήκοντα δραχμὰς καταθέντα Κορινθίας, *by paying fifty Corinthian drachmæ*, towards defraying the expenses of sending out the colony. The Corinthian drachma was equal in value to the Æginetan, which was worth ten oboli. Fifty of these would amount, therefore, to something more than sixty-three Attic drachmæ (see N. on III. 17. § 3). Some translate Κορινθίας, *at Corinth*, but are divided in opinion, whether it is to be taken with καταθέντα or with μένειν. Many of the MSS. have Κορινθίων. —— μένειν depends on ἐκήρυσσον.

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CHAPTER XXVIII.

The Corcyræans hearing of this extensive armament send ambassadors to Co charging them to withdraw their garrison and colonists from Epidamnus (§ 1); fessing their willingness to submit the whole affair to the arbitration, either of states, or of the oracle at Delphi (§ 2); but if war was resolved upon, they should for aid from some powerful quarter (§ 3); to this the Corinthians reply, that they w consider their proposals, whenever they should withdraw their fleet and barbarian thurles from Epidamnus (§ 4), the Corcyræans consent to do this, provided the Corinthians will take upon themselves the same conditions (§ 5).

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τὰς τε ναῦς, i. e. the forty ships with which they were now
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siege. The particles μέν and δέ are here employed to
two propositions, which are strongly contrasted with each
The of καλῶς ἔχειν, cf. Butt. § 150. p. 445, was predicated of
of the actions taken by itself, but of the incongruity of carry-
hostilities while arbitrating for peace. —— αὐτοὺς refers to
the Corcyræans and Corinthians. Goeller refers it to the Cor-
ians alone, but as Poppo remarks, why then was it not written
—— δικάζεσθαι, *to be litigating, to be at issue in a suit.*

ἀντέλεγον, *replied.* —— τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists
sent to Epidamnus by the Corinthians (I. 26. § 1). ——
ταῦτα, i. e. τὰς ναῦς καὶ τοὺς βαρβάρους ἀπάξειν. —— ἑτοῖμοι
κ. τ. λ. There is some diversity in the translation of this
e. One class of interpreters, among whom are Poppo and
make ποιήσασθαι to depend on ἑτοῖμοι, and construct ὥστε
e sense of *hac conditione ut.* Mt. § 479. *a*; S. § 223. 1) after
ωρον. The sense then would be: *they were also ready to make*
on this condition, that both parties should remain as they were
in their place), until the cause should be decided. Arnold
and, on the other hand, construct μένειν (defined more spe-
by ὥστε) in direct dependence on ἑτοῖμοι, and retain δέ after
(which is omitted or bracketed by all the recent editors), thus
ing ποιήσασθαι with μένειν. This would give the sense: "*they*
ready to agree that both parties should remain where they
a truce be made, to continue until the cause should be de-

ended." Bloomf. This strikes me as the more natural interpretation and one, which avoids the harsh transposition of words upon which the other is based, although the interposition of ἄστε between ἐπιβ[illegible] and ἐπεσε, is somewhat troublesome to account for. In respect to the mood which ἵστε takes, Kühner lays down the rule (Gram. § 387, 3, 3) that when the point of time expressed by it is past, and the statement is to be represented as a fact, the indicative is used; when present or future, the subjunctive.

CHAPTER XXIX.

The Corinthians reject the proposals of the Corcyraeans, and sail for Epidamnus with [illegible] ships under Aristeus and other leaders (§§ 1, 2), the Corcyraeans send [illegible] Actium to behold their further approach, and meanwhile busy themselves [illegible] their fleet for action (§ 3), the mission of the herald proving unsuccessful [illegible] to action with the Corinthian fleet and destroy fifteen of their ships (§ 4) [illegible] the same day get possession of Epidamnus (§ 5).

1. πλέοντες, i. e. full of sailors, well manned —— πανστρατιᾷ, i. e. [illegible]

assing under-girths under the ship and so binding it together. ld says that the Russian ships taken in the Tagus in 1808, were together in this manner, in consequence of their age and unsound ition. He also refers to Acts 29: 19. But Poppo denies that ιστημι, which is there found, has the same meaning as ζείγνυμι, hat the signification of ὑποζώματα in Plato, Repub. X. p. 616. C' d by Goeller, and Arnold) is parallel; (2) the interpretation ted by Portus, Haack, and others: *furnishing with benches*, *oars*, (3) the interpretation of Bloomf., who refers it to the *inner* s, *beams, and stays*, by which the frame of the ship is held togethnd which need to be repaired or renewed whenever it is refitted. inclined to adopt this view, although far from being certain as s correctness. The general definition *repairing* (cf. Betant *sub* , is perhaps all that we can give with our present knowledge of word, and the ancient structure of ships. —— ἐπισκευάσαντες s, probably, to such minor repairs and equipments as all vessels sionally require.

k. γὰρ in τεσσαράκοντα γὰρ implies an ellipsis: the number (i. e. ty) was all they could oppose to the Corinthians, *for forty*, etc. ἐνίκησαν. Leake thinks that the action took place between Pavá Cape Varlám. —— παρὰ πολύ, *by far*. Phav. quotes this in the rbial form παραπολύ. —— διέφθειραν, *disabled, put hors de com* —— αὐτοῖς refers to the Corcyraeans. —— τοὺς—πολιορκοῦντας e to those of the Corcyraeans who were besieging Epidamnus. k well observes that this is shown by the change of case, since rwise the construction might have been continued by the dative. Ἐπίδαμνον πολιορκοῦσι. —— παραστήσασθαι ὁμολογίᾳ, *forced to a tulation, brought to agree to terms of surrender*. This use of ιστημι is easily derived from its literal signification in the middle: *use a person to stand by one's side*, and hence *to compel to be on side*. —— ὥστε, *on condition that*. See N. on I. 28. § 4. —— νέας, *new comers*, the same that were called ξένοι (I. 26. § 5), i. e. Ambraciots and Leucadians (I. 26. § 5). —— ἀποδόσθαι "est in *tutam tradere*." (Goeller. —— Κορινθίους δὲ δήσαντας ἔχειν, *but ng bound the Corinthians they should keep them* = should retain Corinthians in custody.

CHAPTER XXX.

The Corcyreans having erected a trophy, put the rest of the captives to death, but [illegible] the Corinthians in custody (§ 1); the fleet of the latter retiring homewards, [illegible] Corcyreans remain masters of the sea in those parts, ravage the territory of Le[illegible] and burn Cyllene (§ 2); the Corinthians send out a new fleet to sustain the [illegible] their allies, which takes its station at Actium and about Chimerium (§ 3); the Co[illegible]rean fleet takes its station opposite at Leucimne (§ 4); but neither party attempts [illegible] bring on an engagement, and on the approach of winter retire homeward (§ 5).

1. Λευκίμμη. Arnold prefers Λευκίμμῃ, as the reading of the [illegible] MSS and confirmed by the name Leukimmo, which the place [illegible] bears. Cf. Dodwell's Class. Tour. I. p. 39. Col. Leake (Travels [illegible] North. Greece, I. p. 94) by the name Aléfkemo identifies it with t[illegible] low cape advancing into the channel at Corfu, eight miles to t[illegible] northward of Cape Bianco —— τοὺς . . . . ἀπέκτειναν. This was d[illegible] contrary to the terms of surrender, probably in the excitement occ[illegible]sioned by the erection of the trophy, or at the suggestion of t[illegible] democratical leaders, in order to cut off all hope of accommodat[illegible] with the aristocracy. —— More than the Corinthians. They w[illegible]

left too little time for the Corinthians to return home, refit
which must have been roughly handled in the engagement,
it at Actium and about Chimerium, in season to make ap-
words which follow (§ 5 infra), ἀλλὰ τὸ θέρος τοῦτο ἀντικα-
τ. λ., *after remaining in opposite stations this whole sum-*
nay we not assign to the time of the battle, an earlier date
ier than this interpretation assumes? Goeller thinks that
e in the beginning of the summer, and perhaps even in th
o, there would remain ample time for the transactions here
Besides, if ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι κ. τ. λ. refers
summer after the battle, it has a very harsh connection, to
t, with τοῦ τε χρόνου τὸν πλείστον, with which the section
especially if τὸν δ' ἐνιαυτὸν πάντα κ. τ. λ. with which the
r begins, be taken also into consideration. The battle
A. C. 435. The full year after the sea-fight, and the year
to that, would include the winters of A. C. 435—4, and
t here a difficulty arises from the fact, that the best chro-
unanimously fix the date of the second expedition in 432.
the contending parties doing the year that is here omit-
ld leaps over the difficulty, by assigning the date 433 to
n the speeches (chaps. 32—43) were delivered, and 432 to
which are detailed in I. 44. But perhaps the *terminus a*
two years may be the winter of A. C. 435—4, when both
t into winter quarters: the year after the sea-fight would
4—3 and the next year 433—2, so that in the spring of 432
expedition might be made. —— Ἀκτίῳ. This station and
nerium were chosen, for the protection of the Leucadians
other allies in that quarter. —— Χειμέριον, *Chimerium*,
Leake the place now called *Arpitza*. Cf. N. on I. 46. § 4.

CHAPTER XXXI.

s spend the next two years in active preparations for war (§ 1); at which
the Corcyræans determine to send ambassadors to implore the aid of the
the Corinthians hearing this, send an embassy also to Athens (§ 3);
ng convened in that city, the debate is opened by the Corcyræans (§ 4).

φέροντες τὸν—πόλεμον. *carrying on the war with spirit.*
mmentators (whom Bloomf. here follows) interpret it, **being**
it the war, taking in dudgeon the war (i. e. the events of it).

(πλουσιοις) των Ελλήνων. Cf. Bloomfield's note. — the Corinthians. —— ναυτικῷ....ἐπαιρόμενοι, somi casionally. Bloomf.) *being puffed up on account* (*superiority*. For the use of προέχειν denoting th μενοι, cf. Mt. § 534. II. *b*; K. § 285. 1 (1). ναυτικῷ in which προέχειν is to be taken. —— καὶ κατὰ.. *the Phæacians, renowned in naval affairs, dwelt fo* literally, *being elated* (ἐπαιρόμενοι repeated) *on acc dwelling of the Phæacians in Corcyra.* For the d προενοίκησιν, cf. K. § 275. R. 6; S. § 187. N. 2. κ σιν (a varied construction from προέχειν ἐπαιρόμεν the Schol., ὁμοίως τῇ προενοικήσει τῶν Φαιάκων = *in the preoccupation of Corcyra by the Phæacians,* successors of the Phæacians. It must not be supp Thucydides placed much if any confidence in the the Phæacians. He speaks here of the subject, as it the Corcyræans. —— ᾗ, *for this reason* (cf. I. 11. § 1 just before alluded to, that the Phæacians formerly island. —— οὐκ ἀδύνατοι, *very powerful,* "*quite pou*

CHAPTER XXVI.

For the reasons just given, the Corinthians send out colonists a

colonist. —— Ἀμπρακιωτῶν depends on φρουρούς. Ambracia, in the southern part of Epirus, was founded by a Corinthian colony, as was also Leucadia, an island on the western coast of Acarnania. —— φρουρούς depends on κελεύοντες, which in this connection signifies commanding. ἰέναι must of course be repeated.

2. πεζῇ, *by land.* Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to πεζῇ = they went by *land* to Apollonia, and afterwards proceeded to Epidamnus by *water.* Apollonia, the ruins of which are now call Pollina, was situated near the mouth of the Æas or Aous (now *Voiousa*), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. —— δέει, *through fear.* —— κωλύωνται. The subjunctive here depends on a verb (ἐπορεύθησαν) denoting time past, in order to impart vivacity to the discourse, by narrating past events as though they were present. Cf. K. §§ 330. R. 1; 345. 5; S. § 212. N. —— περαιούμενοι, *while passing, on their passage.* (See N. on πολεμοῦντες, I. 13. § 6); or, perhaps, it is better (with Mt. § 555. Obs. 2) to construe this participle as an infinitive after κωλύωνται, *should hinder from passing.*

3. ᾔσθοντο—ἥκοντας. With the participle, αἰσθάνεσθαι signifies *to perceive, to observe;* with the infinitive, *to think, to imagine.* K. § 311. 5: S. 225. 7. —— ναυσὶ is the dative of accompaniment. S. § 206. 5. —— ἑτέρῳ στόλῳ consisting of fifteen ships, as we learn by a comparison of § 4 infra, where the fleet of the Corcyræans is said to consist of forty sail. —— κατ' ἐπήρειαν, *insultingly, with insolent threats.* The haughty demand made here by the Corcyræans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence, that they had applied to Corinth for assistance. —— γὰρ in ἦλθον γὰρ introduces the reason for the demand made by the Corcyræans in behalf of the exiles. The parenthetic clause extends to κατάγειν, after which the demand made by the Corcyræans is resumed, the τέ in τούς τε φρουροὺς corresponding to the τέ in τούς τε φεύγοντας, and ἀποπέμπειν depending on ἐκέλευον κατ' ἐπήρειαν at the beginning of the section. —— τάφους ....ξυγγένειαν, *pointing to the sepulchres* (of their ancestors) *and showing their* (= claiming) *relationship.* For the *dilogia* in ἀποδεικνύντες, cf. K. § 346. 3. —— ἣν προϊσχόμενοι, *holding out which, alleging which* as an argument or ground of request. —— ἀποπέμπειν from Epidamnus. —— οὐδέν, i. e. κατ' οὐδέν, stronger than οὐκ. Bloomf. —— αὐτῶν is neuter. Cf. I. 29. § 1; 140. § 4.

4. The Schol. interprets ἀλλὰ by καί, but the abruptness of ἀλλὰ is quite in keeping with the style of Thucydides. An ellipsis may be easily supplied, such as: *the Corcyræans* (made no more verbal demands), *but proceeded against them*, etc. —— ὡς κατοξύνοντες (sc. αὐτοῖς), *under pretence of restoring them.* ὡς is here used *de re pretexta.* —— καὶ (*also*) connects προσλαβόντες with μετὰ τῶν φυγάδων —— προσλαβόντες as auxiliaries. The participle is to be construed with στρατεύουσιν.

ὁ προσκαθεζόμενοι, *blockading*, not strictly *besieging*, since, as Bloomf. and Poppo observe, it was not until after the Epidamnians would listen to no proposal, that it is said the Corcyræans ἐπολιόρκουν τὴν πόλιν. The accusative is rarely found after προσκαθίζεσθαι, and only in the general meaning which it has in this place. —— προείπον —τοῦ βουλόμενον—ἀπιέναι. The object of verbs which take the genitive or dative, is frequently put in the accusative with the following infinitive. Cf. K. § 307. N. 8; S. § 222. 3. a. —— εἰ....χρήσεσθαι, *but otherwise they would treat them as enemies.* Poppo and Goeller edit χρήσασθαι, but the future form is adopted by Bekker (in his last edition), Haack, and Arnold, which is undoubtedly correct, since the time of the action is essentially future. Cf. K. § 257. R. 2; Jelf's

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σθαι, *it would not be well for those* (i. e. the Epidamnians) *to*
ing a siege. The particles μὲν and δὲ are here employed to
two propositions, which are strongly contrasted with each
The οὐ καλῶς ἔχειν, cf. Butt. § 150. p. 445, was predicated of
the actions taken by itself, but of the incongruity of carry-
hostilities while arbitrating for peace. —— αὐτοὺς refers to
Corcyræans and Corinthians. Goeller refers it to the Cor-
alone, but as Poppo remarks, why then was it not written
— δικάζεσθαι, *to be litigating, to be at issue in a suit.*
τέλεγον, *replied.* —— τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists
ns sent to Epidamnus by the Corinthians (I. 26. § 1). ——
ταῦτα, i. e. τὰς ναῦς καὶ τοὺς βαρβάρους ἀπάξειν. —— ἑτοῖμοι
κ. τ. λ. There is some diversity in the translation of this
One class of interpreters, among whom are Poppo and
make ποιήσασθαι to depend on ἑτοῖμοι, and construct ὥστε
sense of *hac conditione ut.* Mt. § 479. *a;* S. § 223. 1) after
ναν. The sense then would be: *they were also ready to make*
n this condition, that both parties should remain as they were
, *in their place*), *until the cause should be decided.* Arnold
mf., on the other hand, construct μένειν (defined more spe-
by ὥστε) in direct dependence on ἑτοῖμοι, and retain δὲ after
(which is omitted or bracketed by all the recent editors), thus
ng ποιήσασθαι with μένειν. This would give the sense: "*they*
ready to agree that both parties should remain where they
d a truce be made, to continue until the cause should be de-

cided." Bloomf. This strikes me as the more natural interpretation, and one, which avoids the harsh transposition of words upon which the other is based, although the interposition of ὥστε between ἐπιμένειν and μενεῖν, is somewhat troublesome to account for. In respect to the mood which ἕως takes, Kühner lays down the rule (Gram. § 337. 3. 5.) that when the point of time expressed by it is past, and the statement is to be represented as a fact, the indicative is used; when present or future, the subjunctive.

CHAPTER XXIX.

The Corinthians reject the proposals of the Corcyraeans, and sail for Epidamnus with seventy-five ships under Aristeus and other leaders (§§ 1, 2); the Corcyraeans and Corinthians to Actium to forbid their further approach, and meanwhile busy themselves in arranging their fleet for action (§ 3), the mission of the herald proving unsuccessful, they come to action with the Corinthian fleet and destroy fifteen of their ships (§ 4); and the same day get possession of Epidamnus (§ 5).

1 πλήρεις, i. e. full of sailors, well manned. —— πρότερον, i. e. to

passing under-girths under the ship and so binding it together. old says that the Russian ships taken in the Tagus in 1808, were together in this manner, in consequence of their age and unsound lition. He also refers to Acts 29: 19. But Poppo denies that ζώννυμι, which is there found, has the same meaning as ζεύγνυμι, that the signification of ὑποζώματα in Plato, Repub. X. p. 616. C ed by Goeller, and Arnold) is parallel; (2) the interpretation pted by Portus, Hanck, and others: *furnishing with benches, oars,* ; (3) the interpretation of Bloomf., who refers it to the *inner ks, beams, and stays,* by which the frame of the ship is held togeth- and which need to be repaired or renewed whenever it is refitted. m inclined to adopt this view, although far from being certain as its correctness. The general definition *repairing* (cf. Betant *sub*), is perhaps all that we can give with our present knowledge of word, and the ancient structure of ships. —— ἐπισκευάσαντες ers, probably, to such minor repairs and equipments as all vessels asionally require.

4. γάρ in τεσσαράκοντα γάρ implies an ellipsis: the number (i. e. ity) was all they could oppose to the Corinthians, *for forty*, etc. — ἐνίκησαν. Leake thinks that the action took place between Paxú Cape Varlám. —— παρὰ πολύ, *by far.* Phav. quotes this in the erbial form παραπολύ. —— διέφθειραν, *disabled, put hors de com-* . —— αὐτοῖς refers to the Corcyræans. —— τοὺς—πολιορκοῦντας rs to those of the Corcyræans who were besieging Epidamnus. ck well observes that this is shown by the change of case, since erwise the construction might have been continued by the dative, Ἐπίδαμνον πολιορκοῦσι. —— παραστήσασθαι ὁμολογίᾳ, *forced to a itulation, brought to agree to terms of surrender.* This use of ίστημι is easily derived from its literal signification in the middle: *use a person to stand by one's side*, and hence *to compel to be on side.* —— ὥστε, *on condition that.* See N. on I. 28. § 4. —— ιδας, *new comers*, the same that were called ξένοι (I. 26. § 5), i. e. Ambraciots and Leucadians (I. 26. § 5). —— ἀποδόσθαι "est in *itutam tendere.*" Goeller. —— Κορινθίους δὲ δήσαντας ἔχειν, *but ing bound the Corinthians they should keep them* = should retain Corinthians in custody.

CHAPTER XXX.

The Corcyreans having erected a trophy, put the rest of the captives to death, but [illegible] the Corinthians in custody (§ 1); the fleet of the latter retiring homewards, [illegible] Corcyreans remain masters of the sea in those parts, ravage the territory of Le[illegible] and burn Cylleno (§ 2); the Corinthians send out a new fleet to sustain the cause [illegible] their allies, which takes its station at Actium and about Chimerium (§ 3); the Corcyrean fleet takes its station opposite at Leucimne (§ 4); but neither party attempts [illegible] bring on an engagement, and on the approach of winter retire homeward (§ 5).

1 Λευκίμμη. Arnold prefers Λευκίμμη, as the reading of the best MSS and confirmed by the name Leukimmo, which the place still bears. Cf. Dodwell's Class. Tour. I. p. 39. Col. Leake (Travels in North Greece, I. p. 94) by the name Aléfkemo identifies it with the low cape advancing into the channel at Corfu, eight miles to the northward of Cape Bianco. —— τοῖς . . . . ἀνέκειτο. This was done contrary to the terms of surrender, probably in the excitement consequent upon the erection of the trophy, or at the suggestion of the democratical leaders, in order to cut off all hope of accommodation with the aristocracy. —— ἄλλως than the Corinthians. They [illegible]

But cf. τὰ ἄλλα ξυμῇ ἔφερον, V. 80. § 2, upon which Poppo remar nihil aliud significare possunt quam *reliqua impetu quodam* [illegible] *administrabant.* —— ἐναυπηγοῦντο, *kept building ships for them* —— τὰ κράτιστα = *to the utmost of their ability.* —— μισθῷ τε τε (sc. αὐτοῖς), *inducing them by wages* (to enter into their serv Bloomf. from III. 31. § 1, would supply ξυμπολεμεῖν, and rel our expression, *taking them into pay.*

2. ἦσαν γὰρ commences a parenthesis which extends to Λα μονίων. The verb ἔδοξεν which follows, is connected by καὶ (a the parenthesis) to οἱ Κερκυραῖοι....ἐφοβοῦντο. —— οὐδενὸς δε ὄν ἔνσπονδοι, *in alliance with no one.* —— ὡς, *to,* "is never prefixed to a noun denoting an inanimate object." S. § 136. N —— ἐμπασεσθαι, *to find for themselves.* Cf. Anab. II. 1. § 6. The [illegible] is ἀφέλειαν.

3. καὶ αὐτοί, *they also.* —— πρεσβευσόμενοι (S. § 225. 5), *to* [illegible] *by ambassadors.* Poppo prefers πρεσβευόμενοι. —— σφισι [illegible] on ἐμπόδιον. —— πρὸς—προσγενόμενον. Sometimes the pr [illegible] with which a verb is compounded is repeated. —— ἐν [illegible] τῷ ἔσεσθαι) denotes the respect in which ἐμπόδιον is to be [illegible] [illegible] I. 25 § 1. Bloomf. takes it in the sense of διαθέσθαι, *dis* [illegible], i. e. bring to an issue. This verb is usually accompanied

ite their beauty and force. The reader should subject every
be most searching grammatical analysis both etymological and
nd having thus explored the meaning, should treasure it carefully
o as to be able to read in connection larger portions, and in the
le oration. This, however, should not be deemed all that is
peated perusals are necessary, to secure that ease of translation
from verbal perplexities, which bring the mind into sympathy
t and glowing ideas of the writer, and cause it to be borne along
eam of argument, which flows with such depth and vehemence
r. The editor of this edition would therefore urge upon every
nportance of attaining by frequent reviews that facility of trans-
will enable him to read these speeches, without the interruption
r consulting lexicons and other books of reference.

CHAPTER XXXII.

commences with an acknowledgment, that those who ask aid, in the cir-
n which the Corcyræans present themselves to the Athenians, should show
ntage will accrue thereby to those who confer the favor, and that the obli-
e amply repaid by the party assisted (§§ 1, 2); a brief reference is made to
ine of conduct previously pursued by the Corcyræans in having abstained
with any of the states (§§ 3, 4); they had indeed defeated the Corinthians
battle, yet the extensive forces which their enemies were collecting from
compelled them to ask aid of the Athenians (§ 5). This exordium has
garded as a master-piece of its kind, and has been closely imitated by subse-
, among whom may be mentioned, Procop. in orat. Gepid., and Sallust Bell.
are also the oration of the Campanians. Livy, VII. 30.

ον....ἀναδίδαξαι. The order is: δίκαιον τοὺς ἥκοντας παρὰ
, ὡς καὶ ἡμεῖς νῦν, δεησομένους ἐπικουρίας, μήτε εὐεργεσίας
ομένης (sc. ὑφ' ὑμῶν Ἀθηναίων) ἀναδίδαξαι. Poppo, Goeller,
d Bloomfield edit. προοφειλομένης. —— παρὰ τοὺς πέλας, *ad*
o those with whom intercourse is had. —— ὥσπερ καὶ ἡμεῖς,
—— δεησομένους marks the purpose of ἥκοντας. K § 312.
225. 5. —— ἀναδιδάξαι, *to make it clearly* (ἀνα-) *appear.*
ν—ἔπειτα. Between these correlative particles, we find
corresponding conjunctions, μάλιστα μὲν and εἰ δὲ μή. ——
c. δέηματα. Jelf's Kühn. §§ 529. *Obs.* 1; 588, 45) is con-
he preceding καὶ to the antithetic clause ὅτι γε (*at least*) οὐκ
—— ὅτι belongs to δέονται repeated from the preceding clause.
χάριν βέβαιον ἕξουσιν, *they shall have the favor secure* (to be
hen needed) = *shall do a favor not to be forgotten.* There

is here a change of subject, which, however, is only rhetori
the expression = they (i. e. the persons benefited) will a
the favor bestowed. This appears to be the view taken by Ö
n explains χάριν by ἀντίχαριν. Cf. τὴν χάριν καταθείσθαι,
with the explanation given in the note. Poppo prefers the
interpretation: (qui societatem petant) etiam firmam gratiam
e, will acknowledge their lasting obligations. This inter
volves no change of subject, and therefore by some may
preferred to the one above given. —— βέβαιος in Thucydides i
he dive of two terminations. —— σαφὲς καταστήσουσι = σαφῆ
ποιήσουσι. —— μὴ ὀργίζεσθαι depends on δίκαιον.

2. Κερκυραῖοι... ἡμᾶς. Construct: Κέρκυραῖοι ἀπίασι
ντες ἄνδρες, μετὰ τῆς αἰτήσεως τῆς ξυμμαχίας παρέξεσθαι ταῦ
τα, the Corcyreans have sent us, trusting that while we ask
literally, with the asking of the alliance), we shall estab
the satisfaction (literally, shall make these points
ain). Dative is the dat. commodi. K. § 284. 3. R. 4.

3. τετύχηκε.... ἀξύμφορον, but it has happened (= it is
that the same custom, (when considered) in relation t

depends on περιέστηκαν in the sense of εἰς τὸ φαίνεσθαι, has
ent to be manifestly ἀβουλία καὶ ἀσθένεια.

οὖν is here resumptive of the thought which was partially inter-
by §§ 3, 4, the orator now proceeding to give the reason why
yrcans, although victorious in the former battle, applied to
nians for aid. In this use, οὖν = *I say then.* —— ναυμαχίαν—
θα Κορινθίους. After the analogy of νικάω (S. § 184. N. 1),
is here followed by two accusatives, *we defeated the Corin-
in a sea-fight.* Cf. Mt. §§ 409. 3; 421. N. 3; Bernh. Synt. p.
It is strange that this should have been overlooked by such
as Haack, Goeller, and Bloomfield, and that the old method of
ing a preposition should have been resorted to in constructing
ν. —— κατὰ μόνας strengthens αὐτοί, "*alone by ourselves.*"
ἐπειδὴ δὲ responds to μέν in the preceding proposition. ——
δύνατοι ὁρῶμεν ὄντες, *we saw that we were unable.* The partici-
er οἶδα, when it refers to the subject of the verb, may be put
in the nominative, or in the accusative to agree with the reflex-
pronoun. Cf. S. § 225. N. 2. c; K. § 310. 4. a. —— περιγενέσθαι
Corinthians. —— Portus refers ὁ κίνδυνος to Greece at large, but
thinks that the danger to Athens is hinted at, which in the
of the oration is prominently brought forward. —— ὑπ' αὐτοῖς,
them, i. e. in their power. —— ξυγγνώμη (sc. ἔστι ἡμῖν). *we are
ble.* —— εἰ μὴ....τολμῶμεν. Poppo refers μετὰ κακίας and δόξης
ἁμαρτίᾳ to τολμῶμεν, and constructs and explains: εἰ (ὅτι) τῇ
ρῶν ἀπραγμοσύνῃ ἐναντία δρῶμεν, (εἴπερ τοῦτο ποιοῦμεν) μὴ μετὰ
(= κακοὶ ὄντες) δόξης δὲ μᾶλλον ἁμαρτίᾳ (= ἀλλ' ὅτι δόξης ἡμάρ-
). On the reference of εἰ and μὴ to different words, cf. Hoog.
Particles, p. 56. IV. I prefer, however, with some of the most
of the recent commentators, to refer μετὰ κακίας....ἁμαρτίᾳ τὸ
σωφροσύνῃ, because the main design of this exordium was to remove
vorable impressions in respect to the past conduct of the Corcy-
, rather than to apologize for their present temerity in applying
he Athenians for aid. μετὰ κακίας (= κακίᾳ), *with evil intention.*
ἁμαρτίᾳ, *by an error of judgment.*

tion of which was the Corinthian invasion, c
rean power, and thus deprive the Athenl
(§ 8); wherefore these plans should be anticij

1. ἡ ξυντυχία—τῆς ἡμετέρας, *the* after Bredow) *of our request.* Bau χία with κατὰ πολλά. —— πρῶτον... cause is here slightly alluded to, but —— Its introduction served to show disposed to overlook so important a p before the τὸ δίκαιον, although it w ἔπειτα corresponds to πρῶτον μέν, a (K. § 322. R. 4), introducing another Corcyræans should be granted. —— alliance. The participle here denotes —— ὡς ἂν μάλιστα—καταθείσθε = κα θείσθε, or καταθήσεσθε ὡς ἂν μάλιστα tive be preferred as corresponding (Suppl. Adnot. p. 116) gives up the r viously had adopted and defended. metaphor in καταθείσθε is taken from one, from whom it may be received ναυτικόν τε. A third reason is here the Corcyræans should be granted, a delicacy, it is made by the connecti proposition. —— κεκτήμεθα is here us

tain the explanation of the pronoun. Both he and Poppo place a comma after εἰ, to connect it more plainly with αὕτη πάρεστιν αὐτεπάγγελτος. —— ἣν—δύναμιν—αὕτη. The relative clause is frequently put before the proposition containing the antecedent, for the sake of emphasis (S. § 173). δύναμιν belongs properly to αὕτη (*this same power*), but is put after the relative by attraction (S. § 175. 2; C. 525). The design of this attraction, as well as the inversion of the clauses, is to give the adjectival sentences a substantival character, while the substantive clause deprived of its principal word, becomes subordinate to the adjectival sentence. —— ἂν πρὸ—ἐτιμήσασθε, *would have value beyond*. The object of ἐτιμήσασθε is ἣν—δύναμιν ὑμῖν προσγενέσθαι (*to be added*). —— αὐτεπάγγελτος, *freely, spontaneously*. —— τοὺς πολλοὺς is explained by Poppo, as referring to mankind at large (*vulgus*), but perhaps it is better to refer it to the other states of Greece. —— ἀρετήν, *reputation for virtue* (εὐδοξία). The sentiment is, that if the Athenians accepted the alliance thus voluntarily sought by the Corcyraeans, they would secure for themselves a high reputation among all the states of Greece. —— οἷς = ἐκείνοις οὕς, of which equivalent the antecedent limits φέρουσα supplied from the preceding clause. —— ἃ—ἅμα πάντα, *all which advantages together* (i. e. at the same time). —— ἐν τῷ παντὶ χρόνῳ, "est *omni tempore quod notissimus* = *ex omnia memoria*, quum ἐν παντὶ χρόνῳ sine articulo esset *omni tempore*." Goeller. Cf. K. § 246. 5. β. —— δή strengthens ὀλίγοις, *very few*. —— οἷς = ἐκείνοις οὕς, the antecedent limiting διδόντες. —— ἀσφάλειαν refers back to ἰσχύν, and κόσμον to ἀρετήν. —— οὐχ ἧσσον—ἤ, *not less—than* = *as well as*.

3. τον δὲ πόλεμον, *but as to the war*, is properly in apposition with τοῖτον the omitted subject of ἔσεσθαι. Cf. Jelf's Kühn. § 581. 1. —— γνώμης ἁμαρτάνει, *he errs in judgment*. Bloomf. says that the metaphor is taken from archery. —— αἰσθάνεται τοὺς Λακεδαιμονίους—πολεμησείοντας (a *desiderative* word. S. § 143). See N. on I. 26. § 3 (init.). —— παρ' αὐτοῖς, *in their* (i. e. the Lacedaemonian) *estimation* (K. § 297. II. 2). Cf. II. 29. § 1; VI. 59. § 3. We find the varied expressions μεθ' αὐτὸν in II. 101. § 5, and ἐν τοῖς πρώτοις in IV. 105. § 1. —— ἐς τὴν ὑμετέραν (S. § 162) ἐπιχείρησιν. "Port. recte vertit *ad vos invadendos*." Poppo. The object of the orator is to show, that the plan of the Corinthians and their allies is, first to break down the power of the Corcyraeans, and then to attack the Athenians, thus preventing them from an union against the encroachments of the common enemy. This will serve to explain ἵνα....στῶμεν which follows. —— μηδὲ δυοῖν....βεβαιώσασθαι. Various interpretations have been given to this passage, which for brevity's sake I must omit, and con-

φθάσαι (αὐτά), ἢ κακῶσαι—ἢ βεβαιώσασθαι (=ἢ φ
φθάσαι βεβαιώσασθαι), *either to be beforehand, in h
strengthening their own power.* φθάνειν is usually co
participle.

4. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, *it is our busi
cipate them.* —— τῶν μὲν διδόντων, sc. ἡμῶν referrin
reans. —— προεπιβουλεύειν and ἀντεπιβουλεύειν, Bloc
foreplot and *counterplot.*

CHAPTER XXXIV.

The orator now passes from a consideration of the advantages re
posed alliance, to a discussion of the justice of their suit, agains
ment that they were colonists of the Corinthians, since their a
from the ill-usage which they have received from the parent stat
admitted by the Corinthians, in their declining to submit the di
investigation (§ 2); the conduct of the Corinthians towards tho
by the ties of consanguinity, should admonish the Athenians of w
if they enter into a league with them (§ 3).

1. λέγωσιν refers to the Corinthian deputies. —
them learn from experience. —— πάσχουσα, sc. ὑπὸ
This appears from τιμᾷ τὴν μητρόπολιν which follow
εἶναι, *with a view to be.* ἐπὶ here denotes *condition.* C
b. —— δοῦλοι and ὁμοῖοι are in the nominative after
subject is the same as the principal subject of the sent

ο πολέμῳ signifies *fair and peaceful measures.* —— μετελθεῖν, *acute.*

ἡμῖν is the *dat. commodi.* —— τεκμήριον, *sign*, here *warning.* στε denotes the result of ὑμῖν....τεκμήριον. When the effect represented as conceived merely, the infinitive is employed στε, otherwise the indicative or optative. Cf. Mt. §§ 531. N. 2; 3; S. § 217. 3. —— ἀπάτῃ, *fraud, trickery*, here *sophistry.* d to this is ἐκ τοῦ εὐθέος, *in a straight-forward manner, openly.* ast words are to be joined to δεομένοις, and not to μὴ ὑπουρ· the sense of *immediately, at once*, as is done by some interpre- A little reflection on the passage must convince any one, that ithesis lies in ἀπάτῃ and ἐκ τοῦ εὐθέος, and not in the infini- which in such a case would be the mere repetition of the same aried in words only. —— ὁ γὰρ ἐλαχίστας τὰς μεταμελείας— ων (= μεταμελεῖται), *for he who repents the seldomest.* The says that this is put for ὁ μηδ' ὅλως (*not at all*) λαμβάνων λειαν. —— ἀσφαλέστατος, sc. ὤν, which is sometimes omitted ιατελεῖν. K. § 311. R. 5.

CHAPTER XXXV.

ance with the Corcyræans would be no infringement, on the part of the Athenians, ay treaty with the Lacedæmonians (§ 1); for states, which (like Corcyra) have ed into no confederation, may select whomsoever they please as allies (§ 2); and uld be unjust for the Corcyræans not to have the same privilege as the Corinthians, were summoning auxiliaries to their aid from all parts of Greece (§§ 3, 4); allusion ain made to the advantages of the proposed alliance, especially to the accession of l power, which the Athenians would thus obtain (§ 5).

λύσετε....σπονδάς. Müller (Dorians I. p. 214) says that the de- e treaty with Corcyra, engaged in a war with its mother country, according to ancient Greek principles, wholly unlawful and unjust. ἐν αὐταῖς, i. e. in the thirty years' truce. Cf. I. 115. § 1. —— = εἴ τις (S. § 215. N. 7), and is therefore accompanied by μηδαμοῦ id of οὐδαμοῦ. K. § 318. 3. —— ἐξεῖναι, Butt. (§ 150. p. 442) rks that "ἔνεστι refers to the physical possibility, *it is possible;* ιν, to the moral, *it is lawful, one may;* ἔστι stands indefinite een the two, *it may* or *can be done.*" Sometimes these meanings nterchanged for rhetorical purposes. —— παρ'....ἐλθεῖν. Fully en it would be: ἐλθεῖν παρ' ἐκείνους παρ' ὁποτέρους (ἐλθεῖν) ἂν ωται. In respect to this article in the thirty years' truce, Müller . 214. N.) says that its meaning can only be: states not included

in the alliance may join whichever side they please, by whi they come within the treaty, and the alliance guarantees the But if a state already at war with another state, party to t (ἐνσπονδοι), is assisted, a war of this description is like one u by the confederacy of the assisting state.

8. καὶ δεινὸν εἰ τοῖσδε μὲν—ἡμᾶς δέ. The construction is only suited to the second of these clauses, the other bein in to heighten by contrast the effect of the second. It w τοῖσδε....ὑπηκόων which was δεινόν, but ἡμᾶς δέ....ὠφελείας the privilege just spoken of should not be granted to the Cor Cf. Mt. § 622. 4; Butt. § 149. p. 426. —— ἀπὸ τῶν ἐνσπόνδων, *states confederate with them, from their confederates.* —— ἐκ N. on ἐξεῖναι, § 1 supra. —— ὑπηκόων. The Schol. says tha lians of Cephallenia are meant, as they were subjects of th ana. Cf. I. 27. § 2. —— προκειμένης, *proposed*, i. e. the one n consideration. Some render it, *present, in hand.* —— εἶτα. commentators and editors place a period after ὠφελείας, P Bloomf. a colon. In either case εἶτα is used in the way of and may be rendered, *and yet, and nevertheless.* See Ar Prose Compos. p. 140. —— δήσουσι has here a transitive sig

[redacted]

· tense conforms to *ὑπείπομεν* instead of *ἀποδείκνυμεν*. So rectly explains: "*We say, as we said before, that we have ne enemies.* Thucydides has expressed it a little differently: *t we said before*, (viz.) *that we had both the same enemies.*" = *id quod*) refers to the idea contained in *οἵ τε....ἦσαν*, *ἀφεστάτη πίστις* (*pignus fidei*) is to be regarded as a sub-ljective sentence. Cf. Jelf's Kühn. § 836. 2. —— *μεταεστῶτα* (when considered in relation to the Corcyræans), and the Athenians be considered as referred to. That it might latter as well as to the former state is evident, for to with-one confederacy and to pass over to another, was an avow-ty, followed almost necessarily by war. —— Haack makes nd on *διαφέρει* (*ξυμφέρει*. Arnold), elicited from *οὐχ ὁμοία* eding proposition. Goeller makes *ἀλλὰ* stand in the place refers the infinitive back to *ἀλλὰ δίκαιον ἦ* in *ἀλλ' ἦ* (§ 4 prefer with Kühner (Jelf's edit. § 671. 3) to supply *δεῖ* or ch cases, it becomes a general expression of necessity or of to be done. —— *εἰ δὲ μή*, *but if otherwise*, i. e. if what en said is impossible. —— *ἐχυρώτατος* in respect to a navy.

CHAPTER XXXVI.

: In favor of the utility of the proposed alliance is continued. If the Athe-r rupture with the Lacedæmonians, such a fear, accompanied with strength, will the fear more than courage or confidence, unaccompanied by so powerful an ce offered to them (§ 1); the argument is strengthened by a reference to the tion of Corcyra, in respect to hindering the approach to Peloponnesus of en Italy or Sicily (§ 2); in brief, if the Corcyræan navy is not united to that nians, it will be seized upon by the only other naval force in Greece (viz. ans, and thus in the end be opposed to the Athenians (§ 3).

δεδιὸς αὐτοῦ, *his fear;* literally, *his being afraid* in respect the treaty. *τὸ δεδιὸς* = *τὸ δεδιέναι*. So *τὸ θαρσοῦν* = K. § 263. a. γ), and refers to such confidence of the Athe-e observance of the treaty, and in their own resources, as l them to reject the proffered alliance of the Corcyræans, single-handed into the contest which was evidently ap-This would be an object of less dread to their powerful σχίοντας τοὺς ἐχθρούς), than a fear on the part of the Athe-reaking the treaty, overbalanced by the desire to unite to so powerful an ally as the Corcyræan state. It must be

borne in mind, that the *fear* here spoken of is, lest the treaty sh[illegible] be broken, and the *confidence*, that it would not be broken and th[illegible] war would not ensue. From the second member of the antithes[illegible] δὲ θαρσοῦν....ἐσόμενον), Bloomf. would supply with τὸ δεῖσον [illegible] ἰσχὺν ἔχον in the first member, the words δεξαμένου ἡμᾶς. For t[illegible] construction of φοβῆσον with γνώτω, see N. on I. 25. § 1 (init) — μὴ δεξαμένου, *if he does not receive us.* μὴ is used with the partic[illegible] when it can be resolved into a conditional clause. K. § 318. 5 [illegible] §§ 225. 6; 229. 3. —— ἀσθενές, i. e. comparatively weak in con[illegible]quence of the rejection of a powerful ally. —— ἀδεέστερον, *non fo[illegible]midandum*, or as Goeller translates, *minus formidandum.* —— θαρ[illegible]ούμενος. Repeat γνώτω. —— ὅταν....πόλεμον, *when in reference to [illegible] approaching and almost present war.* ὅσον οὐ, *all but.* —— τὸ σύν[illegible] S. § 169. 1. —— περιστοιχών, *by surveying.* —— ὁ....πολεμ[illegible] *which is made a friend or an enemy at the most critical time*; perhaps, *whose friendship or enmity is of the highest moment.*

2 γὰρ introduces the proof of what was asserted in ὁ....πολε[illegible]ται —— Ἰταλίας and Σικελίας depend on παράπλου. Cf. Jelf's K[illegible] § 502 καλῶς παράπλου κεῖται, *is well situated in respect to the coa[illegible]ting along.* For καλῶς constructed with the genitive, cf K. § 27[illegible] 1; Mt. § 338; S. § 195. 1. παράπλου is employed because the [illegible]

tion δὲ after τούτων to be placed in the apodosis of the sen- which would then give the sense: *as there are* [but] *three n Greece of any account, if then of these three, you allow two ited together.* —— καὶ....προκαταλήψονται is epexegetical, i. e. es the manner in which the Corcyræan and Corinthian fleets e united, viz. by the subjugation of the Corcyræans to the ians. —— δεξάμενοι. See N. on I. 33. § 1. —— ἕξετε—ἀγωνί- *you will be able to contend.* —— πλείοσι, sc. τῶν Πελοποννη- Poppo, Goeller, and Haack edit ταῖς ἡμετέραις, *with* (= by the n of) *our ships*, making it depend on πλείοσι, as πολλῷ does phrase πολλῷ πλείονες. So Krüg. calls it the dative of differ- though he retains with Bekker the old reading ναυσὶ ταῖς ὑμε- But may not this dative be constructed with ἀγωνίζεσθαι, as ive of the means? —— οἱ δὲ....τοιάδε, *after them the Corin- pake as follows.*

CHAPTERS XXXVII.—XLIII.

se chapters contain the reply of the Corinthians to the foregoing of the Corcyræans. After a brief exordium (chap. 37. § 1), in which arges, that the Corinthians had treated the Corcyræans unjustly, and now oppressing them with an unjust war, are alluded to as topics h ought first to be considered, the orator proceeds to a refutation of charges (chap. 37. § 2 to chap. 39). He then shows that it would be each of the treaty with the Peloponnesians, to assist the Corcyræans in war (chap. 40), and having urged upon the Athenians a remembrance he former services of the Corinthians, in assisting them against the netæ, admonishes them that they should not be induced by motives of rest to commit an act of injustice (chaps. 41, 42). The speech is then d with a brief peroration (chap. 43).

The argumentative portion of this oration, is founded on considerations ustice and equity, rather than what will be for the policy of the party ressed. In this it differs from the oration of the Corcyræans, the princi- object of which was to show, that the alliance would conduce to the rests of the Athenian state. It will readily be apprehended how appeals his latter sort would influence an assembly like the one here addressed, posed of men whose whole thoughts were engrossed with the aggran- ment of the state and the extension of its sway. In strong invective, ng sarcasm, bold and striking antitheses, vehement and passionate appeals he moral sense of the audience, the oration of the Corinthians far sur- es the preceding one, which is rather a specimen of calm, earnest reason- than of the stormy wrath, which characterizes the one which followed.

CHAPTER XXXVII.

After a brief exordium (§ 1), the orator proceeds to show, that it was not from able motive, but from their bad character and ill nature, that the Corcyræans no alliance (§ 2); for which neutrality the situation of their city was highly fa much as they could be their own judges, in cases where they had done injus real ground, therefore, of their standing aloof from alliances, was that they mi injustice apart and alone, and escape detection (§ 4); had they been what the be, in proportion to their being less amenable in consequence of their position, been their desire to interchange mutual offices of justice and kindness with o

1. τόνδε here expresses contempt, like the Latin *iste*. — may prefer, however, to take it in the sense of ἐνταῦθα (s I. 53. § 2). —— τὸν λόγον = ὃν ἐποιήσαντο λόγον, τὸν αὐτό Poppo. —— ἀλλ' ὡς καὶ (= ἀλλὰ καὶ περὶ τούτου ὡς), *but co this also, how that*, etc. —— αὐτοί, i. e. the Corcyræans. —— τας....ἀμφοτέρων, *when we also have first considered* (see N. (ποιοῦντες, I. 13. § 6) *both these points.* καί, i. e. in like man the Corcyræans. —— οὕτω καὶ commences the apodosis. — which ἡμᾶς is the subject) depends on ἀναγκαῖον, the words Κ

the refusal with which the overtures of alliance, made by a
of such notoriously bad character, would be sure to be met
y all the other states. I like this interpretation, because a state
as Corcyra is here represented to be, would not blush at asking
to be their coadjutors in wrong doing, but still might feel a
ance to ask a favor, which they knew well beforehand that no
could honorably grant. The sense given by the Schol. is inad-
le, because this idea is already contained in *οὐδὲ μάρτυρα ἔχειν.*
ly to be rejected is the sense given by Gottl. and Kistemm., that
were ashamed to ask allies, when they had acted as allies to none.
αὐτάρκη. This epithet is applied to a city having in itself
thing necessary for the support of its inhabitants. So Betant
s it: "*sibi sufficiens, per se validus.*" Cf. II. 41. § 1. —— *θέσιν*
be constructed with *κειμένη* as the accusative of the cognate
n. Cf. Jelf's Kühn. § 556. *b.* —— *παρέχει....γίγνεσθαι, makes*
(themselves) *judges of those acts in which they injure any one,*
er than that judges should be appointed by mutual agreement.
s is in the main the interpretation of Poppo, Arnold, Goel., and
ouf. (in his last edition), and one which after repeated exam-
ation I am inclined to adopt. By *ξυνθήκας*, Goel. remarks, "Tha-
dides intelligit pacta de litibus inter civitates per arbitros dirimen-
da." From the preceding clause, *τοὺς δικαστὰς* is to be supplied with
γίγνεσθαι. Haack most strangely refers *μᾶλλον* to *πόλις—κειμένη,*
opportunitate urbis potius, quam pactis, tamquam judices sunt
eorum, quos laedunt. But in this interpretation, he leaves out *τινὰ*
(used here collectively in the sense of *τινάς*), and, as Poppo remarks,
reliquam structuram non expedit. *ὧν = ἐκείνων ἃ,* of which the
relative is constructed with *βλαπτουσί,* which has in this place two
accusatives. Cf. Mt. § 415. *β*; Butt. § 131. 5; K. § 280. 2. —— *διὰ*
τὸ....δέχεσθαι. i. e. *διὰ τὸ αὐτοὺς ἥκιστα μὲν ἐπὶ τοὺς πέλας ἐκπλεῖν,*
μάλιστα δὲ τοὺς ἄλλους δέχεσθαι, ἅτε δὴ ἀνάγκῃ ἐκεῖσε καταίροντας.
Steph. *διὰ τὸ—δέχεσθαι* denotes the reason of *παρέχει αὐτοῖς δικα-*
στὰς κ.τ.λ. Had the Corcyraeans visited their neighbors, they would
have received *like for like;* but remaining in their well-furnished
and independent city, they could practise with impunity any imposi-
tion they chose, upon such as were compelled by stress of weather
(*ἀνάγκῃ καταίροντας*), or for any other cause, to touch there. In this
picture of the Corcyraean policy and conduct, there was doubtless
much exaggeration and false coloring. *ἐκπλέοντας, while they sailed.*
See N. on *πολεμοῦντες,* I. 13. § 6.

4. *καὶ τούτῳ....ἄσπονδον—προβέβληται = ἐν τούτῳ ἔνεστιν τὸ*
ῥητέν, ὃ προβέβληται (*praetexere solent.* Bothe), *in this consists*

their specious practice of forming no alliance, which they i. e. this is the reason why they form no alliances. τὸ εὐπρε δον = τὸ δοκοῦν τὸ εὐπρεπές, "*this specious, fair-showin ance.*" Bloomf. ἐν τούτῳ (= διὰ τοῦτο) refers to ἀλλ' ὅπω καὶ ὅπως—βιάζωνται, πλέον ἔχωσιν, and ἀναισχυντῶσι, wh Some take εὐπρεπὲς as sarcastically spoken in the sense o *excellent.* —— οὐχ ἵνα—ἀλλ' ὅπως, *not that* (i. e. not with that)—*but that.* Goeller has a long note on the hyperb he finds here. But it is very common in this formula, t negative clause first in order, and is evidently more emp κατὰ μόνας. See N. on I. 32. § 5. —— Haack says that ἐν σχυντῶσι explains the preceding clause, ὅπως κατὰ μόνας, remarks: eadem respondent superioribus illis: ξύμμαχ ....αἰσχύνεσθαι. —— ἐν ᾧ, *whenever.* οὗ has also the sam ——ἀναισχυντῶσι, *may practise their impudence* either in charge of rapine, or in admitting it, and impudently bra The first of these is preferable, inasmuch as the whole arg show that the Corcyræans wished their deeds of violence concealed. Arnold paraphrases: *may be spared their blus are none to witness them.*

5. καίτοι, *and yet certainly.* —— ἀληθεστέροις—τοῖς rally *hard to be taken by others, impossible to and a*

tion belongs to the past, and also extends to the present. Cf. K. 55. R. 1. —— διὰ παντός, *continually*, is opposed to the idea that it was the first and only instance of hostility on the part of the Corcyræans. —— ὡς—ἐκπεμφθείησαν, *that they were not sent out* as enemies. Allusion is made to what the Corcyræans said in I. 34. § 1, the note on which passage will explain the use of ἐπὶ in ἐπὶ τῷ κακῶς πάσχειν.

2. ἡμεῖς δὲ οὐδ' αὐτοί φαμεν, *but we deny* (K. § 318. R. 4). αὐτοὶ gives to ἡμεῖς an exclusive sense, *we ourselves* (S. § 160. 4. a), whatever they may think or say. —— κατοικίσαι at great expense and pains. —— τὰ εἰκότα θαυμάζεσθαι, *to be looked up to with due respect.* εἰκότα is to be taken adverbially, and refers to the honors enumerated in I. 25. §§ 3, 4. Betant defines θαυμάζειν, *cultu et observantia prosequi.* Cf. III. 39. § 5.

3. γοῦν. See N. on I. 2. § 5. —— ἡμᾶς καὶ μάλιστα, *and we especially* of the Grecian states. Müller remarks (Dorians, I. p. 132. N.), that her other colonies showed a remarkable obedience to Corinth. —στεργόμεθα. This verb is used primarily to denote the mutual love of parents and children, and hence by an easy transition, the affection between a king and his people, a country and its colonies. Sometimes it designates conjugal affection, and is therefore a stronger term than ἀγαπάω or φιλέω.

4. τοῖς πλέοσιν of the colonies. —— ἂν—οὐκ ὀρθῶς ἀπαρέσκοιμεν. The optative with ἂν follows εἰ with the indicative, when a settled conviction is to be politely expressed with a shade of doubt. Here, the idea is: *if we are acceptable to the rest of the colonies, we cannot with reason be disagreeable to them alone*, but perhaps we are not acceptable. Cf. K. § 339. 3. *a*; S. § 215. 1. ——οὐδ' ἐπιστρατεύοιμεν ἐκπρεπῶς, *nor that we would make war unreasonably.* Haack very correctly makes ἐπιστρατεύοιμεν depend on ὅτι, which with ἂν is to be repeated from the previous context. In respect to the apparent disagreement of ἐκπρεπῶς with μὴ . . . . ἀδικούμενοι, *unless we had been greatly injured*, I am pleased with the citation by Arnold of the line in Shakspeare's Julius Cæsar, which before it was altered, as it has been in the recent editions (because it was ridiculed by Ben Jonson), ran thus:

"Cæsar doth never wrong but with just cause;"

which means, that although Cæsar does what may seem hard or wrong to an individual, yet he does it not without just cause, and therefore it is not really wrong. —— ἀδικούμενοι. Herm. on Soph. Oect. 47, says that here is indicated a present effect of a past action.

5. καλὸν δ' ἦν, *it had been becoming = it would have been becom-*

tion in this word and ξυμμαχεῖν. —— διαφόρους ὄντας ἡμῖν, [illegible] (see N. on I. 9. § 4 end) *they are our enemies.* I see not how Poppo can make διαφόρους ὄντας equivalent to ὄντας ἡμᾶς διαφόρους [illegible] Reference is evidently had to what was said by the Corcyræans (I. [illegible] § 3), that the Corinthians were hostile to the Athenians, and therefore the proposed alliance should be accepted, in order that the encroachments of the common enemy might be the better resisted. The argument of the Corcyræans stands thus: the Corinthians are enemies to the Athenians; the Corcyræans are hostile to the Corinthians, [illegible] should therefore be received into alliance by the Athenians, in view of the inevitably approaching war with Corinth.

3. οὐκ is the subject of προσείναι. —— ὅτε ἀσφαλέστατοι ἦσαν. At first sight, the sentiment here seems to conflict with that expressed in ἢν γε.... δεῖ (§ 1 supra). But no disagreement whatever exists, for here the argument is against the deferment, on the part of the Corcyræans, to ask aid of the Athenians to the time when they were threatened with the perils of war (οὗτοι δὲ κινδυνεύουσι); but there against the procrastination of their offer to submit to arbitration, until they had secured a vantage ground, which would prejudice the suit in their favor. Bothe prefers, instead of ἀσφαλέστατοι, the comparative ἀσφαλέστεροι with the sense of the positive (Mt. § 457), as corresponding better with οὗτοι κινδυνεύουσι to which it is opposed. —— προσεῖναι to you for aid. —— ἐν ᾧ, τοῦτον. —— τῆς τε.... μετελάμβανον. *who did not then* (i. e. ὅτε ἀσφαλέστατοι ἦσαν) *share their power.* For the participial construction, see N. on ὄντας, I. 8. § 1. Reference is had here, as the Schol. remarks, to the war with the Samians (cf. I.

the Corcyræans, the same idea is reached, viz. that in order to in- the Athenians in the consequences of the prosperity of the Cor- it was proper that they should have also shared in the pros- itself. Besides I know of no instance, where κοινόω in the signifies *to participate in*, this sense being confined to the mid- which then frequently takes the genitive.

CHAPTER XL.

Having thus disposed of the arguments of the Corcyræans, the orator proceeds to show, that they cannot be received with justice into the alliance of the Athenians (§ 1); for what is said in the treaty, that neutral states may join whichsoever party in the confederacy they please, has no application to the present case, an alliance with one party being here sought to the injury of the other (§§ 2, 3); they should, therefore, either stand aloof from both the Corcyræans and Corinthians, or unite with the latter to whom they were friends by treaty (§ 4); to this course they should be incited by the example of non-interference set by the Corinthians, when the Athenians were putting down the Samian rebellion (§ 5); a contrary example now furnished by the Athenians, would in the end prove highly prejudicial to their own interests (§ 6).

1. μετὰ προσηκόντων ἐγκλημάτων, *with fit charges*, i. e. with accusations weighty and well substantiated. —— ἐρχόμεθα, *we have come*. The present of this verb has the sense of the perfect after the analogy of ἥκειν. Cf. Mt. § 504. 2. —— οἵδε, i. e. the Corcyræans. —— δεδήλωται is to be constructed with ὡς, *thus it has been shown*.

2. ὡς is a conjunction, and serves to introduce the substantival sentence, οὐκ....δέχοισθε, the object of μαθεῖν (K. § 329. 1). —— ἂν —δέχοισθε. With the optative ἂν is used, when the affirmation is to be considered as a conjecture, supposition, or undetermined possibility (K. § 329. 5; S. § 215. 1). The optative here follows a principal tense (χρή), because it is conditioned by a protasis to be mentally supplied: *you could not justly receive them* (if you wished to do it). Cf. K. § 327. R. 1. —— εἰ γάρ, *for though*. —— ἐν ταῖς σπονδαῖς, i. e. in the thirty years' truce. —— παρ' ὁποτέρους follows ἐλθεῖν, and precedes in construction τὶς—βούλεται. Cf. I. 35. § 2. —— ἀγράφων, *not registered* or *recorded* as parties to the treaty. Such cities were also styled ἀσπονδοι or ἔκσπονδοι, by which was meant, that they belonged to the confederacy neither of the Athenians nor the Lacedæmonians, and were therefore neutral. Those who were parties to the confederacy were styled ἔνσπονδοι, which differed from σύμμαχοι in this respect, viz. the Corinthians were σύμμαχοι or allies of the Lacedæmonians

... so Bauer (cit
is here to be considered as the ac
d). The more usual construction
εἰ σωφρονοῦσι. I concur with F
thesis can be rendered intelligib
clause: (and who will not admit
ence is had to πόλεμον ἀντ' εἰρή
war will not be thus brought) if
σωφρονοῦσι to μὴ πειθόμενοι ἡμῖν
S. § 225. 6), thus making it = εἰ π
ought to have been εἰ δὲ μὴ σωφρ
But it is a general principle which
cannot be referred directly to the
supply οἱ δεξάμενοι as the subject:
5) *act with forbearance and moder*
is adopted also by Hier. Müller, is
as it makes the rectitude and pacifi
pend upon both the parties to th
ἀντὶ εἰρήνης ὑμῖν ποιηθῆναι, which is
the previous context.

3. γὰρ *confirmantis*, i. e. it serve
what has just been said. —— μόνον,
means will not be the only feature i
from the following ἀλλὰ . . . . πολέμιοι.
and πολέμιοι imparts great energy an
Supply ἡμῖν with ἀνάγκη, or ἡμᾶς

τοδί. Cf. Jelf's Kühn. § 601. 2. —— *εἰ δὲ μή* (see N. on
. e. if you determine to side with one of the parties. ——
what the Corcyreans ask. —— *λέγω.* Repeat here *δίκαιοι*
the preceding context, and also with *ἀξιοῦντάς* infra.
σπονδῶν, at truce. The genitive with *διά* is called by Küh-
. 3. b) the possessive genitive, e. g. *διὰ φόβου εἶναι, to be*
have fear; δι' ἔχθρας γίγνεσθαί τινι, to be hostile to some
e hostility, etc. *διά* gives intensity, as if one were pas-
the idea represented by the substantive. —— *καὶ τὸν νόμον*
be connected with *λέγω*, the words *Κορινθίους....ἡγήσασθε*
thetical. *νόμον* takes the article, because *ἔστε....δέχε-*
σθαι to it follows, *the rule that you should receive = the rule*
Bloomf. calls this the *anticipative* use of the article.
ἀποστάντων, when the Samians revolted (S. § 226). See
§ 3. An account of this revolt is given in I. 115–117.
ἐψηφισμένων, when the rest of the Peloponnesians were
their votes. In respect to this deliberation of the Peloponnesians
hing is said elsewhere, except that an allusion is again
n the following chapter. The Samians doubtless applied
ponnesians for assistance, which, as Krüg. (ad Dionys. p.
the Corinthians were unwilling to grant, from their in-
mity to the Samians. Cf. Herodot. III. 48. —— *εἰ χρή,*
would be proper = whether they should. S. § 153. a. In
errogative sentences, the indicative is generally used, when
n has the same verbal form in which it was originally
ἀντείπομεν = "*we said no, maintaining that*, etc." Bloomf.
...κολάζειν, each one should punish his own allies. "In
nostri *nam* inesse, *αὐτὸν* autem *per se solum* videtur
Schol. A second reason is now introduced for what
...δέχεσθαι (§ 4 supra). —— *δεχόμενοι, by receiv-*
cf. I. 9. § 1. —— *φανεῖται....πράσεως, it will be found*
many (literally, *not less*) *of yours* (i. e. deserters from
over to us. Haack refers *ἃ* to *χωρία.* Goeller, how-
t for *οἵ*, which seems preferable: *what of yours shall come*
hatever deserters. —— *ἐφ' ὑμῖν = καθ' ὑμᾶς.*

[illegible] Peloponnesi[illegible]
[illegible]) the critical time in which these favor[illegible]
[illegible] like these, assistance granted by a[illegible]
to be received as a friend (§ 8).

1. *δικαιώματα, legal claims, grou*[illegible]
as have been descanted upon in the f[illegible]
and *ἀξίωσιν* depend on *ἔχομεν*, to be[illegible]
tence. —— *οὐκ . . . . ἐπιχρῆσθαι, since*
(S. § 223. 1), *nor on the other hand f*[illegible]
of good offices, q. d. we think that on[illegible]
we are not enemies that you should r[illegible]
terms of friendship, as *to abuse* (*ἐπιχρῆ*[illegible]
by seeking to have such an interchang[illegible]
densome to you. We simply ask, th[illegible]
our former kindness in the Æginetæ
reject the suit of the Corcyræans. Go[illegible]
to the remark of the Corcyræan orato[illegible]
τοῦ εὐθέος μὴ ἰκουργεῖν (I. 34. § 3). B[illegible]
concessive: *although we are not friena*[illegible]
—— *φαμέν, we think.*

2. *νῶν—μακρῶν, ships of war;* liter[illegible]
from the round merchant-ships (*στρογγ*[illegible]
freight rather than to quick sailing. ——
on I. 13. § 6) *you were in want of*, agrees
ἐλάβετε. —— *πρὸς τὸν Αἰγινητῶν—πόλεμον*
this war was the refusal of the Æginetæ t[illegible]
the Athenians [illegible]

time temporis. Cicero). —— *τῶν πάντων....νικᾶν, are regardless of every thing in comparison with* (*παρά.* See N. on I. 23. § 3) *victory,* i. e. neglecting every thing else through desire of victory. *ἀπερίοπτοι, not looking round about = careless of every thing round about.* We render *παρά, on account of.* —— *φίλον* is the second, and *τὸν ὑπουργοῦντα* (= *ἐκεῖνον ὃ ὑπουργεῖ*) the first accusative after *ἡγοῦνται.* S. § 185. —— *πολέμιον.* Repeat *ἡγοῦνται.* —— *ἢν καὶ....ὦν, even though he chance to have been* (S. § 225. 8) *a friend.* —— *ἐπεί, since,* introduces a sentence climacteric to *τῶν πάντων....νικᾶν,* and confirmatory of the declaration just made, that no former acts of friendship would outweigh actual opposition, in a crisis like the one here referred to. —— *καί, even.* —— *τὰ οἰκεῖα χείρον τίθενται, they suffer their own affairs to go to ruin; "they mismanage their own affairs."* Arnold. —— The position of *τῆς αὐτίκα* gives great emphasis to the sentiment. Indeed the language of the whole chapter is compressed to the very highest degree, and the most forcible expressions are selected, as the medium of the vehement appeals made against the Corcyræans. Every word has its proper place, and not a useless epithet breaks the force, with which the passions are aroused and the judgment hurried on to the contemplated decision.

CHAPTER XLII.

This chapter is mainly taken up with the item of advice, which was announced in the preceding chapter. No one should think that acts which are just, conflict with those that are useful (§ 1); for unjust acts are never promotive of advantage, and the war alluded to (I. 33. § 3) is too uncertain, to be made the basis of a not doubtful enmity with the Corinthians, and moreover the ill-feeling, to which the Megarean war had given birth, ought for prudential reasons to be allayed (§ 2): a favorable opportunity to do this now presented itself (§ 3); as to the accession of naval strength, which the Corcyræans had offered, not to inflict wrong upon equals was a far surer road to power, than any advantage which ambition might prompt to secure (§ 4).

1. *ὧν ἐνθυμηθέντες* (cf. Mt. § 349; S. § 193). —— *ἀξιούτω,* which should properly have been constructed with *ἐνθυμηθέντες,* is taken with *νεώτερός τις* (= *εἴ τις ἐστὶ νεώτερος*) included in *ἐνθυμηθέντες,* it being the last subject before the verb (K. § 242. R. 1. b). Emphasis is also imparted to *νεώτερός τις* by this construction. —— *ἀμύνεσθαι, to requite,* a sense which is easily derived from the more usual signification of the middle, *to ward off, to defend one's self,* which is often done by returning the blows, i. e. giving like for like. Cf. II. 67. § 4; IV. 63. § 2. —— *δίκαια* is the subject of *λέγεσθαι, that these just things*

are said = *that these things which are said are just.* —— πολεμίους (against the Lacedæmonians) is for πολεμήσετε, reference to the number being still had to νεώτερός τις, although all the auditors are referred to. In respect to the use of the indicative with εἰ, it shows that the speaker had a strong conviction of the reality of the things spoken of, although he does not express it as an actual fact —— δίκαια....λέγεσθαι, *that these things which we have spoken are just*, literally, *that these things are spoken just.* δίκαια is in the predicate. See N. on I. 124. § 2. —— ἄλλα is opposed to τάδε λέγεσθαι, as ἐπίφορα is to δίκαια.

2. ἐλάχιστα ἁμαρτάνῃ by litotes for *does that which is the most.* The idea is that *nothing is useful which is not just and honorable*, a noble sentiment, which ought to be engraven on every mind. —— μέλλον τοῦ πόλεμου, "*the eventual occurrence of the war*, i. e. whether there will be a war or not." Bloomf. Thucydides abounds in the use of the neuter participle for the corresponding abstract noun. Cf. § 178. 2. Reference is had in τὸ μέλλον τοῦ πόλεμου, to the intrusion of an approaching war, thrown out in the speech of the Corcyræans, I. 36. § 1. —— ᾧ....πλεύσουσιν, *with which terrifying you* (= by the fear of which) *the Corcyræans bid you.* —— ἀφανεῖ is opposed to φανερῶν which follows. —— οὐκ ἄξιον (sc. ἐστί), *is not worth a*

τῇ δυνάμει τῶν Κερκυραίων. The word αὐτίκα (= *quod est pra-*
is opposed to τὸ μέλλον (§ 2 supra). Cf. Steph. Notes on the
. This critic remarks: "τῷ αὐτίκα φανερῷ tacite opponi τὴν ἐκ
βοήθειαν quæ est κρυπτὴ καὶ ἀφανής. Quasi videlicet, dicentes
κινδύνων, illud innuerent." —— ἐπαρθέντας, sc. τινάς, as the senti-
is general. —— διὰ κινδύνων belongs to τὸ πλέον ἔχειν (= πλεον-
), which is opposed to the preceding τὸ μὴ ἀδικεῖν τοὺς ὁμοίους
μέτριον καὶ ἴσον εἶναι.

CHAPTER XLIII.

oration now follows, in which the orator, alluding to the friendly vote of the
thians in the Peloponnesian council, again asks that his state shall receive a suitable
n for that act of friendship (§§ 1, 2); and exhorts them not to grant the Corcyræans
suit (§ 3); for thus they would consult both their duty and interest (§ 4).

. περιπεπτωκότες οἷς (= ἐκείνοις ἃ), *having fallen into these cir-*
tances. The relative ἃ in the equivalent may be rendered, *in*
ence to which, and is to be taken with προείπομεν. In respect to
ransaction alluded to in the words, ἐν τῇ Λακεδαίμονι αὐτοὶ προεί-
ν, cf. I. 40. § 5. —— ὠφεληθέντας—βλάψαι. The subject is here
ged to the Athenians, as κομίζεσθαι refers to the Corinthians. ——
ετέρᾳ. Repeat ψήφῳ.
. γνόντες—εἶναι. See N. on I. 25. § 1. —— Construct ἐκεῖνον with
καιρόν. —— ἐν ᾧ....ἐχθρός. Cf. φίλον τε γὰρ....φίλος ὤν, I.
§ 3.
. δέχεσθε. Thiersch. (§ 295. 10) defends the reading δέχησθε.
cf. Poppo's Proleg. I. p. 139. —— βίᾳ ἡμῶν, *against our will, in*
nce of us. —— μήτε ἀμύνετε αὐτοῖς, *nor bring aid to them* (cf. I.
§ 5; 50. § 5; 105. 3, et sæpe al.). The dative after this verb is
lat. commodi.
. ποιοῦντες, see N. on I. 9. § 1 (init.). —— ὑμῖν αὐτοῖς, *for your-*
s. *Dat. commodi.*

CHAPTERS XLIV.—LV.

In these chapters we are informed, how the Athenians became enti[illegible] in the war between the Corinthians and Corcyreans, and the part w[illegible] they took in it. The style is much the same as that of the orations, less compressed and irregular. Although the narrative portions are c[illegible]terized by great brevity, yet the prominent events are selected and arra[illegible] with such judgment, and related with such perspicuity, that a reas[illegible] amount of study will lead to a clear understanding of almost every h[illegible]rical detail. No author furnishes so fine a model of a clear and vig[illegible] style as does Thucydides, and hence his writings should be read w[illegible] continual reference to this trait of excellence.

CHAPTER XLIV.

The Athenians at first are inclined to favor the suit of the Corinthians, but hear[illegible]

ance *offensive and defensive*, and ἐπιμαχία (infra) is *a defensive* ance. —— ὥστε....νομίζειν explains ξυμμαχίαν μὲν μὴ ποιήσασθαι. — τοὺς αὐτοὺς (sc. αὐτοῖς), *the same with them*, or *the same as they* R. S. § 202. N. 1. —— εἰ γὰρ introduces the reason, why the nians came to this determination. —— σφίσιν is made by Mt. 1) to depend upon ἐκέλευον, and to refer to the Athenians. Poppo and Goel. contend that ἐκέλευον σφίσιν for ἐκέλευον σφᾶς t Thucydidean. As αὐτοῖς, referring to the Athenians, follows diately in the next clause, they make σφίσιν (= αὐτοῖς) to de- on ξυμπλεῖν and refer to the Corcyræans. This interpretation, seems on the whole to be preferable, and which Krüger adopts, an omitted subject of ξυμπλεῖν referring to the Athenians. Jelf's Kühn. § 589. 3. *Obs.* 3. —— τῇ, sc. γῇ. Cf. Mt. § 282. 2.

2. καὶ ὥς, *even thus*, i. e. καὶ ἐὰν μὴ δέξωνται τοὺς Κερκυραίους. —— ἔσθαι = προδοῦναι. —— τοσοῦτον, i. e. so great. —— ξυγκρούειν . ἀλλήλοις, *but as much as possible to wear them out one against other*. —— Κορινθίοις belongs to ἐς πόλεμον καθιστῶνται, *might themselves in a position for war with the Corinthians* (dat. commodi). —— ἄλλοις, i. e. the Peloponnesians. Poppo with Bek- prefers τοῖς ἄλλοις τοῖς. The article can hardly be dispensed h, and I am inclined to the suggestion of Bloomf., that the text y be emended by the transposition ἄλλοις τοῖς.

3. ἅμα δέ, *and together with this* = *and moreover*. These particles re to introduce an additional inducement, for the course which the benians concluded to adopt. —— ἐν παράπλῳ. Cf. I. 36. § 2, where written παράπλου.

CHAPTER XLV.

alliance being thus formed with the Corcyræans, the Athenians send ten ships to their id (§ 1); charging them, however, to assist the Corcyræans only when acting on the ensive (§ 2); they arrive at Corcyra (§ 3).

1. γνώμῃ is the dative denoting circumstance. —— ὕστερον the parture of the Corinthians. —— δέκα ναῦς. The smallness of this ber is attributed by Plutarch, to a design to show contempt for the rinthians, but Bloomf. more naturally attributes it to the fact, that ebes did not enter heartily into the cause.

2. ἐς....χωρίων *in any of the places belonging to them*. The arti-

cle belongs to χωρίον. Cf. Mt. § 279. *Obs.* 4. The Schol. thinks Epidamnus is referred to.

3. οὕτω, i. e. if the Corinthians invaded Corcyra or any of dependencies. —— κατὰ δύναμιν, *according to their power* = as their power would admit. —— τοῦ . . . σπονδάς, *in order that might not break the treaty.* K. § 308. 2. b; S. § 222. 2. The tive with the article is often found without ἕνεκα. —— μὲν δή, *no* This took place, A. C. 432. Olymp. 87. 1.

CHAPTER XLVI.

The Corinthians and their allies sail against Corcyra with 150 ships under Xenocleides others (§§ 1, 2), they came to anchor at the Chimerium of Thesprotis (§ 3); the graphical situation of Ephyra, the Acherusian lake, and the river Thyamis is described (§ 4), the Corinthians encamp (§ 5).

1. δέ in οἱ δέ refers to μέν in the beginning of the preceding chapter. —— αὐτοῖς παρεσκεύαστο. "The verb which should be referred to a subject is changed into the passive, and is used impersonally

erefore, very properly puts a colon after Κεστρίνην. —— ἐειμέριον. This seems to be distinguished from the port of ;, which was probably near it. Leake thinks that the pro- f Chimerium is the same as the modern *Cape Varlam.* e passage is encumbered with geographical difficulties, h my present helps, I feel unable to solve.

ἠπείρου depends on ἐνταῦθα (S. § 187. 3), *in this part of the* —— στρατόπεδον ἐποιήσαντο. The construction of the ships times was such, that but a small stock of provisions could in them, and their numerous crews, as Mitford observes, ly eat or sleep conveniently on board. Hence they were necessity of debarking to encamp, whenever the ships uitable or convenient place.

CHAPTER XLVII.

ns man 110 ships, and accompanied by the Athenian ships (I. 45. § 1) station at Sybota (§ 1); their land forces with the Zacynthian auxiliaries encamp on ntory of Leucimne (§ 2); the Corinthians are assisted by large bodies of the (§ 3).

ντο—προσπλέοντας. See N. on I. 26. § 3. —— αὐτούς, i. e. thians. —— ἐστρατοπεδεύσαντο. From what follows it ear, that those who encamped in this place were sailors. I. 46. § 5. —— αἱ καλοῦνται Σύβοτα. Leake says that these nich still bear the ancient name, are five or six miles south- he mouth of the Thyamis (North. Greece, I. p. 103), and is a sheltered bay, between the two principal Sybota, and tween the inner island and the main (ib. III. p. 2). They ne name Σύβοτα, from having been formerly used as hog-

κίμνῃ. On this promontory the Corcyræans had erected a er their first engagement with the Corinthians (I. 30. § 1). βίων χίλιοι ὁπλῖται. As the Corcyræans were said (I. 31. ive formed no alliance with any Grecian state, they must e formed a league with the Zacynthians, at the same time applied to the Athenians, or in this extremity, the Zacynthi- o their help without any formal treaty.

ν....παραβεβοηθηκότες. The order is: πολλοὶ δὲ καὶ (ἄλλοι)

— a Corinthian col
Barbarians of the interior, an
to maintain a perpetual connex

—

CHAPTE

The Corinthians having sailed by night fro
for battle, at dawn of day descry the C
soon as the fleets are seen by each other, t

1. τριῶν ἡμερῶν σιτία, *provision*
a contrast with the Athenians is
provision when on the point of
Bloomf. thinks that it was done her
cyræans would retreat to Corcyra
provisions would be very serviceable
this verb, νυκτὸς is to be taken. —
pose of battle." Bloomf. See N. on
to καθορῶσι and not πλέοντες. — μ
sea, is opposed to lying at anchor in t

2. τὸ δεξιὸν κέρας was the post
μέρος. — τέλη, *divisions*
(divisi

CHAPTER XLIX.

The given signal the fleets, with crowded decks, come to a fierce engagement, which resembles a land-fight rather than a sea-fight (§§ 1, 2); the chief reliance being placed on bravery, since the ships were so close together as to render them motionless (§ 3); the Athenians at first abstain from battle, but seeing the Corcyræans hard pressed, come to their assistance and keep the enemy in check (§ 4); the Corcyræans are victorious on their left wing (§ 5); but on their right, the Corinthians gain a decided advantage (§ 6); upon this the Athenians engage warmly in the battle (§ 7).

1. ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη. Arnold compares. I. 63; VII. 70; VIII. 95. —— τῷ....παρεσκευασμένοι, *having even yet their ships fitted out very unskilfully, according to the ancient manner.* Sometimes this to the equipments of the soldiers, but as ἔχοντες refers naturally to the ships, although grammatically to the *sailors*, παρασκευασμένοι must be made to conform to it in sense.

2. καρτερά, *fierce, obstinate.* This word is to be repeated with οὐχ' ἥσσω, in the sense of *well-fought* or *well-maintained.* —— τὸ πλέον, *to a higher degree, more.*

3. προσβάλλοιεν. The optative is here employed to express indefinite frequency: *when*, or, *as often as they ran foul of one another.* K. § 337. 7; S. § 217. 2. —— οὐ ῥᾳδίως ἀπελείοντο, *they were not easily separated.* —— ὑπὸ is causal, *on account of, by reason of.* —— πιστεύοντες, *because* (see N. on I. 9. § 4) *they trusted*, contains another reason why the ships were suffered to remain alongside. It will be seen below in προσβάλλοιεν and ἀπελείοντο, things are attributed to the crews, which properly can be predicated only of the ships; but in πιστεύοντες is expressed what can only be said of sentient beings. —— οἱ παραστάντες ἐμάχοντο, "*maintained a pugna stataria.*" Bloomf. —— ἡσυχαζουσῶν, *lying still* (Cf. II. 84. § 2), i. e. performing no nautical evolutions. So the Schol. interprets: μὴ ναυμαχούντων. —— διέκπλοι. "The *diecplus* was a breaking through the enemy's line, in order, by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it." See II. 83. 89; VII. 36. 70." Arnold. This naval manœuvre is remarked by Bloomf. as having been revived by Rodney, Nelson, and other naval commanders of Britain. The same critic, more correctly than Arnold, makes the design of this breaking through the enemy's line to separate one part from the other (as well as to attack it in the rear), and thus to cut it up in detail. —— θυμῷ, *with vehemence of spirit.* ῥώμῃ refers to *bodily strength.*

4. οὖν, i. e. in consequence of the decision of the fight depending

upon brute force, rather than upon nautical science. —— ταραχθέν, *disturbed, disordered.* —— ἐν ᾗ, *during which* engagement. —— τοῖς Κερκυραίοις depends upon παραγιγνόμεναι. —— ἦρχον has αἱ Ἀττικαὶ νῆες (= οἱ Ἀθηναῖοι) for its subject, δεδιότες οἱ στρατηγοί, which is contained as a part under the principal subject (αἱ Ἀττικαὶ νῆες), taking in the same verb (ἦρχον) in reality, although the participle is apparently put for the verb. Cf. K. § 313. R. 1; Butt. § 145. N. 6; Mt. § 562. N; C. § 333. 5. Poppo, in his notes on the Schol., refers with Duk. στρατηγοί immediately to ἦρχον. So also does Dindorf, in whose edition no punctuation mark is placed after ἦρχον. —— τὴν πρόῤῥησιν. Cf. I. 45. § 3.

5. ἐπόνει, *was pressed*, is here nearly equivalent to ἐπιέζετο. —— σποραδας, *scattered* in the fight, agrees with αὐτοὺς (i. e. the Corinthians), although it properly refers to the ships. —— μέχρι τοῦ στρατοπέδου begins the apodosis, and therefore does not require, as some think, to be preceded by the connective καί. —— ἐπεβάντες, *disembarking.* —— ἔρημους (see N. on II. 4. § 4.) = ἐπεὶ ἔρημοι ἦσαν. K. § 245. 8. b. —— τὰ χρήματα, *the baggage.*

6. ταύτῃ, i. e. on the Corinthian right wing. —— οὖν (*then*) is not here illative, but denotes the result of what has just been said. —— οἱ Κορίνθιοι—ἡσσῶντό τε, i. e. οἵ τε Κορίνθιοι—ἡσσῶντο καί. "Transposita est τέ sicut sæpe." Poppo. —— ἐπὶ τῷ εὐωνύμῳ defines the

CHAPTER L.

e Corcyræans being routed, the Corinthians slaughter all whom they can reach, and, without knowing it, kill some even of their own men (§ 1), inasmuch as in so extensive an engagement it was not easy to discriminate between the victors and the vanquished (§ 2); and after pursuing them to the shore, succeeded in bringing into Sybota the greater part of the wrecks of their ships and their slain (§ 3); after which they sail out to meet the Corcyræans, who, together with their Athenian allies, were again advancing to give them battle (§ 4); as the battle was about to be commenced, a reinforcement of twenty Athenian ships heave in sight (§ 5).

1. *τὰ σκάφη....ἀναδούμενοι* (cf. II. 90. § 6), *did not take in tow he hulls;* literally, *haul off, lashing to them.* The two expressions ay always be translated as one word. Notice the use of *τὰ σκάφη ῶν νεῶν*, literally, *the trough* or *tub of the ships*, i. e. *the hulls.* This ows their disabled condition. —— *ἃς καταδύσειαν, which they might ppear to have disabled.* It is very evident that *καταδύω* does not ere mean *to sink to the bottom*, for how could a ship in this condition e towed off? Nor is the interpretation, *which they might have sunk* they had chosen (Mt. §§ 514. 2; 515. *Obs.*), apposite, for who would ink of such an expression as, *they did not tow off the vessels which ey could have sunk* if they pleased? I concur, therefore, with those mmentators, who take *καταδύειν ναῦν* in the sense of *to make a ship ater-logged*, so that it shall appear in part above water. In Herodot. III. 90, it appears, that the crew of a ship thus partially sunk, were le to throw their darts with such effect, as finally to capture the ip which had thus disabled them. Goeller refers to the battle of rginusæ (Xen. Hellen. I. 6. § 36), where the Athenian commanders, ter the action, propose *πλεῖν ἐπὶ τὰς καταδεδυκυῖας ναῦς καὶ τοὺς ἐπ' τῶν ἀνθρώπους.* We might have expected *ὧν* instead of *ἃς* (S. 175. 1), but sometimes the Atties neglected this kind of attraction. f. Jelf's Kühn. § 822. *Obs.* 5. The optative generally dispenses with , in relative sentences, where the antecedent is indefinite. Cf. S. 217. 2; K. § 333. 4. —— *πρὸς δὲ τοὺς κ. τ. λ.* Construct: *ἐτράποντο* eflexive) *πρὸς τοὺς ἀνθρώπους διεκπλέοντες φονεύειν μᾶλλον ἢ ζωγρεῖν ·. αὐτούς.* The infinitives denote the purpose or object of *διεκπλέ-ντες*, as though they were preceded by *ὥστε* (S. § 223). Matthiæ § 532. *c*) makes them epexegetical of *πρὸς τοὺς ἀνθρώπους ἐτράποντο*, ut in citing the passage, he has strangely omitted *διεκπλέοντες*, an rror which Poppo (Suppl. Adnot. p. 122) says he has now corrected. Goeller cites him approvingly, but the position of *διεκπλέοντες* clearly

marks it as the word, which the infinitives are designed t
The sense, however, is not materially changed by Matthiæ's
tation. —— φίλους is the object of ἔκτειναν, and refers to t
reans and Ambraciots on the right wing, who had been wo
the Corcyræans, and who were now floating about in their
ships, or on fragments of such as had been shattered to pie
ἀγνοοῦντες, *through ignorance.* S. § 225. 3.

2. γάρ introduces the cause of the ignorance just spoken
ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν. See N. on I. 23. § 3.
ῥᾴδιον τὴν διάγνωσιν ἐποιοῦντο, *they made it not easy to de*
erally, *made the deciding not easy.* —— γάρ after ναυμαχία is
firmantis = and no wonder, *for this sea-fight.* In such a
may be rendered, *indeed, truly.* —— Ἕλλησι πρὸς Ἕλλ
Greeks against Greeks. In the war with the Persians, grea
had engaged, but never before in the internal wars of Greece.
is to be referred to Mt. § 388. *a*, where it is said that the
often put, especially with ὡς, in order to show that a prop
affirmed as true, not generally, but in respect to a certain pen
K. § 264. 3. (10); S. § 201. 4. —— μεγίστη δή, *far the grea*
fessedly the most considerable. —— τῶν πρὸ ἑαυτῆς. Al
there were larger sea-fights, especially in the Sicilian expediti

something more than a battle-shout. Cf. Xen. Anab.
3, where the pæan was first sung, and then, as they
le, they raised the shout ἐλελεῦ. The triumphal pæan
s said to have arisen from the fact, that Apollo sang it
ory over the Pythian dragon. —— ὡς ἐς ἐπίπλουν, *in*
onset. —— καὶ before οἱ Κορίνθιοι, is to be translated
ding καί. —— πρύμναν ἐκρούοντο, *rowed stern foremost*,
rning the prow away from the enemy, they pulled back-
is, or πρὸς is to be supplied with πρύμναν. —— ὀλίγαι
aid = too few to render efficient assistance. For the
cf. K. §§ 306. c.; 341. 3. a; Mt. § 448. 1. b; S. § 222. 6.

CHAPTER LI.

at sight of the Athenian reinforcement slowly retreat (§ 1); the Corcyræ
as it was growing dark (§ 2); the battle being thus terminated, the Athe-
s on its course to the Corcyræan station (§§ 3, 4); at which place it comes
.

ντες, *seeing first*, i. e. before the Corcyræans got sight of
τοπήσαντες....πλείους, *suspecting that they were from*
were more in number than they saw. Two clauses are
ed in one: *suspecting that not as many as they saw, but*
ore than they saw) *were from Athens*.
ραίοις is the dative of the agent with ἑωρῶντο. S. § 206.
πλεον....ἀφανοῦς, *for they sailed* (so as to be) *more con-*
the Corcyræans. The Schol. says that this fleet came up
ir backs, but as both fleets had just left their respective
an approach of the Athenian ships could not well take
tford says that they were doubling a headland. I like the
of Bloomf., that they were sailing up in flank of the Cor-
— ἐθαύμαζον....κρουομένους, *they wondered at the Cor-*
lling backwards (see N. on I. 50. § 5); not, *they wondered*
rinthians pulled backwards. Cf. Jelf's Kühn. § 496. *Obs.* 3.
until. —— νῆες ἐκεῖναι ἐπιπλέουσι, *there are ships yonder*
. § 303. 2; S. § 163. N. 2) *sailing towards us*. ὅτι which
not to be translated, as the words spoken are quoted with-
. Cf. S. § 213 1. —— καί, *also*, i. e. in the same manner
Corinthians. —— ξυνεσκόταζε γὰρ ἤδη. The main reason
rcyræans retired, was not because they thought that the

approaching fleet was a hostile one, but because it was grow
(ξυνεστάναι used impersonally). This is represented by τὴν
—— τὴν διάλυσιν to the battle; not to rowing stern foremost
suppose.

3. ἡ ναυμαχία ἐτελεύτα ἐς νύκτα is by prægnans constru
the fight ended, having lasted till night. See N. on I. 18. § 2.

4. τοῖς Κερκυραίοις limits στρατόπεδον as an adnominal
—— στρατοπεδευομένοις, *as they were encamping*, (see N. on
§ 5). The participle denotes time. See N. on I. 13. § 6. —
δοκίδης. *Andocides* was one of the ten Attic orators, whose
were contained in the Alexandrine canon. As Schmitz
(Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. 168), he
claim to the esteem of posterity, either as a man or as a citizen.
τῶν νεκρῶν καὶ ναυαγίων of the Corcyreans.

5. ἔγνωσαν that they were Athenian ships. —— ὁρμίσαντο
to anchor) refers to the Athenian ships.

CHAPTER LII.

On the day following the Corcyreans and Athenians sail to the Corinthian statio

ειδότες ὅτι τε νῆες προσεγεγένητο. The participle after certai is to be rendered frequently by a finite verb preceded by ὅτι K. § 310. 4. a; S. § 225. 2. —— ἐκ τῶν Ἀθηνῶν. Haack adopts ρῶν, which is the reading of the majority of the MSS. Cf § 429. 2. —— πολλά, in consequence of the position of the ticle (K. § 245. 3. b), is to be taken in the predicative sense with , *difficulties in great abundance.* K. § 246. 8. c. —— αἰχμαλώ- limits φυλακῆς, and is the antecedent of οὗς. —— ἐπισκευὴν οὐκ should have been ἐπισκευῆς οὐκ οὔσης, to correspond to the truction of the preceding clause, but by a varied syntax ὁρῶντες repeated from the foregoing context. ἐπισκευὴν is *reficiendarum copiam, materials for repairing their ships.*

2. τοῦ δὲ οἴκαδε πλοῦ depends on διεσκόπουν, as the object about which their thoughts were occupied (K. § 274. 1. b). This relation is denoted by περὶ with the genitive. Cf. Mt. § 589. —— ὅπῃ (*in what way*) κομισθήσονται defines more particularly τοῦ οἴκαδε πλοῦ. —— δεδοικότες μὴ—οὐκ ἐῶσι, *fearing lest—might not permit.* δεδιότες takes the time of διεσκόπουν, and hence should have been followed properly by the optative. But see N. on κωλύσωνται, I. 26. § 2. —— ἐς χεῖρας, *to blows, to a close engagement.*

CHAPTER LIII.

The Corinthians send persons to sound the intention of the Athenians (§ 1); the deputies accuse the Athenians of injustice in withstanding the Corinthians, and demand to be themselves treated as enemies, in case they intend to hinder the Corinthians from proceeding wherever they please (§ 2); upon this the Corcyræans cry out, that the messengers shall be put to death; but the Athenians reply, that they will hinder the Corinthians from proceeding nowhere except against the Corcyræans (§§ 3, 4).

1. κελήτιον, *a small boat, a skiff*, is a diminutive of κέλης, literally, *courser, a race-horse*, and secondly, *a fast-sailing boat, a yacht.* —— ἄνευ κηρυκείου, *without the herald's wand* (i. e. the caduceus). This was done, either to show that they did not consider themselves enemies, or the better to learn the intentions of the Athenians, by thus depriving themselves of heraldic protection, and relying for safety solely upon the good disposition of those to whom they were sent.

2. ἀδικεῖτε—πολέμου ἄρχοντες, *you do wrong in beginning* (see N. on I. 37. § 5) *war.* —— σπονδάς, although referring to the thirty years' truce, is often employed without the article. Cf. I. 67. § 1; 71

— (...) ξ ὀσυ. I. a; S. § 21
σπονδὰς λύετε. —— ἡμᾶς τούσ
N. 22; S. § 163. N. 2. —— λα
ticiples are to be rendered as
nected with, or presupposed by
N. 7; K. § 312. R. 10; Herm.
seemingly pleonastic use of the
and is in conformity with our o

3. τῶν δὲ . . . . ἐπήκουσεν, *but*
fleet as was within hearing. I h
in making τῶν Κερκυραίων a gen
side, both Corcyræans and Athe
to the Corcyræan division), and o
of the Corcyræan fleet), would th
—οἱ δέ). This is better than Di
should be erased, or Fritzoeh's
στρατόπεδον. —— εὐθὺς belongs to

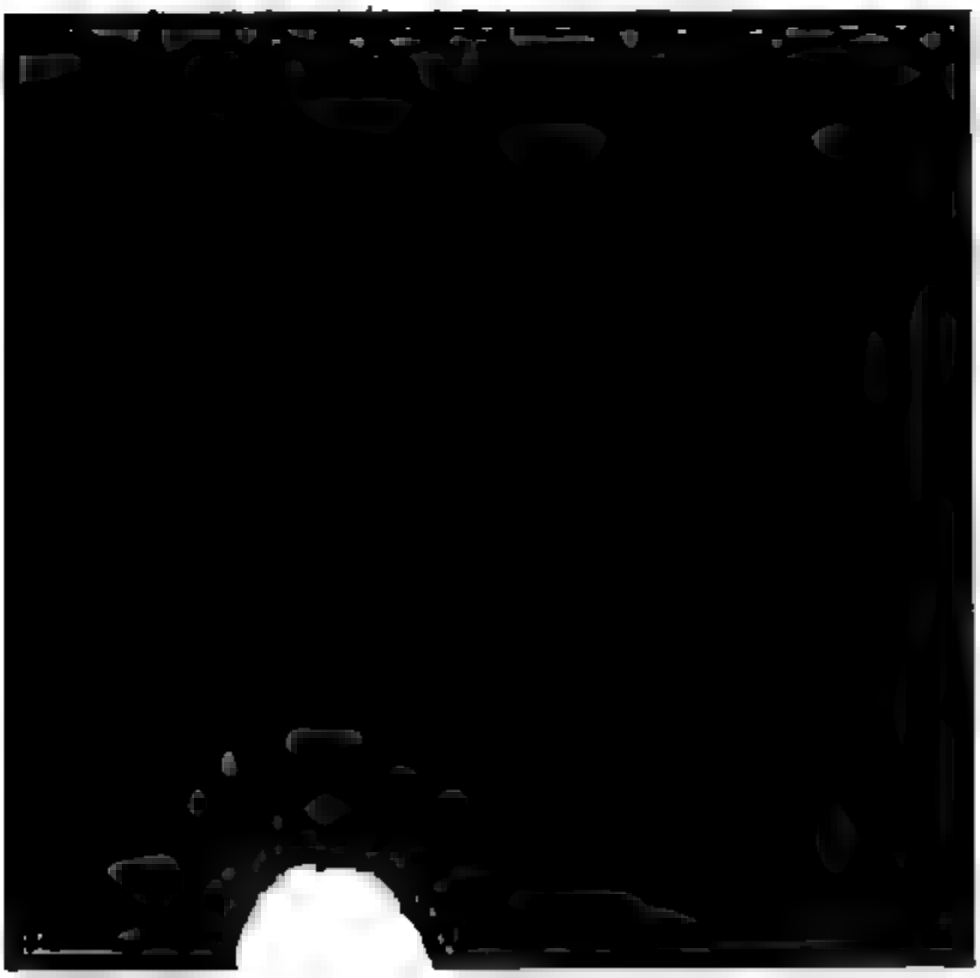
4. τοῖσδε. See N. on τούσδε, §
are (see N. on I. 8. § 1) *our auxili*
on περιορᾶν, I. 24. § 6) = *will pre*
ing given by οὐ. Cf. K. § 318. R. 1.
to the utmost of our power. Cf. II.

that Bekker, Dindorf, and Arnold are right in receiving
as genuine, since the idea thus advanced, corresponds
facts of the case. When the Corinthians first descried
an ships, they pulled astern (cf. I. 51. § 5) and thus
tired. On the next day, the principal reason why they
fight, was the appearance of the Athenian ships in the
line (cf. ὁρῶντες....ἀκραιφνεῖς, I. 52. § 2). This is
ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι κ. τ. λ. —— διὰ ταῦτα refers
causal participles, διαφθείραντες, ἀνελόμενοι, and to ὅτι—
ἀντίπλεον. Cf. K. § 304. 3.

CHAPTER LV.

The Corinthians, on their return homeward, take Anactorium and leave
colonists. They treat the better part of the Corcyrean captives with
thus to bring over Corcyra to the Peloponnesian confederacy (§ 1); the
furnished to the Corcyreans by the Athenians, was the cause of their war
Isthians (§ 2).

1. Ἀνακτόριον. Leake (North. Greece, III. p. 493)
site of this city with ruins, which he found at the south-



ἀπέδοντο (2 aor. mid. of ἀποδίδωμι), *they sold.* —— ἐ
ον = ἐξεράπευον. Krüg. —— ὅπως—προσποιήσειαν. Rost
. 4) cites this passage in illustration of his remark, that the
nds after intentional particles (such as ἵνα, ὅπως, ὄφρα, ὡς,
the writer expresses his own view of the intention of the
wise the use of the subjunctive is frequent and common.
. R. 2. b. —— αὐτοῖς refers to the Corinthians, and is the
li after προσποιήσειαν. The intrigues, tumults, and dread-
which followed on the return of these captives to Cor-
rrated in III. 70, et seq. —— ἐτύγχανον....πόλεως, *for it*
t the most of them were the first of the city in power; or,
ter part (οἱ πλείους), *happened to be among the most pow-*
city. For the construction, cf. S. § 225. 8; 201. 4.
γνεται (see N. on II. 65. § 13) τῷ πολέμῳ τῶν Κορινθίων,
r hand of the Corinthians in the war (K. § 275. 1). The
had been foiled in the main object of their expedition
duction of Corcyra), and therefore I have adopted the
n, which makes τῶν Κορινθίων depend on περιγίγνεται, in
o that of Matthiæ (§ 402. *d*), who makes the verb to be
τῷ πολέμῳ, *emersit a bello* (Arnold: *outlived the war*).
nd Goeller: "*Corinthios bello superat*, non *e bello Corin-*
ergit." —— ἐξ αὐτῆς, i. e. Corcyra. —— τοῦ πολέμου de-
τία. —— ἐν σπονδαῖς, *tempore fœderis, in time of peace.*
ith, on the side of.

CHAPTER LVI.

now proceeds, in chaps. 56–66 (compare the general summary of chaps.
rate the second avowed cause of the war, viz. the affair of Potidæa (§ 1); the
aring lest the Corinthians might revenge themselves by inducing the Poti-
it order that city to pull down the wall facing Pallene, to give hostages, and
receive magistrates from the Corinthians (§ 2).

, i. e. the events of the Corcyræan war, which have just
l. —— καί, *also*, in addition to the Corcyræan affair. ——
ῖν, *tending to war.*
τόντων ὅπως (= ὅτῳ τρόπῳ) τιμωρήσονται αὐτούς, *contriving*
ight take vengeance upon them (i. e. the Athenians). The
ative here takes the place of the subjunctive after ὅπως, to
e definitely the realization of the proposed end. Cf. S.

- Athenians attacking t
ἰσθμοῦ τεῖχος) was erected as
therefore was suffered to remai
γούς. Müller (Dorians, II. p. 14
miurgi, as the ἐπιστρατηγοὶ in E
upper or superior στρατηγοί. (
clines) thinks that ἐπι- here me
sent out by the mother country,
appointed by the colonists thems
des (an ancient grammarian) th
is, however, no doubt as to the
pounded. These magistrates re
duty was to transact business f
or the Latin *tribuni*). —— Περδί
cessor of Alexander I., and the e
(cf. II. 100. § 2). In the Pelopo
orable part, sometimes siding with
the Lacedæmonians. For the line
dot. VIII. 139. —— τοὺς ἐπὶ Θρᾴκη
in the direction of Thrace, a gener
which lined the northern coast o
Hellespont." Arnold. For the ge
—— ξυναποστήσωσι, *cause to retoi*
—— ξυμμάχους of the Athenians.

CHAPTER LVII.

Athenians take these precautionary measures immediately after the Corcyræan war, in addition to the hostility of the Corinthians, Perdiccas had now become their enemy, because they had formed an alliance with his brother Philip (§§ 1-3); and he was attempting to set the Peloponnesians at variance with them (§ 4), and taking measures to form against Athens a confederacy of the states adjacent to him (§ 5); and therefore it was that the Athenians demanded hostages from the Potidæans, and commanded the wall next to the sea to be demolished (§ 6).

1. πρὸς τοὺς Ποτιδαιάτας, *against the Potidæans.* Poppo, Haack, Goeller read περὶ τοὺς Ποτιδαιάτας, *concerning the Potidæans*, as being more consistent with the fact, that the measures spoken of were intended to be adverse to the Potidæans, but to the Corinthians. The expedition, however, was to all intents against the Potidæans, if not, πρὸς could be translated, *in respect to, concerning.* Cf. K. § 68. III. 3. e.

2. ἐκεκολέμωτο, *had become inimical.* —— πρότερον—ὤν, *who had been.* For the participial construction, see N. on I. 8. § 1.

3. δέ here serves to introduce a cause, and is nearly equivalent to γάρ. —— Φιλίππῳ....Δέρδᾳ. Perdiccas was to have divided his kingdom with his brother Philip, and also with Derdas his cousin, but instead of doing this, he attempted to deprive them of their provinces. The Athenians seem to have taken part with these princes. —— ἀμφοῖν....ἐναντιουμένοις, "*engaged in common hostilities against him.*" Bloomfield.

4. ἔπρασσεν (= *exerted himself, plotted*). See IV. 89. § 2. —— ἐπιτήδειος—γίγνεται. See N. on I. 55. § 1. —— πέμπων, *by sending.* Cf. N. on I. 9. § 1. —— αὐτοῖς refers to the Athenians. As this pronoun should be referred more naturally to the Lacedæmonians elicited from ἐπιτήδειος, some are very much disposed to substitute Ἀθηναίους for Λακεδαιμονίους. —— προσεποιεῖτο, *endeavored to win over to himself* (see N. on I. 38. § 6). The imperfect is here used *de conatu*, i. e. to denote an endeavor or purpose. Cf. Butt. § 137. N. 10; S. § 211. N. 1. Notice the transition from the construction of the participle ἐπιτήδειος to that of the finite verb. A similar change of construction occurs in IV. 4. § 2; VIII. 45. § 4. —— ἕνεκα denotes the end or purpose, *on account of* = *in order to bring about.*

5. προσέφερε—λόγους, *he was treating with, making proposals.* —Χαλκιδέας. The Chalcidians are said by Leake (North. Greece, p. 454) to have occupied, in the meridian period of Greek history,

the whole of the great peninsula lying southward of the ri
Mount Khortiátzi, although the original Chalcidice was fa
restricted in its limits. The Bottiæans, after Olynthus pas
hands of the Chalcidians (through the instrumentality of Art
who subjected it after Xerxes' retreat from Greece), became th
ble allies of that people, and are found joined with them on th
sion, and the one spoken of, II. 79 § 1. —— ὅμορα to Maced
τὸν πόλεμον against his brother Philip and the Athenians.

6. βουλόμενοι....ἀποστάσεις, i. e. wishing, by measures ta
forehand, to prevent the revolt of these cities. —— ἔτυχον....
γοῦνος is a parenthesis, and is so marked in all the editions bef
except those of Dindorf, Krüg., and Goel. ἔτυχον—ἀποστ
they happened to be sitting out. —— αὐτοῦ, i. e. Perdiccas. C
§ 2. —— μετ' ἄλλων δέκα. Eleven generals being so unu
large a number to be sent with only 1000 men, the conjec
Krüg. in Seebod. Bibl. Crit. a. 1828 p. 8 (cited by Poppo and
ler), is worthy of consideration, viz. that we should read μετ'
δ', *with four others.* It is said by those who adhere to the
μετ' ἄλλων δέκα, that Pericles departed to the Samian war wit
colleagues (I. 116. § 1), but as Poppo remarks, it does not say
place, that Pericles departed to the war with nine colleagues, b

sy to Athens. —— τὰ τέλη. the city magistracy, or as
ernment. "τὰ τέλη sunt Ephori." Geller. —— ἐπέ-
l in the plural in some MSS. Kühner (Jelf's edit. § 385.
τὰ τέλη with a singular verb signifies *the magistrates*,
l verb *the cabinet*. The use of the plural or singular
e manner in which it lies in the speaker's mind (*animo*
So Mt. (§ 300) remarks that the verb is put in the plural,
euter plural signifies living persons. —— τότε....τοῦτον,
at that very time. In order to avoid a redundancy, Bauer
δή. *his de causis*. But τότε is used of time (cf. II. 84. § 2),
tion of κατὰ τὸν καιρὸν τοῦτον is by no means pleonastic,
iphasis = *without any delay, immediately*.
..ἐκλιπόντας. The Athenian supremacy at sea, enabled
age the sea-coast of those countries with which they were
- ἀνοικίσασθαι is here used of a removal from the sea-coast
interior. See I. 7. § 1; VIII. 31. § 2. —— Ὄλυνθον. This
lly rose in importance, until it subsequently became one
test cities in Greece, and carried on a successful war with
It was, however, taken by Philip II., who gave it up to
duced the inhabitants to slavery, and razed its walls to the
f. Cramer's Greece, I. p. 252; Leake's North. Greece, III.
- ταύτην is the object, and μίαν τε πόλιν ἰσχυρὰν the predi-
ήσασθαι. S. § 185. N. 1. —— τῆς γῆς depends upon περὶ
λίμνην. Krüg. —— Cousin says that περὶ in περὶ....λίμνην
ere signify *circum*, but *prope*. Cf. K. § 295. III. 1. a. The
ake Bolbe, which lay E. of Thessalonica and N. of Apollonia,

1. ἐς τὰ ἐπὶ Θρᾴκης (sc
of Thrace here spoken of,
Chalcidice, and Acte, and e
this region the Greeks hac
cities. —— καταλαμβάνουσι.
on I. 52. § 2), *find that Po*
revolted.

2. ἀδύνατα....χωρία. T
παρούσῃ δυνάμει τε πρὸς Πε
ἐφ' ὅπερ refers to τρέπονται ἐ
τὸ τρέπεσθαι, or ἐπὶ τὸ πλεῖν.
Athenian fleet, cf. I. 57. § 6.
taking their position in the pl
This will show why ἄνωθεν is e

CHAP

The Corinthians, apprehensive for the s
volunteers and mercenaries (§ 1); these
of the Potidæans, reach the city forty day

1. ἐν τούτῳ (sc. χρόνῳ), *in the*
στηκυίας, *when Potidæa*

"cui opinioni verbum πείσαντες aliquantum obstare videroi's πάντας, *in all*, i. e. the Corinthians and Peloponne-
Kr. § 50. 11. N. 13.
φιλίαν, *on account of friendship.* —— αὐτοῦ is here em-
ctively, *for him, towards him.* —— οὐχ ἥκιστα by litotes
kiefly. —— γὰρ in ἦν γὰρ introduces the reason why s.
eered under Aristeus, viz. because he was friendly (ἐπιτή-
: Potidæans, which would be a sufficient reason why his
uld feel a similar regard for them, and march for their

κίας, *to Thrace.* The genitive is frequently found in an-
question 'whither' (cf. Mt. § 584. β; Butt. § 147. p. 412),
ection *towards* is most commonly denoted. See N. on I.
ᾗ. In consequence of the harsh ellipsis of ἀπὸ ἐκείνης
as the antecedent of ᾗ, Poppo, Goeller, Arnold, and
ead ὕστερον—ᾗ, *after that.* Bekker is said by Poppo
ot. p. 126) now to have adopted ᾗ. His edition before me
Schol. defines ᾗ by ἐν ᾗ ἡμέρᾳ, or ἀφ' οὗ.

CHAPTER LXI.

earing of the defection of Potidæa, and the assistance sent thither by the
lesgates Callias with 2000 hoplites and forty ships against the revolted
ly: a junction is formed in Upper Macedonia between these forces and
s'y sent out, who having taken Therme, were then besieging Pydna (§ 2);
a composition with Perdiccas they depart from Macedonia (§ 3); on their
make an unsuccessful attack upon Berœa, after which they proceed on their
ea (§ 4), and on the third day they reach Gigonas (§ 5).

ελία τῶν πόλεων ὅτι ἀφεστᾶσι, *the report of the defection*
; literally, *the report concerning the cities, that they had*
he subject of the subordinate clause is here attracted to
l clause, and made to depend upon its substantive. This
s place, when the subordinate clause depends on the sub-
the principal clause. Cf. K. § 347. 3; Mt. § 296. 3. See
§ 1. —— ἤσθοντο—ἐπιπαρόντας. Cf. N. on I. 26. § 3 (init.).
ν αὐτὸν στρατηγόν. See N. on I. 46. § 2.
ρωτέρους χιλίους. Cf. I. 57. § 6. Θέρμην ἄρτι ἑρηκότας,
captured Therme. The construction will be understood
ce to N. on ὁρῶντες προσγεγενημένας, I. 52. § 2. Therme

of hostilities with Perdiccas highl
on, compelled to hasten. —— Πο
(= *the coming of Aristeus*) is a for
to Κῦρος καὶ ἡ Περσικὴ βασιλεία (
parted from, evacuated. Cf. I. 13
4. ἀφικόμενοι ἐς Βέροιαν κ. τ. λ.
mentators not a little, and as is usu
diversity of interpretations. Baue
and the district of the same name,
the district (ἀφικόμενοι ἐς Βέροιαν)
city (τοῦ χωρίου) in order to take
natural to make Berœa stand for tl
Reiske, Haack, and others would
thus making ἐπιστρέψαντες....ἐλ
however, the καὶ in κἀκεῖθεν woul
nification, which Reiske gives to ἐ
tion to, is also very doubtful, since
τὸν νοῦν would have been added, h
be conveyed. Bloomf. in his rece
which he formerly entertained of t
their way from Berœa and at a sho
sudden thought, or a premeditated
back upon the city, in order to car
terpretation he has well abandoned,
absence of πορεύθεντες καὶ between

heir return to the sea-coast, which they had left for the
.tracking it. The passage might then be rendered: *having*
o Beræa, and having thence returned (again to the sea),
d first attempted to take the place but were not able, they
y land to Potidæa. This interpretation makes καὶ πειρά-
λόντες a parenthesis, interposed to inform us for what pur-
henian army had deviated so far from the direct route
a-shore. It is not to be supposed that the army struck
the same point, where they left it to turn off to Beræa,
gher up, and hence ἐπιστρέψαντες does not mean, *turning*
k, but *turning off* towards the sea. —— πειράσαντες =
πειρασθέντες. —— Παυσανίου. He was either the son or the
Derdas. —— παρέπλεον, *sailed along* the coast. —— κατ'
rely, by slow marches. —— τριταῖοι. The first day's
lay brought them to Pella, the second to Therme, and the
ms, which was about an ordinary day's march, N. W. of

CHAPTER LXII.

ir allies encamp on the isthmus (§ 1): Aristeus is chosen general of
allies of the horse (§ 2): the plan of the former, to place at Olyn-
and the allies from beyond the isthmus, and his own army on the
motions of the enemy (§ 3), is disarranged by the forecast of Cal-
Macedonian horse and a party of the allies, to prevent any sally
marches towards Potidæa (§ 4): on arriving at the isthmus
and Corinthian forces arranging themselves for battle, the
array and the battle commences (§ 5): the wing commanded
victorious, but the other wing is compelled to retire before the
(§ 6).

near to Olynthus. This, however, appears to be
e position of the Corinthians, as given in §§ 3-5
walls of Potidæa on the side that looked towards
disposed to adopt πρὸς Ὀλύνθου (*on the side to-*
e reading of Poppo, Goeller, Krüg., Arnold, and
rmed in this the more by the epexegetical ἐν τῷ
ly speaking could not have been added, if the
d been drawn up near to Olynthus. —— ἀγορὰν
is prevented the soldiers from straggling into the
stence of getting provisions. τῆς πόλεως, i. e.
us.

see N. on I. 26. § 2. —— ἔξω ἰσθμοῦ.
fore this word, except when it refers
The article τὴν belongs to ἵππον and
tion has been made previously of a
In the same sense we employ the ter
Ποτίδαιαν. Schol. —— κατὰ νώτου, i
teus and his troops. —— ἐν μέσῳ
manœuvre, had it been successful, w
ans to have fought with the Corir
while their rear was at the same ti
who were to sally forth from Olynth
the Athenians.

4. δ' αὖ, *but on the other hand.* —
adjective. —— εἴργωσι—ἐπιβοηθεῖν.
dering, denying, refusing, etc. is m
with the infinitive (see N. on I. 80.
ἐκεῖθεν. Cf. Butt. § 151. 8. p. 446;
8. See also VIII. 107. § 2. The cla
might hinder those, who were there,
sistance. —— αὐτοὶ δ', i. e. Callias
σαντες τὸ στρατόπεδον, *having cause*
broken up the encampment. —— ἐπὶ
the Corinthian army had stationed
Potidæa. See N. on § 1 supra.

5. πρὸς—ἐγένοντο, *came to.* See I
—— ὡς ἐς μάχην, *in order for ba*

manded by Aristeus. Opposed to this is τὸ δ' ἄλλο στρατό
ῆρα. —— καὶ ὅσοι....λογάδες, *both he and as many Corinth-*
ere with him, and of the rest, the picked men. This sentence
etical of κέρας. —— ἐπεξῆλθον διώκοντες ἐπὶ πολύ, *advanced*
it a long distance. The participle here contains the leading
ineal pursuing = pursued. Cf. K. § 310. 4. 1; S. § 225. 8
of Potidæa.

CHAPTER LXIII.

l from the pursuit, forces his way with much difficulty into Poti-
movement of the flight, the Potidæan auxiliaries in Olynthus issue
his, but perceiving them to be defeated retire within the walls
set a trophy (§ 3).

he sees. Historical present. S. § 211. N. 4. ——
he was in doubt in which direction (i. e. whether
lynthus) *he should run the hazard of proceeding.*
lynthus were the Macedonian cavalry and a de-
nian allies (I. 62. § 4), and investing Potidæa
ian hoplites and the main body of their allies.
therefore full of danger. —— ἐπὶ τῆς Ὀλύνθου.
—— δ' οὖν, *but however.* οὖν serves here as a
= *but as to that matter* (i. e. the danger of re-
treat). —— ξυναγαγόντι....χωρίον, *when* (see
had contracted his forces into as small a com-
ἐς ἐλάχιστον for ἐς ὡς ἐλάχιστον), in order to
the body through the enemy. Some join ὡς ἐς
ρίμῳ βιάσασθαι and render it *tamquam proxi-*
intervalli. But the notion of space or distance
ρίον. For ὡς with the superlative, cf. K. § 239.
— θρόμῳ βιάσασθαι, *running to force their way*
S. § 206. 1. —— παρὰ τὴν χηλήν, *along the*
the claw, a name given from the form in which
e Corinthians could not enter the gate on the
ne, for then the Athenians would have rushed
them; they, therefore, clambered along the pro-
which served to protect the walls next to the sea
ne waves, and thus entered by one of the gates on

the side towards Pellene. In doing this they were exposed [illegible] missiles (cast probably from the blockading ships, c[illegible] [illegible] and thus sustained some loss. See Arnold's note on this p[illegible] and of Xen. Anab. VII. 1. § 17. Poppo suggests an entrance [illegible] town on the side towards the water. —— διὰ τῆς βαλάσσης through the water between the pier and the walls, which was [illegible] less quite shallow. It is strange that any one should connect [illegible] words with βαλλόμενος (*being shot at*), as though the missiles [illegible] thrown over the interval of water. Yet such is the exposi[illegible] [illegible]ended by Haack. —— ὀλίγους μέν τινας, *some few*. τινα[illegible] to the indefiniteness of the number. S. § 165. N. 2.

2. οἱ δ' —βοηθοί, i. e. the Macedonian horse and the Chal[illegible] etc. Cf. I. 62. § 3. —— ἀπέχει refers to Olynthus. —— δέ is [illegible] (γάρ) —— καταφανής, *in sight, visible*. "ὑψηλὸν γὰρ τὸ χω[illegible] Ὀλύνθος." Schol. —— σημεῖα ἤρθη, *the standard was raised* [illegible] signal to commence battle. The proper position of these wor[illegible] therefore, before ἡ μάχη ἐγίγνετο. —— βραχὺ μέν τι, *some little* [illegible]*tance*. See N. on § 1 (end). —— ἱππῆς of Philip and Pausanias [illegible] I. 61. § 4. —— Μακεδόνες. See N. on I. 62. § 4. —— διὰ τάχ[illegible] τάχους. Mt. § 309. e. An adverb in the predicate is frequently [illegible] rendered as an adjective. Here it may be translated *speedy*, as the [illegible] in agreement with ἡ νίκη. —— ἐς τὸ τεῖχος of Olynthus. —— [illegible] τέρους (dative for the adnominal genitive), i. e. of neither party. [illegible] παρεγένοντο in the battle.

3. ὑποσπόνδους (= ὑπὸ σπονδαῖς), *under a truce*. It was a[illegible] knowledgment of defeat, to demand a truce for burying the [illegible]

CHAPTER LXIV.

...nians invest Potidæa, and circumvallate the side facing the Isthmus (§ 1); the ...ians at home, on the receipt of this intelligence, send out fresh troops, who com- the investment on the side towards Pallene, and thus surround the place on every ...§ 2, 3.

τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus.* ...plies that the stand-point of observation was from the side ...s Olynthus. So below, we have τὸ δ' ἐς τὴν Παλλήνην (sc. ... and in § 2 (end), τὸ ἐκ τῆς Παλλήνης τεῖχος, the former of ... refers to a point of observation within the city with the eye ...s Pallene, the latter, to a position in which the eye was ...d towards the city from Pallene, or from the side towards ...e. Arnold says that "ἐκ corresponds with our *of*, and denotes *belonging to*," of which Poppo says "male interpretatur Arn. ...la diversissima miscens." —— ἀποτειχίσαντες, *walling off*, i. e. ...g a line of circumvallation. Cf. § 2. infra; III. 51. § 3; 94. § 2, ...e al. —— ἐς τὴν Παλλήνην, i. e. either a city by this name, or ...insula itself. Probably the latter is meant, as Thucydides ...no mention of such a city. —— ἀτείχιστον = οὐκ ἀποτείχιστον. ...§ 2, τειχίζειν = ἀποτειχίζειν. —— γιγνομένοις δίχα, *being divided.* ...a occupied this whole isthmus from sea to sea, so that between ...investing it on the two sides, there could be no communication, ...through the town or by water. Cf. Herodot. VIII. 129 (cited ...nold), where it is said that "the Persians, when besieging the ...on the side towards Olynthus, endeavored to get across into the ...sula of Pallene, by passing over the usual bed of the sea, which ...traordinary efflux of the water had left for some time dry."

πυνθανόμενοι—οὖσαν. Constructed with the participle, πυνθά- ...implies an immediate perception, or if indirect, sure and well ...d; constructed with the infinitive, it implies a perception not ...diate but derived by hearsay. Cf. K. § 311. 6; Rost, § 129. 4. c. ...ν τῇ πόλει, i. e. Athens. —— χρόνῳ ὕστερον, *in time afterwards* ...*afterwards.* —— ἑαυτῶν has here its exclusive force, *of their own* ...31. 1 (end). —— Φορμίωνα. This general, whose name is first ...ned here, was one of the most skilful and successful of the ...ian commanders, and shone no less by his eminent private vir- ... Pausanias says that he saw the statue of this general, among ..., in a sanctuary of Diana Brauronia (*so called from the town of*

[illegible]

[illegible] § 1.

[illegible]

[illegible] — [illegible] *favorable wind.* [illegible] would have been [illegible] by apposition with [illegible] has here [illegible]

ne, *next in importance.* —— ὅπως τὰ ἔξωθεν ἔχει ὡς ἄριστα, *in that the affairs outside* (Potidæa) *may be in as good a condition possible.* This sentence expresses the design of ἔκπλουν....Ἀθη-. For the future indicative, see N. on I. 56. § 2. —— λαθὼν τὴν ῥίν, *unknown to the guard.*

τά τε ἄλλα ἐπολέμει, *he performed other* (i. e. other than the here mentioned) *warlike exploits.* The construction is like that ἄλλοθεν πολεμεῖν. S. § 181. 2. —— Σερμυλίων limits τῇ πόλει, and ὑς refers to its citizens, since it cannot well be referred to the nians, who have not been mentioned in the connection. Krüg- tructs Σερμυλίων with πολλούς. The sense remains unchanged by construction. —— ἔς τε....ἔπρασσεν. "A condensed expression. ἐς τὴν Πελοπόννησον πέμψας ἔπρασσεν." Arnold. The construc- is explained in Ns. on I. 18. § 2; 51. § 3.

μετὰ....ἀποτείχισιν, i. e. after the investment of the city had completed. —— καὶ....εἷλε, *and some towns he also took.* On phrase ἔστιν ἃ (*some*), cf. K. § 331. R. 4; Mt. 482; S. § 172. N. 2; 523.

CHAPTER LXVI.

Corinthians and Athenians mutually accuse each other in respect to the affair of Potidæa, the dispute not having yet led to open war (§ 1).

1. Ἀθηναίοις and Πελοποννησίοις limit προσγεγένητο. —— αἰτίαι N. on I. 69. § 7) μὲν αὗται. The article is omitted, when the pro- n stands as the subject, and the substantive as the predicate of the tence. Cf. K. § 246. R. 1. a. —— τοῖς μὲν Κορινθίοις. Repeat men- ly προσγεγένητο αἰτίαι ἐς Ἀθηναίους. —— ἑαυτῶν οὖσαν ἀποικίαν, ich was (see N. on ὄντες, I. 8. § 1) *their colony.* —— ἐπολιόρκουν fers to the Athenians. —— τοῖς δ' responds to the preceding τοῖς . —— πόλιν, i. e. Potidæa. —— ἀπέστησαν, *had caused to revolt.* respect to the tense, see N. on I. 62. § 1. For the verb used causa- ely, cf. S. §§ 207. 2; 133 (ἵστημι), and see I. 81. § 3; 104. § 1; II. § 1; III. 31. § 1, et sæpe al. —— σφίσιν follows ἐμάχοντο. —— ὁ τοῦ προφανοῦς = προφανῶς. —— οὐ....ξυνέρρωγει (from συῤῥήγνυμι), *nevertheless the war had not yet broken out*, i. e. the Pelo- nnesian war had not actually begun, these acts of hostility being y introductory to it. μέντοι—γε, *nevertheless indeed*, is used when reference to what precedes, a thing *could not* have been expected,

but yet is so. Cf. Jelf's Kühn. §§ 730. a; 735. 6. —— their private capacity, and not as members of the P confederacy.

CHAPTERS LXVII.—LXXXVII.

These chapters contain the debates in the congress of all in respect to the complaints made against the Athenians, ar ξυλλογος τῶν ξυμμάχων ἐν Λακεδαίμονι, which Poppo would alt τῶν Λακεδαιμονίων περὶ τῶν ἐγκλημάτων τῶν ξυμμάχων. After a (chap. 67) the speech of the Corinthians is given (chaps. 67–72 the historian briefly accounts for the presence of the Athenu Sparta (chap. 73), and reports their speech (chaps. 74–78); the ans then deliberate by themselves (chap. 79), and are addres damus (chaps. 80–85), and by the Ephor Sthenelaidas (chap. 86 the vote is taken, and the treaty decided to have been brok This portion contains some of the choicest specimens of a e vigorous style, that are to be found in any language. The orat [illegible] fervid, energetic, and pointed, are yet in perfect keep

fearing for the safety of the place = fearing for the safety of the place and of their countrymen in it. —— παρεκάλουν = *exhorted to go.* The verb receives this fulness of signification from the preposition of motion which follows. See N. on I. 18. § 2. ἐβόων—Ἀθηναίων, *clamored against the Athenians.* For the force of κατα in composition, cf. K. § 292. R.; S. § 194. N. 3. ἐκόντες εἶεν. A participle with εἰμί (or its compounds), and ὤν, etc., is sometimes used instead of the verb of the participle for the sake of emphasis. Cf. Vig. p. 117. IX.; S. § 89. 1. For the mode in the *oratio obliqua*, cf. S. § 213. 2.

δείσαντες, *because they feared.* See N. on I. 9. § 4. —— κρύφα δέ. Poppo and Goell. place a comma after the words, and thus refer them to πρεσβευόμενοι, *sending ambassadors not openly but secretly.* So Poppo explains it. Hermann ad Soph. El. 1059 thinks that μέν—δέ in this place are employed, as though it had been written οἱ μὲν ἐπρεσβεύοντο, κρύφα δὲ πρεσβευόμενοι ἐνήγον. Bauer refers to πρεσβευόμενοι and renders it: *moverunt bellum non* [aperte] *sed occulte.* But, as Poppo remarks, in that case we should prefer the collocation, οἱ μὲν φανερῶς πρεσβευόμενοι. I prefer to κρύφα qualify ἐνήγον: *they did not openly send ambassadors, but they did seek to urge on the war.* μέν and δέ are used to connect sorts of words, as may be seen in the examples cited by Poppo, 22. 3. Cf. Jelf's Kühn. § 765. 2. —— αὐτόνομοι (*having their states independent*). See N. on δοῦλοι, I. 34. § 1. —— κατὰ τὰς σπονδάς. There is considerable doubt in the minds of interpreters, to what reference is here made, or in what way the independence of the states was guaranteed. The Schol., whom Bloomf. is inclined to think, that those states whose names were not subscribed to the treaty were regarded as independent, and gives to κατὰ τὰς σπονδάς, *according to the spirit of the treaty.* But it should be noted, that Ægina was conquered by the Athenians six years after the treaty (viz. the thirty years' truce), and from this fact, and from the secrecy with which, through fear of the Athenians, they induced the Lacedæmonians to war, it is very evident, that they included in the treaty as ἐσπονδοι (see N. on I. 40. § 2) of the Athenians, and therefore were not αὐτόνομοι. Od. Müller (Ægin. p. 64) thinks that reference is had to a treaty of alliance, made through the influence of the Lacedæmonians, in which the liberty of the Greeks was guaranteed by mutual stipulations. Goeller also seems to incline to the opinion, that reference is had to that mutual arrangement of previous jars and discords, which took place at the suggestion of Themistocles, before the second Persian invasion, and by which

independence would of course be secured to the Æginetæ. The solution of the difficulty, which I have not with, is that of K[illegible] Stud. Hist. p. 192 (cited by Poppo Suppl. Adnot. p. 12[illegible]) [illegible] σπονδαὶ, unt quod accidit, ubi de bello Peloponnesiaco agitur [illegible] sant fœdera triennalia, horum lege aliqua Lacedæmonios Æginetis [illegible] αὐτονομίᾳ putat prospexisse." In this thirty years' peace, we cannot doubt is referred to here, some provision, doubtless, had made for the independence of Ægina, although in what manner does not clearly appear.

3. προσκαρτερήσαντες τῶν ξυμμάχων, having summoned the [illegible]. S § 191. 1 —— The τέ after ξυμμάχων is omitted by almost the recent editors, which makes καί epexegetical (= περὶ τ[illegible] Poppo), i. e. serving to introduce εἴ τις (κλέοντες, ... Ἀθηναῖ[illegible]) explanatory of τῶν ξυμμάχων. If τέ is retained, then εἴ τι [illegible] other states than those in league with the Lacedæmonians [illegible] waving the consideration, that the Lacedæmonians had not [illegible] with the grievances of other states than those which belonged [illegible] confederacy, the suggestion of Haack, that the presence of τι [illegible] lead us to expect εἴ τί τις ἄλλος, or εἴ τις ὅλλος, makes the pre[illegible] omission in the text. —— τί ἄλλο—ἰδικήσαθαι. In the acts [illegible] governs two cases, the latter of which is retained in the passive. S § 177. 3. —— ἑλλόνων—τον εἰωθότα, the ordinary assessment. S[illegible]

CHAPTERS LXVIII.—LXXI.

chapters comprise the speech of the Corinthians, at the congress of in Sparta. The exordium extends to chap. 68. § 2; then follows mentative portion, which extends to chap. 71. § 4, at which place oration begins. In the argumentative part is, (1) a complaint o. matic ambition of the Athenians (chap. 68), and (2) of the supine- the Lacedæmonians, which suffered the evil to remain unchecked 9); (3) a comparison between the Athenian and Lacedæmonian r (chap. 70); (4) an urgent appeal to the Lacedæmonians to bestir res (chap. 71. § 3). This speech is spirited, pointed, abounding in bitter sarcasm, mingled with delicate strokes of flattery, and admi- lapted to the purpose for which it was delivered, viz. to exasperate dæmonians against the Athenians.

CHAPTER LXVIII.

inthians begin their oration, by a kind of complimentary complaint of the good of the Lacedæmonians towards one another, which rendered them blind ever might be said to the prejudice of others, and ignorant also of affairs abroad on which account, the previous complaints of the Corinthians had been disregarded, ugh arising from selfish interests; and no council had been called until they them- had suffered wrong, whereas none had been so deeply injured as the Corinthians a long exposition of the unjust acts and ambitious policy of the Athenians is ssary, since they make no concealment of their deeds, and there are present in the ly those, who are either already enslaved by the Athenians, or threatened with s of their liberty (§ 3); Corcyra and Potidæa are alluded to, as examples in proof aggressive policy of the Athenians (§ 4).

τὸ πιστὸν....καθίστησι, *the good faith, which characterizes the ement of your internal affairs, and your private intercourse, you more incredulous in respect to others* (i. e. the other *whenever any thing is said* (to their prejudice); literally, *if any thing*, but as Bloomf. (cited approvingly by Poppo) re- ἤν τι λέγωμεν is nearly equivalent to *in whatever is said*, the of person accommodating the *dictum generale* to the speakers lves, and promoting brevity of expression. τὸ πιστὸν denotes ract idea, and is employed with the article for the substantive B. γ; Mt. § 269; S. § 158. 2; C. § 449. a. See N. on I. 42. § 2). ἐν ἡμᾶς αὐτοὺς πολιτείας is opposed to τὰ ἔξω πράγματα at the

of a just and upright character. —
the more ignorant of affairs abroad
labor under greater ignorance in resp

2. ἃ....βλάπτεσθαι, *in what respe*
the Athenians = what injuries we wer
nians. For the construction of ἃ—
ἠδικῆσθαι, I. 67. § 8. —— περὶ ὧν = :
ἐποιεῖσθε = ἐμανθάνετε (Mt. § 421. *Ob*
did not make the improvement (which
νοεῖτε, *but you rather suspected the spea*
τῶν λεγόντων depend on the latter part
λέγουσι being the same as if it had bee
λέγειν ἕνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων ὑ
speaking of the speakers arose from pri
would demand, *you suspected the speaker*
interest. But there is no difficulty in co
ὑπενοεῖτε. Cf. K. § 273. 5. f; Mt. §§ 3
αὐτοῖς ἰδίᾳ διαφόρων, *on account of thos*
ous to them apart from others (= *for the*
used adverbially and may be translated
so. ἡμᾶς. —— ἐπειδὴ ἐν τῷ ἔργῳ ἐσμὲν =
quo tempore jam injuriam accipimus."
articulo perpessionis. —— προσήκει....
right (οὐχ ἥκιστα = μάλιστα) *to speak,*
greater charges to make. When two
propositions are compar

ject of μαρτυρεῖν. —— Reference appears to be had in δεδουλω-
es to the Æginetæ, and in τοῖς δ' ἐπιβουλεύοντας αὐτοὺς (a varied
struction for τοὺς δ' ἐπιβουλευομένους), to the Potidæans and Mega-
ns. —— αὐτοὺς refers to the Athenians. —— οὐκ ἤκιστα. See N. on
πρα. —— ξυμμάχοις is in apposition with τοῖς δέ. —— ἐκ πολλοῦ
παρεσκευασμένους (sc. ὁρᾶτε from the context) · ὡς συνειδότας τὰς
ὑν ἁμαρτίας, καὶ γεγνώσκοντας ὡς πάντως, οὐκ ἀνεξόμεθα, ἀλλὰ πο-
σομεν. Schol. —— εἴ ποτε πολεμήσονται (= future passive. Cf.
l. Gr. Verbs, p. 37), *if ever they should be warred upon.*
· οὐ γὰρ....εἶχον, *for otherwise* (i. e. had not their systematic
n been to enslave Greece), *they would not have withdrawn Cor-*
(from us) *and held it in spite of us.* Steph. and Duker think
ὑπο- here denotes, *in a secret*, or *underhand manner.* For ὑπολα-
—εἶχον, see N. on 1. 58. § 2 (end). βίᾳ ἡμῶν. Cf. N. on 1. 43.
— ὧν τὸ μέν, *the one of which*, i. e. Potidæa. ἔστε is to be
ied in this sentence. —— πρὸς τὰ ἐπὶ Θρᾴκης ἀποχρῆσθαι = πρὸς
ἐπὶ Θρᾴκης (see N. on I. 30. § 2) ὥστε ἀποχρῆσθαι τοῖς ἐπὶ Θρᾴκης,
tum fructum percipiatis ex terris vestris ad Thraciam sitis.
r. Thus also Arnold: *so as to give you the full benefit of your*
ion in the neighborhood of Thrace. —— ἡ δέ, i. e. Corcyra. ——
ίσχε, *would furnish.*

CHAPTER LXIX.

edæmonians are blamed, for having suffered the Athenians to fortify their city and
ie Long Walls, thus enabling them to enslave even the allies of the Peloponnesian
racy (§ 1); their tardiness in convoking an assembly of the allies, and their want
finite plan are also reproved (§ 2); the crafty and stealthful movements of the
ans will become more open and decided, if they perceive that the Lacedæmonians
heir designs, and yet make no effort to frustrate them (§ 3); the Lacedæmonians
actically told that they conquer by delay, and seek to fight the enemy when their
n is doubled (§ 4); that the same sluggishness which they manifested in the Per-
r, characterizes their movements in relation to the aggressive policy of the Athe-
o whose blunders the Corinthians have been indebted more for success, than to
distance from the Lacedæmonians (§ 5); an apology is made for the apparent
of these charges against the Lacedæmonians (§ 6).

ὧνδε refers to the aggressive movements of the Athenians,
have been referred to in the preceding chapter. —— καὶ ὕστερον
is to τό τε πρῶτον in the previous proposition. —— τὰ μακρὰ—
he long walls. By these walls a fortified way was open from

Athens to her three ports, Piræus, Munychia, and Phaleru, of w
the former was by far the largest and most celebrated, being c
[illegible] containing 300 ships. The southern wall was built by Them
[illegible] was 35 stadia long and 40 cubits high. The northern wa
[illegible] by Pericles, and was 40 stadia long, and of the same hei
[illegible] other. Such was the breadth of these walls, that two w
[illegible] pass each other on the top without coming in contact. B
[illegible] these two walls, there seems to have been a third or Phaleric
[illegible] running w[illegible] see N. on II. 13. § 6. —— ἐς τόδε τε ἀεί, up to
[illegible] continually. —— τοὺς ἡμετέρους—ξυμμάχους, i. e. the Eg
Megareans, and Potidæans. —— οὐ γὰρ.... δρᾷ, *for not the one*
[illegible] (as the principal offender), *but he who, having the pow*
[illegible] and permits it), *is more really the agent of the*
[illegible] = *to him, who does not exert the power which he possess*
[illegible] *being exalted, more truly belongs the guilt*
[illegible] *than to him, who actually performs the deed.* This
[illegible] confirms the charge made in the preceding τόνδε ἡμῖν
[illegible] is therefore introduced by γὰρ *confirmantis.* See N. on I. 8
[illegible] i. e. τὸ δαλοῖσθαι. —— εἴπερ.... φέρεται, *if he also* (καὶ)
[illegible] *only the reputation* (τὴν ἀξίωσιν) *for virtue, as the delica*
[illegible] *are.* Arnold quotes Hermann ad Viger, N. 310: "εἴπερ δὲ

enians) *acting from plans already formed, are now attack-about to attack those, who have come to no decision.* After th care all the interpretations, which this difficult passage I have convinced myself, that the above is the true though others will perhaps think differently. Bloomf. r's interpretation, by which δρῶντες is made to denote βεβουλευμένοι = "*decided because up and doing.*" But it more natural to make βεβουλευμένοι the cause or ground expressed in δρῶντες. Such a translation also meets more th ss, which exists between βεβουλευμένοι and οὐ διεγνω- er with Poppo in regarding οἱ as put for the demonstra- instead of the article belonging to δρῶντες, since in that lo suppose that ἄδικα would have been added, or that it n οἱ γὰρ ἀδικοῦντες. The reader will easily perceive an ween ἤδη—ἐπέρχονται and οὐ μέλλοντας (sc. ἐπέρχεσθαι). *, indeed.* —— κατ' ὀλίγον....πέλας = *by little and little upon their neighbors.* —— λανθάνειν....ὑμῶν, *when they* on I. 13 § 6) *they escape detection through your inatten-* explains τὸ ἀναίσθητον (see N. on τὸ πιστόν, I. 68. § 1). *tentat.* The expression is intended to be somewhat se- ld not be translated *stupidity*, a term far too offensive d the purpose of the Corinthians, which was to sting, but ke to anger their powerful auxiliaries, the Lacedæmoni- e word denotes simply *unobservance, want of attention,* om its antithesis with εἰδότας in the next sentence. The ment is this: as long as the inactivity of the Lacedæmo- ect to the unjust acts here complained of, was found to nattention or want of knowledge, the Athenians adopted d timid policy; but now, when they know (as they must at it arises from a disregard and negligence, which the intelligence cannot affect, they will press on more vigor- ragcously in the work of enslaving their neighbors. ay refer to ἰσχυρὰς ἐγκείσονται, the ellipsis being: (and *for you alone of the Greeks,* etc.; or it may introduce the foregoing proposition = your indifference and inattention n, *for you alone,* etc. I prefer the former interpretation, e simple and natural. —— τῇ μελλήσει, "*by threatening ns.* μέλλησις implies the holding the stick constantly t never striking." Arnold. "Proxime sequentia docent, a Lacedæmoniorum argui, quippe qui putarent, cunctando stitui; quare eos desides potius, quam cautos et providos erhibent Corinthii." Haack. —— μόνοι. Repeat Ἑλλή-

νων. —— ἀρχομένην τὴν αὔξησιν, "*the incipient increase.*" Blomf. —— διπλασιουμένην belongs to τὴν αὔξησιν in the modified sense of *strength*. It is not easy to find a specimen of more bitter sarcasm than is contained in this section. Its effect on the Lacedæmonians must have been highly exasperating.

5 καίτοι.....ἀκραιφνές, *and yet* (notwithstanding your reputation) *you were spoken of as being sure* (i. e. firm and trusty friends), *but the report of this* (ὧν = τοῦ ἀσφαλεῖς εἶναι) *exceeds the thing itself*, or the fact as it really is. "ἄρα is used to denote something which comes suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat." Jelf's Kühn. § 789. 4. Bauer and Poppo, however, take ἄρα in the sense of *ut nunc apparet*, and ὧν (i. e. τοῦ ὧν Mt. § 342. 1) ὁ λόγος, they render, *fama de vobis*. Goeller also refers it to the Lacedæmonians. But cf. Jelf's Kühn. § 820. Obs. 1, Mt. § 4[illegible], where examples are cited to show, that ὧν is a neuter relative referring to a previous sentence. τοῦ ἔργου ἐκράτει. Kühner (§ 27[illegible] c) ranks this with the causal genitive, inasmuch as a ruler necessarily supposes a subject, and a subject a ruler. But I prefer with Matthiæ (§ 359. Obs. 1) to take κρατεῖν in the sense of κρείσσων εἶναι, and thus to refer the genitive to the idea of comparison contained in the verb. S. § 198. 2. —— γάρ introduces two examples of the procrastinating spirit of the Lacedæmonians. It is therefore γάρ *confirmantis*. Cf. N. on I. 53. § 2. —— τὸν—Μῆδον, *the king of the Persians*, just as Ἀρμένιος and ὁ Ἀσσύριος in Xen. Cyrop. are put for *the Armenian king*, and *the Assyrian king*. That Xerxes instead of Darius Hystaspis is referred to, is evident from ἐπὶ τὴν Πελοπόννησον, which [illegible]

articularly to the battle at Salamis. —— τὰ πλείω, *for the* —— πρὸς αὐτοῦς τοὺς Ἀθηναίους = ἐν τῷ πολέμῳ τῷ πρὸς Ἀθηναίους. —— πολλὰ = πολλάκις. —— ἡμᾶς, i. e. the and their allies. —— τοῖς ἁμαρτήμασιν, *by their errors*, — περιγεγενημένους depends on ἐπιστάμενοι. —— ἀφ' ἡμῶν. po, Goeller, and Arnold edit ἀφ' ὑμῶν, referring it to the ans, who were not included in the preceding ἡμᾶς. —— . on I. 12. § 1. —— αἵ γε ὑμετέραι ἐλπίδες, *the hopes placed* ı these words Haack remarks: brevius et obscurius dic- ἐλπίδες τιμορίας τινὸς ἀφ' ὑμῶν. The possessive pronoun for the objective genitive. Cf. Jelf's Kühn. § 652. *Obs.* 6; — τινάς "fortasse ad Euboenses, I. 114. spectat, saltem ad I. 58. Idem posten accidit Mytilenæis, III. 2, et seq." διὰ τὸ πιστεῦσαι is to be taken with ἀπαρασκεύους. ὑμῶν = νομίσῃ, *let no one of you think.* S. § 218. 3. —— *vin enmity.* —— τὸ πλέον ἢ αἰτίᾳ = *and not rather in the nstrance.* —— αἰτία in the sense of *reprehension, blame,* sed to κατηγορία, *accusation, criminal charge.* —— φίλων e Schol. supplies κατά, but there is no necessity, as it is e genitive after αἰτία. —— ἁμαρτανόντων, *who have erred* 8. § 1), is opposed to ἀδικησάντων.

CHAPTER LXX.

r slightly apologizing for the tone of rebuke in which the Corinthians in- ground that they had been the greatest sufferers, charges the Lacedæmon- ng ignorant of what sort of people the Athenians are, and how widely ı themselves (§ 1); the Athenians are fond of innovations, quick to invent he Lacedæmonians are content with present things, slow to plan, and ac- what is absolutely necessary (§ 2); those are bold and confident, these listrustful (§ 3); those are restless and continually roaming abroad in order ling more, these are procrastinators and timid in respect to the enlargement ssions; they pursue their advantages to the utmost, and maintain their con- defeat (§ 4); their bodies are employed in the service of the state, as if l wholly to others, but their minds they use as most peculiarly their own, er welfare (§ 5); while they regard themselves as deprived of what is their g to secure the object of their aim, their ambition to acquire is never sat- gain, and every loss is repaired by the confident expectation of some- its place (§ 6); of all men, they have the least enjoyment in what they deem it a great evil to be inactive (§ 7); in short, they neither enjoy rest or suffer others to enjoy it (§ 8).

μα, *moreover, besides.* —— εἴπερ τινὲς καὶ ἄλλοι, *if any any body else.* —— Benedic., in order to rid the Corinthi-

to be brought forward in so
unlike what might be expe
And besides, we should have
ρων, and also the explanato
ἡμῖν γε, *to us at least* (howe
Notice this restrictive use of
considered what sort of perso
will have to contend, and how
from you. οἵους—Ἀθηναίους
attraction of the relative. K.
structed with ὁ ἀγὼν ἔσται.

2. γὲ in οἱ μέν γε denotes
Cf. Jelf's Kühn. § 755. 4. Th
and Lacedaemonians, which no
masterpiece of its kind, and ha
writers. The antitheses are all
parisons are bold and striking, a
is so accurate and well drawn, t
to be forever impressed upon th
of novelty." Bloomf.: "*revolution*
Dorians, II. p. 4. ἐπιτοῖσαι ὀξεῖς
See N. on I. 50. § 5 (end). —— ἐ
= *to carry into execution.* ——
ἱκανοί, or some such adjective fro
μηδέν, *to devise nothing new* ("*exe*
literally, *nothing*

. Cf. Jelf's Kühn. § 436. *Obs.* 1. —— τῆς τε....πρᾶξαι, "*not to* p *to your powers.*" Liddell and Scott. Poppo thinks that the of comparison lies in ἐνδεᾶ, so that it may be translated, *to achieve* lan *you have the ability to do.* —— τῆς τε γνώμης—τοῖς βεβαίοις βεβαία γνώμη. Cf. Jelf's Kühn. § 442. *a.* —— τῶν τε δεινῶν ıds on ἀπολυθήσεσθαι (sc. ὑμᾶς), *you will be released from.* lause answers to ἐπὶ τοῖς δεινοῖς εἰέλπιδες supra.

καὶ μὴν καί, *and furthermore, and indeed also,* is often used some new point in the discourse is taken up. —— πρὸς ὑμᾶς τάς, *in comparison with you lingerers.* Cf. I. 69. § 4. —— ἀπο- ά, *roamers, peregrinators.* To this ἐνδημοτάτους is opposed. —— νσίᾳ ἄν τι κτᾶσθαι, *that by their absence they may acquire some-* Absence on military expeditions is here referred to, inasmuch as νσία is opposed to τῷ ἐπελθεῖν, *by invading* (others). —— ὑμεῖς. ; οἴεσθε from the context. —— τὰ ἑτοῖμα (= τὰ ὑπάρχοντα) refers t which is ready at hand (see N. on I. 20. § 3), and hence is applied to possessions already acquired. —— τῶν ἐχθρῶν depends τοῦντες. —— ἐξέρχονται. Abresch supplies τὸ κρατεῖν, *longissime ita persequuntur,* or αὐτούς, *hostes ulciscuntur.* Bauer, whom follows, more correctly takes ἐξέρχονται in a neuter sense, *lon- e progrediuntur,* i. e. they push forward and occupy much terri- and thus enjoy the fruit of victory. —— ἐπ' ἐλάχιστον (= οὐδὲ ττον. Schol.) belongs to ἀναπίπτουσιν. This verb signifies *to be ited, dejected,* the metaphor being taken from the motion of a who inclines backwards as he pulls the oar (Xen. Œconom. § 8), or from a man falling backward from a chariot (Soph. 729), and hence by an easy transition it is applied to mental de- on. Some, however, take the verb here in the sense of *recedant.* ἔτι δέ, *and moreover, and besides.* —— ἀλλοτριωτάτοις, *as if be- ng wholly to others,* so insensible to pain do they seem, and so dless of hardship. ἀλλοτριωτάτοις = ὥστε εἶναι ἀλλοτριώτατα, or ρ οὖσιν ἀλλοτριωτάτοις. The commentators cite Greg. Naz. p. 41, e he says, that the martyrs bore with cheerfulness their suffer- ὥσπερ ἐν ἀλλοτρίοις σώμασιν; and Isocrat. ap. Plut. de Glor. n. τοὺς ἐν Μαραθῶνι προκινδυνεύοντας, ὥσπερ ἀλλοτρίαις ψύχαις ας ἐναγωνίσασθαι. To which citations Bloomf. adds Joseph. 1253. καὶ τὰς ψύχας χωρίσαντες ἀπὸ τῶν σωμάτων, ἀμφοτέρας ὡς ἀλλο- ις ἔχρωντο. By the force of the antithesis τῇ γνώμῃ δὲ οἰκειοτάτῃ this sense, *but they use their mind as most especially their own,* they employ their mind with the most perfect independence, in ecting new plans for the aggrandizement of their state. The gen- argument is, that although the Athenians yielded up their bodies

...κεῖα στερεσθαι. Som
often takes two accusatives.
N. 2. —— ὀλίγα....πράξαντες, t
the preceding context *that what*
compared with what they are abo
struct τυχεῖν with πράξαντες (S.
object of πράξαντες as the antece
infinitive after ἡγοῦνται, and m
μέλλουσι τυχεῖν) equivalent to τ
But ἡγεῖσθαι is not among the v
ple in place of the infinitive (cf. M
neither of these equivalents can
καί, *even*. —— τοῦ, i. e. τινός. ——
σαντες ἄλλα, *by hoping* (see N. on
i. e. as a compensation for their n
sense of the present to express cus
S. § 211. N. 2. —— ἔχουσι....ἐπινο
ever they are planning in like mann
wish; they have and wish at the s
execution of what they have determ
The Schol. notices, as the order of
spoken of, *plan, expectation, action,*
the next clause) = ἐκείνων ἃ, the ant
7. καὶ....μοχθοῦσι, *and through*
these things with labor and danger
ταῦτα as its cognate

time of their festivals (e. g. at the Hyacinthia and Carnea), ab-
from active war. Cf. Müller's Dorians, II. p. 259. —— ἡσυ-
Repeat mentally ἡγεῖσθαι, which here and in the preceding
is followed by two accusatives. Cf. K. § 280. 4; S. § 185.
ἴ τις—ξυνελὼν φαίη, *if one should speak briefly = to speak
to say in a word.* —— αὐτοὺς is the subject of πεφυκέναι.
bject of ἔχειν is the αὐτοὺς immediately preceding it. —— ἐάν.
ἔχειν ἡσυχίαν.

CHAPTER LXXI.

dæmonians are charged with hesitation, although opposed by such a state, and
e erroneous notion that safety consists not in promptness to avenge an injury, but
g no harm to others, and in receiving no injury in self-defence (§ 1): such a policy
suited to the present times, and useful only in states enjoying tranquillity under
ence of unchanged institutions, whereas the Athenian customs were formed on a
entirely new (§§ 2, 3); the Lacedæmonians are therefore exhorted to succor the
, by an immediate irruption into Attica, unless they wished the Corinthians
eir other confederates to seek some other alliance (§ 4), which in such circum-
s they could do without the guilt of perfidy (§ 5); but to which course they
by no means resort if they were aided (§ 6); wherefore they should deliberate
n order that the Peloponnesian confederacy may suffer no diminution from their
(§ 7).

ταύτης....πόλεως, *yet although* (see N. on I. 7. § 1) *such a state
yed against you.* —— ταύτης—τοιαύτης, *this—of such a sort =
o formidable.* —— καὶ οἴεσθε τὴν ἡσυχίαν κ. τ. λ. In this pas-
here is some obscurity from the position of οὐ, and the want of
nity to the preceding structure in the closing words, τὸ ἴσον
, which, as Haack and Goeller observe, should have been ἀλλὰ
εἴνοις—οἱ ἂν ἐπὶ τῷ μὴ λυπεῖν—τὸ ἴσον νέμωσι, as though the
ce had commenced with καὶ οὐκ οἴεσθε τὴν ἡσυχίαν τούτοις—
. The irregularity of construction, however, renders the sen-
more emphatic, by avoiding the construction with the relative
ος—οἱ ἂν—νέμωσι). In respect to the words in detail, τούτοις
ἀρκεῖν (*suppetere, permanere.* Betant). —— τῶν ἀνθρώπων is the
ive denoting the whole after τούτοις, *to those of men = to those*
—— ἐπὶ πλείστον is not, as Reisk. translates, *quam maxime*, but
ssime. So Arnold: *they enjoy the longest peace.* —— τῇ παρα
ῇ, as opposed to τῇ γνώμῃ, is to be taken nearly in the sense of
ργῳ. So Levesqu. renders it: *dans les enterprises.* The word
doubtless, to denote the *apparatus* of war, sufficiently great to

repel any aggression of rights, and yet not employed in the pu
of unjust enterprises. Bloomf. adheres to the translation giv
first edition, *in* [vita] *institutione*. Arnold paraphrases tha
and pays no special attention to the word, which has receiv
ent shades of translation from almost every annotator. —— ἡ
ται is to be taken with ἐπιτρέψοντες, and not with δῆλον ὅτι
supposes. For the personal instead of the impersonal constru
δῆλος, see N. on I. 93. § 2. In respect to the use of the futu
ciple ἐπιτρέψοντες, to express the existing fact of something
happen, cf. Jelf's Kühn. § 681. *Obs.* —— ἐπὶ . . . . νέμετε, *you d*
(i. e. practise what is just) *on this principle* (ἐπὶ) *not to injur*
and to receive no injury yourselves in self-defence. The sense
τε and καὶ—μὴ is here, *not only not—but also not*, which g
phasis to the second member, in which lies the reproach.
after Bredow, Moll, and Goell., gives to ἐπὶ τῷ μὴ λυπεῖν
νέμετε the sense: *ye make justice consist in the not doing inju*
this, as Bloomf. himself acknowledges, is not supported by
loquendi, and how could the Corinthians blame them for ent
such an idea of justice? ἐπὶ here denotes a principle or con
ction. Cf. K. § 296. II. 3. b. —— ἀμυνόμενοι belongs to μὴ
σθαι as a participle of means (see N. on I. 9. § 1). The idea
[illegible]

ds on τὰ ἐπιγεγνόμενα to be supplied from the context, and not ἀ or περί, as Bloomf. supposes.

ἡσυχαζοίσῃ μὲν πόλει (*to a city indeed in a state of rest*) limits ε, the copula ἔστιν being omitted. S. § 150. 4. —— πρὸς πολλὰ ε, "*multis negotiis implicare.*" Poppo. —— ἐπὶ πλέον ὑμῶν = λέον τῶν ὑμῶν, or ἐπὶ πλέον ἢ τὰ ὑμῶν, since τὰ τῶν Ἀθηναίων les. Goeller.

μέχρι....βραδυτής, *thus far* (and no further) *let your sluggish-s*; "*let your sluggishness have reached its full limits.*" Crosby, Arnold puts μέχρι μὲν οὖν τοῖδε ὡρίσθω for μέχρι τοῦδε προ-ρα ἐνθαῖτα ὡρίσθω. —— The Chalcidians, Bottiæans, etc. are ed to in τοῖς τε ἄλλοις. —— κατὰ τάχος ἐσβάλοντες, *by making a ' irruption.* See N. on I. 9. § 1. Krüg. constructs κατὰ τάχος βοηθήσατε. —— ἵνα has here its telic sense. See N. on I. 65. § 1. ξυγγενεῖς. The Potidæans were a colony of Corinthians, and, as ging to the great Doric family, were also kinsmen of the Lace-nians. —— πρὸς ἑτέραν τινα ξυμμαχίαν, i. e. the alliance of the es, who were hostile to the Lacedæmonians.

δρῷμεν δ' ἄν. The optative with ἄν is used *per modestiam.* So glish, *we should do* (in case we performed the act) is a less offen-ode of expression, than *we shall do*, assuming that the thing is certainly done (cf. K. § 260. 4. a; S. § 215. 3). The protasis is contained in the adverb οὕτως, which may be mentally supplied the context. Cf. K. § 340. 1. —— πρὸς θεῶν, *in the estimation of ods.* Cf. Xen. Anab. II. 5. § 20. —— τῶν ὁρκίων = *who preside aths.* So we find *the god of war, the god of eloquence*, meaning cities who preside over war and eloquence. —— αἰσθανομένων is rally taken in the sense of αἴσθησιν ἐχόντων = φρονίμων (*who are ble of feeling and observing.* Arnold), inasmuch as it would be harsh to supply a pronoun referring to oaths, which have only ı incidentally alluded to in θεῶν τῶν ὁρκίων. —— λύουσι has its ect in οἱ—προσίοντες = ἐκεῖνοι οἱ προσίασιν. S. § 225. 1. —— δι' ίαν, *through desertion, by reason of their abandoned estate.* —— οἱ βοηθοῦντες. Repeat λύουσι. —— οἷς = ἐκείνοις οἷς.

6. βουλόμενων (*if you are willing*) contains the protasis, as does ιο μεταβαλλόμενοι in the next clause. The protasis is often thus nd in the participial clause. Cf. S. § 225. 6. —— μενοῖμεν in your fence. —— ὅσια. "This word, like *sacer*, in Latin, has two appa-ently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, *what is pious ards heaven and just towards men*, and again, ὅσια καὶ ἱερά, *things ne and things sacred.* The first is the original sense of the word; the second signification arises from this, that those things which

the sense appears to be, "*expedire F*
nunc implicata est, sociis quibusdam
tatem defecere conantibus." But it
confederated states were attempting
dides has nowhere, to my knowle
sense. I prefer, therefore, Poppo's
the verbal demands, as well as thos
guidance and direction was not exer
Greece, but only over Peloponnesus.

CHAPTER

An Athenian embassy happening to be at Sparta, a
their state by the Corinthians, judge it proper
power and resources of their city, that thus the P
war (§ 1); presenting themselves, therefore, to th
leave being granted, they commence their oration

1. *τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβε*
what irregular, there being no governin
stands first for the sake of emphasis. T
for dependence on the explanatory cla
edit. § 786. *Obs.* 5) remarks, the two cl
ther, that the subject of the former is
follows the government thereof. The r
to Goeller, would

e Greeks, as near the beginning of the sentence as possible, when sition is made from one subject to another. The new subject thus placed first, the reason of the predicate immediately follows, e the predicate itself, and the subject is made to depend gramma- f upon this reason, rather than on the predicate. See Arnold's from which this rule of Goel. is cited. See also Mt. § 615. The sion of the present passage is increased by the presence of καί, in t ἤσθετο τῶν λόγων, which connects the principal sentence to the natory or subordinate one, and thus carries on its construction. lt. § 651. 2. Krug. makes Ἀθηναίων depend on πρεσβεία, and ares I. 115. § 4; VIII. 30. § 1. —— ἔτυχε—παροῦσα, *chanced to* ent. —— ἄλλων than the business of replying to the Corinthi- —— περιστρέα is followed by ἀπολογησομένους in the accusative, se it is equivalent to παρέσται δεῖν (S. § 178. 2), *they must go.* Cf. 447. 4; Butt. § 134. 10. N. 4. It will be seen, that the con-truc- hanges from the future participle into the infinitive, at δηλώσαι f Mt. § 552. c). The incorporation of the dependent with the ipal clause by the infinitive, is less close than by the participle. nsby, § 614. δ. —— τοὺς Λακεδαιμονίους refers probably to the ei, as it is opposed to τὸ πλῆθος in § 2 infra. —— ὧν follows ἐνε- as a genitive of the crime. S. § 194. 4. —— περὶ τοῦ παντός, *general city.* —— ὡς—εἴη. The indicative in this substantival nce after δηλώσαι, would have communicated absolute certainty, ad of probability, to the thing spoken of. Cf. K. § 329. Accord- o Mt. § 529. 2, the optative is employed because the time of the n is future. —— ἐν πλείοσι. Supply χρόνῳ, since πλείοσι is op- l to ταχέως. —— καὶ ἅμα introduces another reason why the Athe- s made no reply to the charges of the Corinthians, viz. because preferred to employ the occasion in descanting upon the great er of their city, in order thus to dampen the ardor of those who it otherwise be fierce for war. —— πόλιν is properly the subject ῆν, but is transferred for the sake of emphasis into the principal se, and made the object of σημῆναι. So the Latins say: *nosti Cellam quam tardus sit = quam tardus sit Marcellus.* See N. on l. § 1 —— δύναμιν is the accusative synecdochical. —— ὧν = ἐκεί- ῶν, of which equivalent, the antecedent limits ὑπόμνησιν. So the t ὧν = ἐκείνων ὧν, the relative taking the genitive after ἄπειρος. § 346 a; S. § 187. 2. —— ἐκ τῶν λόγων, *from these representations.* 2. τοῖς Λακεδαιμονίοις. See N. on § 1 supra. —— ἐς τὸ πλῆθος, *to assembly*, i. e. the same which the Corinthians had addressed. —— ἢν μὴ ἀποκωλύσῃ, *unless there should be some hinderance.* Poppo m several MSS. edits ἀποκωλύσει.

3. οἱ δ', i. e. the Ephori. —— παρελθόντες, *coming forward*, orator to speak. No difference in sense should here be sought tween ἐπιόντα and παρελθόντες.

CHAPTERS LXXIII.—LXXVIII.

In these chapters we have the speech of the Athenians. The exo is brief, being contained in chap. 73. § 1. The argumentative part is prised in chap. 73. § 2—chap. 77, and is divided into, 1, an enumerat the great services of the Athenian state, especially in the Persian wars (73. § 2 to chap. 74); 2, a defence against the charge of ambition and ul ful means to increase their power, which was brought against them b Corinthians (chaps. 75–77). The remaining chapter (78) contains the p tion, in which the Lacedæmonians are urged not to engage precipitat war, but to obtain a redress of grievances by negotiation. This ap admirably adapted to remove the impression made by the grave cha the Corinthians, being a calm vindication of the conduct and policy o Athenians, interspersed with sundry references to their general patri and remarks upon their good treatment of the allies. There is hou

reading ἡμετέρους, found in some editions, is evidently erro-
or the Athenians were never the allies of the Corinthians, but
ly at peace with them. —— περὶ ὧν = περὶ ἐκείνων περὶ ὧν, or
ἐκείνων ἃ, of which the relative is used synecdochically. —— αἰσθό-
μενον. See N. on I. 26. § 3. —— καταβοὴν is also a verbal noun
(λογίαν), and, after the analogy of its verb, takes ἡμῶν in the
s. See N. on I. 67. § 1. —— παρήλθομεν is followed by the infi-
e (βουλευσησθαι), because the act, although past in its perform-
present in its purpose = *we have come forward and now address*
order that, etc. Cf. Rost. § 122. 9. N. 4: S. § 214. N. 1. ——
προιέντες (*not to answer to.* S. § 225. 5) is to be taken with ἀλλ'
τ. λ., the intervening words being parenthetical. —— οὔτε ἡμῶν
γε is briefly put for οὔτε ἡμῶν πρὸς τούτους, οὔτε τούτων πρὸς
ἡμᾶς λόγου. For illustrations of this sort of brachylogy, cf. Jelf's
§ 876. Bloomf. makes ἡμῶν and τούτων depend on δικαστάς,
which he supplies οὖσαν. —— ἂν γίγνοιτο. The protasis is to be
d from the context. See N. on I. 71. § 5. —— ὅπως—βουλεύσ-
referred to by several grammarians, to show that Dawes's canon
means, viz. that ὅπως is never followed by the subj. aor. 1. and
l. Cf. Jelf's Kühn. § 812. 1: Mt. § 519. 7. p. 885. See N. on I.
i. —— μὴ ῥᾳδίως belongs to χείρων βουλεύσασθε, in the sense of
ot rashly (literally, *easily, readily*) *adopt bad counsels.* —— τοῦ
denotes the means. See N. on I. 9. § 1. —— καὶ ἅμα ἐστὶν
another reason why the Athenians came forward to address
acedæmonians. Hence βουλόμενοι may be rendered, *because we*
l. See N. on I. 9. § 4 (end). —— οὔτε ἀπειράτως, *not inexperienced*
ot without cause. —— ἀξία λόγου = ἀξιόπιστος. Schol.

τῶν παλαιῶν is referred by the Schol. to the Amazons, Thracians,
Heraclidæ. —— τί δεῖ = *there is no necessity.* —— ὧν (i. e. τῶν
ἃ) depends on μάρτυρες, and ἀκοαὶ—λόγων, may be rendered
ay (λόγοι ἀκουσθέντες. Goel.), as Hier. Moll. interprets. Dok.
λόγων in the sense of ἱστορίαν, and makes ἀκοαὶ λόγων = ἐκ τῆς
ίας παραδόσεις. —— τῶν ἀκουσομένων = *of our auditors.* —— εἰ καὶ
προβαλλομένοις, "*although it be rather irksome to us, to be forward*
ging this subject forward." Arnold. This is essentially the interpre-
ation of Hanck, Poppo, and Goeller. Some respectable critics,
ever, place a comma after ἔστω, which gives the sense, *although*
rather irksome to you, (yet) *we must bring these things, etc.* But
des the objection advanced by Poppo, that perspicuity in that case
ld have demanded προβαλλομένοις, we have another more decisive
viz. that it would have been a needless utterance of a sentiment
bly offensive to the Lacedæmonians, whereas if ἡμῖν be supplied

[illegible] shared. This is [illegible]
by some annotators, *the actual doin*
you have shared in the labors and pe
ment of Grecian liberty), for the ob
that Greece was mainly indebted t
The argument then is: if the Laced
which the devotion and heroism of
ought surely to leave to the Athenian
transaction. In this way the antith
result, let us share in the glory of t
understand why it should be brough
meed of glory claimed by the Athenis
demand upon the gratitude of the Pe
monians had a principal share in the
It was true in itself, yet such a promin
nian services, would not only have be
speaker, but would have rendered the
For the construction of ἔργου μέρος μετ

8. ῥηθήσεται, sc. ὁ λόγος from the pr
—πόλιν, *against what sort* (in respect t
city. —— μὴ εὖ βουλευομένοις, *unless yo*
N. on I. 71. § 6 (init.).

4. γὰρ in φαμὲν γὰρ (*for we affirm*
account of the services of the Athenia
on γὰρ in I. 53. § 2. —— μόνοι προκινδυνε
ventured to commence the contest with
that we alone

were not able. See N. on I. 9. § 4 (end). —— *παυδημεί.* A few left in Athens, who were slain by Xerxes, when he got possession of the city. Cf. Herodot. VIII. 51, 52. —— *ὅπερ ἔσχε μὴ—πορ-which restrained him from laying waste.* For *μὴ* with the in-ve, see N. on I. 10. § 1. —— *κατὰ πόλεις, by cities, city by city.* *ἀδυνάτων ἂν ὄντων* (sc. *ὑμῶν* from *τὴν Πελοπόννησον*), *for you l have been unable.* "The participle with *ἂν* frequently has the of the future, and is equivalent to *μέλλων* with the infinitive." Kühn. § 429. 3. Cf. S. § 215. 5. The protasis *εἰ ἐπέπλει* is to entally supplied. See N. on I. 71. § 5.

αὐτός refers to Xerxes. —— *ὡς....δυνάμεως, thinking that his was no longer equal* (to what it had been before), i. e. perceiving his strength was broken. So Goel. and Arnold interpret, but nf. renders, *inasmuch as the force he had was no longer of equal* with the enemy. In respect to the construction, "a participle *ὡς* signifies the same thing, as a participle of a verb denoting *to* , or *to say*, followed by an infinitive or an accusative with an in-ve." K. § 312. 6; S. § 225. 4. —— *τῷ πλέονι* is a masculine, and dative of accompaniment. Mt. § 405. N. 2; S. § 206. 5.

CHAPTER LXXIV.

rator proceeds to say, that the Athenians contributed to the naval fight at Salamis e things, viz. the largest number of ships, a most skilful commander, and the most ring zeal (§§ 1, 2): the Lacedæmonians, when alarmed for their own safety, came their aid from cities inhabited and designed to be in future inhabited, whereas y, sallying forth from a city having no longer an existence, and encountering danger behalf of what they had but faint hopes of saving, preserved both the Lacedæmonians themselves (§ 3); had the Athenians gone over to the Persians, or had they feared mbark on board their ships, the Lacedæmonians would not have ventured upon a le, and the issue of the Persian invasion would have been far different (§ 4).

1. *τοιούτου—τούτου, such an event as this.* —— *σαφῶς δηλωθέντος, early appearing.* The subject is *ὅτι....ἐγένετο.* The participle uently stands alone, when the subject is readily supplied from the text, or is indefinite, a pronoun or some general word like *πράγ-, χρήματα, ἄνθρωποι,* etc. being understood. Cf. Mt. § 563; K. 2. R. 4; S. § 226. b. —— *ἐν—ἐγένετο, consisted in, were suspended* —— *ἄνδρα στρατηγὸν ξυνετώτατον.* Themistocles is called by odot. (VIII. 124), *ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος.* Our historian

in I. 138, says many things concerning his energy and cou
ties. —— ἐς τὰς τετρακοσίας, *to the four hundred*, depend
σχόμεθα, and therefore Matthiæ (§ 578. f) is wrong in citin
sage in proof that ἐς signifies *about*. In respect to the n
ships said to be furnished by the Athenians, if δύο μοιρῶν sig
thirds, as is the opinion of most of the commentators, it w
been 266. Yet, according to Herodotus, their quota of ship
to which, as Bloomf. suggests, may be added the twenty shi
ed by Athens, and manned by the Chalcidians, thus makin
number set down to them by Demosthenes, Diodorus, Pli
Nepos. This then may be considered the true number of
nished on that occasion by the Athenians. But how are w
cile with this, the number given here by Thucydides? As
have been almost as many conjectures as commentators, be
them in all respects satisfactory. All the MSS. except four (
ing to Arnold, three) read τετρακοσίας. Bloomf. is disposed
those four MSS., in which is found the reading τριακοσί
would remove the difficulty as far as the number of Atheni
concerned. But then another difficulty arises, for Herodot
the whole number of ships at 378. Here then, on the suppo

reading in the passage before us. —— ναυμαχῆσαι depends on ὑπατος—ἐγένετο, *was the most instrumental in causing the sea-fight ke place in the narrows.* Cf. K. § 306. 1. c; Mt. § 542. *Obs.* 1. β; § 223. 6. —— ὅπερ refers to ἐν τῷ στενῷ (= ἐν τῇ Σαλαμῖνι) ναυμαχῆσαι. —— διὰ....ἐτιμήσατε. Cf. Plut. in Themist. ch. 17, where s said that the Lacedæmonians presented Themistocles with an e branch and a chariot, the best in the city, besides bestowing n him many other marks of honor. —— τῶν—ἐλθόντων is to be structed after μάλιστα. —— ὡς, *to.* See N. on I. 31. § 2.

2. οἵ γε—ἠξιώσαμεν, *inasmuch as we determined.* The relative e introduces the ground or reason of what has just been said, reting the boldness and alacrity of the Athenians. Cf. K. § 334. 2. — τῶν ἄλλων is referred by the Schol. to the Macedonians, Thessa-s, Locrians, Bœotians, and Phocians. —— μέχρι ἡμῶν = μέχρι τῆς ας ἡμῶν. —— ἐκλιπόντες. See N. on ὄντες, I. 7. § 1. —— τὰ ῆα διαφθείραντες. A Schol. says that the Athenians destroyed w.th ir own hands all the goods which could not be removed, and the tle which could not be driven away. Another Schol. says that y destroyed the city, in order that it might not be used by the Mrarians as a military station against Greece. —— μηδ' ὡς (= οὕτως), *eren thus,* i. e. in so distressed a condition. —— προλιπεῖν depends ἠξιώσαμεν. —— σκεδασθέντες into other countries. —— αὐτοῖς, i. e. ξυμμάχοις. —— ἀλλ' responds to μηδ' ὡς.

3. οὐχ ἧσσον. Bloomf. is doubtless correct in considering this as by Attic urbanity for μᾶλλον. —— τούτου, i. e. τοῦ ὠφελεῖσθαι or ὠφελείας. —— γὰρ in ὑμεῖς μὲν γὰρ introduces the proof of what mediately precedes. —— ἐπὶ τῷ—νέμεσθαι is taken by Didot in the se of ἐπ' ἐλπίδι τοῦ νέμεσθαι, in consequence of the antithetic ὑπὲρ ..οὔσης which follows. The common rendering is *ut in posterum oleretur.* —— καὶ οὐχ ἡμῶν τὸ πλέον. Mt. (§ 455. *Obs.* 3. b) says, comparison with '*more*' implies an opposition, and two modes of ech are therefore combined." Here we have *not for us* and *rather an for us* conjoined, so as to read literally, *and not rather than for* a fulness of expression employed evidently for the sake of empha- —— τῆς οὐκ οὔσης, "se. ἡμῖν, *quæ nobis jam nulla esset,* i. on, *quæ cœpe desiisset.*" "Hoc potius indicat sequentibus verbis: ἐν βραχείᾳ τιδι οὔσης." Haack. But inasmuch as τῆς οὐκ οὔσης is opposed to e preceding ἀπὸ οἰκουμένων τῶν πόλεων, I prefer the interpretation Gottl., *quæ jam nulla est,* i. e. ἐφθαρμένης. —— Didot refers ὑπὲρ ....οὔσης to τὸ ξύλινον τεῖχος, i. e. the fleet, the only safeguard ter the destruction of their city, in which the hopes of the Atheni-ns rested, and this too being in *circumstances* of great peril. This

conjecture is worthy of consideration, although I think reference had to the commonwealth, rather than to the ships or personal wealth of the citizens. —— τὸ μέρος, *in some measure.* Bloomf. "*quantum in nobis est.*" Goel. It appears to me, that Arnold has hit upon the true exposition: *we bore our full share in the deliverance both of ourselves and of you.*

4. εἰ δὲ προσεχωρήσαμεν—οὐδὲν ἂν ἔτι ἔδει ὑμᾶς, *if we had gone over—you would no longer have been under the necessity*, etc. For the indicative in the protasis, see N. on I. 53. § 2. ἂν in the apodosis weakens the assertion, and makes it a little less offensive to the Lacedæmonian ears, than a positive assertion would have been. Cf. S. § 215. For the translation of ἔδει by the pluperfect, cf. Mt. § 508. b; § 260. 2 (2); S. § 215. 2. Notice that the aorist is employed in the protasis, because the act spoken of is regarded as momentarily completed, but in the apodosis the imperfect is used, because the necessity spoken of is to be represented as having a continued existence. —— καθ' ἡσυχίαν, *at his leisure* (as far as fighting was concerned) = *without opposition.* —— ἂν αὐτῷ προεχώρησε, *would have gone on for him* (see on I. 109. § 3). αὐτῷ is the *dat. commodi.*

re, *at least on account of the rule.* —— ἧς is put in the genitive traction with ἀρχῆς, the accusative being properly demanded ἔχομεν.

αὐτὴν refers to ἀρχῆς. —— βιασάμενοι, *by force.* See N. on I. l. —— τὰ ὑπόλοιπα τοῦ βαρβάρου, i. e. the termination of the with the Barbarians. The supineness of the Lacedæmonians was undoubtedly a principal cause of the ascendency of the Athenin maritime affairs. Their continuance in the war would have d them at the head of the confederacy, as their withdrawal ele- l the Athenians to that station. —— αὐτῶν....καταστῆναι, *them- entreating us to become their leaders.*

. ἐξ αὐτοῦ δὲ τοῦ ἔργου, *from the nature of the thing itself.* So Schol. explains ἐκ τῆς φύσεως αὐτῆς τοῦ πράγματος. The thing red to, is the dominion enjoyed by the Athenians, and on the iple laid down by the Schol., that *the ruler is always hated* (ὁ ν ἀεὶ μισεῖται), it would be necessary for them, by strengthening power, to protect themselves against the effect of this hatred. ἐς τόδε, i. e. to what it now is; to its present height of power. δέους, not of the Barbarians, as Haack supposes, but as a Schol. rks, δέους τῶν κακῶς παθόντων ἐν τῇ ἀρχῇ ὑπηκόων, for this seems nt from οὐκ ἀσφαλὲς ἔτι—κινδυνεύειν which follows.

. ἐδόκει has for its subject ἀνέντας κινδυνεύειν with which ἀσφαλὲς s. —— ἀπηχθημένους (see N. on I. 76. § 1) belongs to ἡμᾶς, the ed subject of κινδυνεύειν. —— τίνων....κατεστραμμένων, *some who had already revolted having been subdued.* Cf. I. 98, et seq. ὁμοίως as before. —— ἀνέντας (*by relaxing* our authority) be- to κινδυνεύειν as the participle of means. See N. on I. 9. § 1. γὰρ....ἐγίγνοντο, *for* (if we had let go the reins) *the desertions d have been to you* = (by constructio prægnans. See N. on I. 18. *the deserters would have gone over and remained with you*, i. e. on your side.

. πᾶσι depends on ἀνεπίφθονον (sc. ἐστι), as the *dat. incommodi.* ler, *it is not a matter of censure to any* = *none can be censured.* subject is εὖ τίθεσθαι. —— τῶν μεγίστων πέρι κινδύνων = ἵνα μὴ τῇ εἰς μεγίστους κινδύνους. Schol. πέρι is put by anastrophe for S. § 231. N. 2 (a).

CHAPTER LXXVI

The speaker now retorts upon the Lacedæmonians, that they are doing the same thing [illegible] Peloponnesus which they charge upon the Athenians, and the superiority, which [illegible] have been theirs had they remained until the close of the war (see N. on I. 75 [illegible]) in like manner have been maintained by a strong and vigorous government (§ 1) [illegible] cepting and maintaining the dominion voluntarily bestowed upon them, they had [illegible] nothing strange or discordant with established customs, and so the Lacedæmonians thought, until swayed by motives of self interest they began to talk of justice. In ruling so just and equitably, the Athenians deemed themselves worthy of [illegible] tion (§ 3); and the mildness of their rule, for which they were now the subject of [illegible] would be manifest if their power should pass to other hands (§ 4).

1. τὰς—πόλεις depends on καταστησάμενοι, and αὐτῶν is to be [illegible] plied after ἐξηγείσθε. Haack erroneously makes the accusative depend on this verb. —— ἐπὶ τὸ ὑμῖν ὠφέλιμον is referred by [illegible] Schol. to the utility resulting from the oligarchical form of government. —— τότε, i. e. after the battle of Mycale. —— διὰ παντὸς [illegible] through the whole war. —— ἀπήχθησθε, *had become odious* [illegible] word, as on ἐξ αὐτοῦ δὲ τοῦ ἔργου, the Schol. remarks, οἱ γὰρ ἐχθροὶ [illegible] νες μισοῦνται· φιλελεύθερον γὰρ τὸ ἀνθρώπινον. —— ἴσμεν ἂν—[illegible] γενομένους, *we know that you would be* —— ἂν belongs to the part[illegible]

ρατηρόν, it being in his power = *whilst it was in his* ccusative absolute is employed, when time parallel to or h another action is to be designated. Cf. Jelf's Kühn. 226. b. —— *προεῖς, preferring.* The object is *ὅν*, re- idea of justice or a just policy, implied in *τῷ δικαίῳ* —*ἔχειν.* See N. on I. 10. § 1 (end).

καὶ τε ἄξιοι εἰσίν, they also are worthy to be praised 172. 4. —— *τῇ ἀνθρωπείᾳ φύσει, human nature* = *the ure, the natural desire of man.* —— Arnold translates *δυναμιν, less careless of justice than our actual power be.* I prefer Bloomfield's translation: *have been more ustice than according to their power* (to commit injustice). otes conformity, and may be rendered, *in accordance* ies that their moderation was greater than might have from the extent of their power.

ἄν. We frequently find one of these particles joined to ver', to denote the conditional nature of the whole sen- to that part of the sentence which it immediately n times the repetition results from an intervening clause. n § 452 a; Mt. § 600; S. § 215. N. 5. —— *δεῖξαι ἂν* e severity of their government. —— *ἡμῖν δὲ—περιέστη* valent to *ἡμῖν δὲ ἐγένετο* (*has happened to us*), the verb *come around to us*, being a more lively form of expres- dative, cf. Mt. § 402. *d* —— *τὸ πλέον ἤ, more than.*

CHAPTER LXXVII.

[illegible] proof which he has just adduced (I. 76. § 4), by showing that the [illegible] when instead of compelling their allies to redress any real [illegible] are wrong to have the points in dispute fairly tried and de- [illegible] which reproach those who exercise arbitrary power in [illegible] exempt (§§ 1, 2); this leniency is made, however, a ground of [illegible] whether they feel aggrieved by a judicial sentence, or by [illegible] though they had been stripped by the hand [illegible] § 3 — for men more highly resent acts of injustice than [illegible] comparison of the patience with which these states have [illegible] their restlessness under the Athenian rule (§§ 4, 5); the same [illegible] be entertained towards the Lacedaemonians, if they took the [illegible] as their customs were so different from those of the other states (§ 6).

[illegible] be referred to the *καὶ* below, *γάρ* being here the gen- e. —— *ἐλασσούμενοι,* = *although* (see N. on I. 7. § 1) we

lose our suits = *are cast in suits.* This interpretation seems to [illegible] better with the meaning of the word, and with the context, [illegible] Arnold's interpretation, *not standing upon our right*, i. e. condescending to let our disputes with them be fairly tried, instead of decid[illegible] as we might, by our sovereign power. For the purpose is not here [illegible] show the condescension of the Athenians in suffering matters of [illegible]pute to be adjusted by civil tribunals, when they might settle [illegible] by an act of their sovereign will, inasmuch as that was [illegible] of the preceding chapter. The design now is to illustrate and [illegible] the remark, made at the close of the foregoing chapter, that the [illegible]eration of the Athenians seemed to bring upon them an increa[illegible] odium. This is shown by the fact here asserted, that even in [illegible] law, in which the Athenians are worsted, and that too before [illegible] own tribunals, the only return they receive from this impartial [illegible]ministration of justice, is to be called *litigious.* —— γὰρ (*illustrat*[illegible] See N. on I. 58. § 2). See the preceding remarks on ἐλασσοῦσθαι. —— *ἐν ταῖς....δίκαις, in actions brought against our [illegible] breaches of contract.* Cf. Smith's Dict. Gr. and Rom. Antiq. p. [illegible] —— παρ' ἡμῖν αὐτοῖς, *before ourselves*, is introduced to show [illegible]gard for justice, that even in their own courts at Athens, [illegible] were given in favor of their allies. Boeckh (Pub. Econ. Ath. [illegible]

socii nostri) *quum sint assueti.* The usual interpretation is, *who are accustomed.* But if this were the meaning, we [illegible] that ἄλλους, or some other general word, would have [illegible] instead of ἡμᾶς. —— ἀπὸ τοῦ ἴσου. [illegible] —— μὴ accompanies οἴεσθαι, because [illegible] See N. on I. 10. § 1. *beyond what* = *otherwise than* [illegible] *ought.* With χρῆναι supply from the main clause [illegible] construction: παρὰ τὸ οἴεσθαι μὴ χρῆναι. —— γνώμη [illegible] decision, [illegible] to power exercised irrespective of [illegible] —— καὶ ὁτωσοῦν, *even in the least* = *in even so slight a* [illegible] meaning, which is easily derived from the more [illegible] of the word, *in any way whatever* [illegible] ὁτωσοῦν must be [illegible] with ἔχει. [illegible] —— [illegible] *or in any other way whatever.* [illegible] —— [illegible] γνώμη ἢ δύναμις τῷ ἐν τῷ πλήθει —— [illegible] This meaning, which is [illegible] in the sense, which he assigns to [illegible] —— οἱ [illegible] ἔχουσιν, *they feel a greater [illegible] the greater part.* For the use of the [illegible] K. § 240. 8. c. ἀπερισκέπτως [illegible] See N. [illegible] —— τοῦ ἐνόντος (= τοῦ ἐλαττόνος), *the [illegible]* [illegible] part will be [illegible] —— [illegible] In this condition, the [illegible] [illegible] *[illegible]* [illegible] —— [illegible] —— [illegible] N. [illegible] I. 10. § 1. [illegible] —— [illegible] *when treated [illegible]* See N. [illegible] —— [illegible] and τὸ δὲ [illegible] [illegible] the predicates. —— ἀπὸ τοῦ ἴσου [illegible] translates, *on a footing of equal justice.* Or [illegible] *in equali conditione.* I prefer, as the most natural [illegible] of [illegible] tion, to take ἀπὸ in the *sense of ἐπὶ* (K. § 2[illegible]. 3. c., [illegible]

ἴσον as a masculine, *by one who is an equal.* In this way, it
nizes with ὑπὸ τοῦ Μήδου, which is varied from ἀπὸ τοῦ. I
to the sentiment, commentators cite many kindred examples.
others, the one quoted by Goel. from Plut. Vit. Timol., is va
in point: οὕτως ὑπὸ λόγων μᾶλλον ἢ πράξεων ποιηρῶν ἀνάστ
κασιν οἱ πολλοί· χαλεπώτερον γὰρ ὕβριν ἢ βλάβην φέρουσι.
οὐδεὶς γὰρ ὀργίζεται τοῖς πολὺ ὑπὲρ αὐτὸν τῇ δυνάμει, Aristot.
11, cited by Arnold.

5. γοῦν introduces an example confirmatory of the asser
made. —— πάσχοντες ἠνείχοντο, *they endured suffering.* 5.
—— εἰκότως, *as might be expected, naturally enough.* The na
illustrates this, and is therefore introduced by γάρ. —— τὸ ν
present, i. e. their present lot. Supply δοκεῖ from the preced
text. Bloomf. aptly remarks on the misery of those who live
system of *unequal confederation*, cheated as they often ar
shadow of liberty, while the substance ever eludes their gras

6. γέ in ὑμεῖς γ' gives emphasis to the pronoun, as though
spoken in an elevated tone of voice, or written in italics. S
8. —— οὖν is here a particle of reference, *as to this matter.* –
λόγοις. The Schol. adds [illegible]

CHAPTER LXXVIII.

...mondemonians are exhorted, finally, not to engage precipitously in war, on the charges ...ght by others against the Athenians (§ 1), and are admonished of the uncertainty ...the calamities of war (§ 2), in which men oftentimes engage thoughtlessly, and are ...brought to reason by some calamity (§ 3); and in conclusion, they are solemnly ...ged not to violate the treaty, but to submit the differences to a judicial investigation, ...are reminded, that if they resort to arms, the Athenians will repel their attacks with ...utmost vigor and resolution (§ 4).

... βραδέως—βραχέων. There is here a slight paronomasia = *de-...ate long* (i. e. come to no hasty decision) *since you are not delib-...ing* (sc. βουλευόμενοι from βουλεύεσθε) *about short matters* (i. e. ...ters of trifling importance). οὐ belongs to the omitted participle, ...hence is placed before περί. —— ἀλλοτρίαις refers to the Corinthi-... —— τὸν παράλογον, *the uncertainty*. This word literally signi-... *that which is beyond calculation*, and is here applied to the issue ...e war, which was eminently involved in uncertainty.

... μηκυνόμενος....περιίστασθαι, *for when protracted, it usually ...ii, is wont) brings most things to depend upon chance;* or as ...ld interprets, *brings in the end to hazard = ends by bringing to ...rd*. Most of the commentators explain τύχας, as referring to ...rtain events which are adverse. But it is better to take it in a ...unlimited sense, as referring to fortune either good or bad, and ...nuing the idea expressed in τὸν παράλογον. The sentiment is, ...in a long-continued war, no one is so far-sighted as to be able to ...ow things will take place, or what will be the issue of the con-... This is true of all wars, and a most fearful realization did it ...in the long and desolating contest, which is the subject of this ...y. —— ὤν, i. e. τύχων. —— ἀπέχομεν refers to both the Athe-... and Lacedæmonians. These states were equally removed from ...evation or prostration of power, which hung upon the uncertain ...of the war. —— ἐν ἀδήλῳ κινδυνεύεται, *is exposed to great un-...nty;* literally, *is periled in the dark*.

τῶν ἔργων—ἔχονται (*engage in*). S. § 192. 1. Steph. supplies ...ὀργῶν after πρότερον. But perhaps this is unnecessary, as it evi-...r stands opposed to ὕστερον, and may therefore be taken abso-... —— ἃ refers to ἔργων. —— κακοπαθοῦντες denotes time (see ...I. 13. § 6), and contains the protasis of τῶν λόγων ἅπτονται, *they ...s themselves to counsels* (literally, *to words*). For the genitive, cf. ...92. 1. The variety of uses *in which the* Attics employed ἅπτω,

especially in the middle voice, may be seen in almost any gool con. —— ἤδη belongs to κακοπαθοῦντες.

4. ἐν....αὐταί, who (see N. on I. 8. § 1) are not yet ourselv such an error, as to engage in war without due deliberation. Schol. explains ἁμαρτίᾳ by τῇ προλεχθείσῃ ἀβουλίᾳ τοῦ πολέμου ὁρῶντες, sc. ἐν τοιαύτῃ ἁμαρτίᾳ ὄντας. —— ἕως, while. —— αὐθαί in the power of, depending on the will, is in the predicate. —— depends on λέγομεν ὑμῖν. There is a play on λύειν—λύεσθα former being taken in the sense of to break, violate, the latter, terminated, adjusted. Cf. Xen. Anab. III. 1. § 21. —— κα ξυνθήκην, according to compact = in conformity with the terms treaty. "Etenim in foederibus tricennalibus (I. 115. § 1) sc erat, ὅπλα μὴ ἐπιφέρειν, ἢν δίκας θέλωσι διδόναι, VII. 18. § 2." I ἤ, or otherwise. —— θεοὺς τοὺς ὁρκίους. See N. on I. 71. § 5. oaths here referred to, were those with which the treaty was n —— ἄρχοντας (sc. ὑμᾶς) follows ἀμύνεσθαι. —— ταύτῃ....ὑφη the way in which you may lead us = according to the example you may set us. "ὑφηγήσαθε idem quod προηγήσαθε." Goel. " both express the same idea, but not exactly the same part of it ἡγεῖσθαι expresses the precedence, ὑφηγεῖσθαι the nearness of th er." Arnold.

found in Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. e Peloponnesian war for the first ten years, is frequently e Archidamian war. —— δοκῶν εἶναι does not imply doubt, which was a matter of general repute.

CHAPTERS LXXX.—LXXXV.

eech of king Archidamus, comprised in these chapters, has for its , the postponement of hostilities until negotiation has been tried, aedæmonians have increased their resources. He urges the e high state of preparation for war, and the naval supremacy of as a reason why, with their present resources, the Lacedæmo- hope to be victorious (chaps. 80, 81). He does not oppose the Athenians refuse to listen to their terms, but advises that first set forth calmly and with firmness their grounds of com- since then making all preparations for war (chap. 82). He against regarding this advice as pusillanimous, or being the charges of tardiness and dilatoriness which may be them, for to such a wise and deliberate policy the Lacedæ- indebted for their glory and independence (chaps. 82, 83). urges them not to hazard their institutions by a precipitous of war, which must cost many lives, much treasure, and much the matter, as the Athenians profess their willingness and investigation (chap. 85). The speech is grave, dignified, wisdom and statesman-like views, and worthy of the man who the occasion which called it forth.

CHAPTER LXXX.

expressions with a modest reference to his military experience, and that of and to render them free from the desire of war entertained by the as to the war in respect to which they were consulting, it would be (§ 2), for against the Peloponnesians war could be waged on equal with despatch, but should not lightly be declared against a people of such and naval experience as the Athenians (§ 3), especially as the Lacedæ- wealth and maritime resources were so much inferior (§ 4).

ἀνὴρ ἤδη πολέμων. Archidamus must have been at this time old man, as he is supposed to have died in the fifth year of

as Bloomf. remarks, is judgin
easily predict the severity of th
Sparta and Athens, and yet be
time, in which it would be car
ἐκλογίζοισθε. So we frequently
pronouns. Cf. S. § 165. b; Mt.

3. γὰρ introduces an explana
ἀστυγείτονας is epexegetical, esp
τονας to the Argives, and some
Lacedæmonians waged frequent
the same description, i. e. milit
explains with the Schol. Didot t
the ground that the common ex
with the beginning of the next ch
and numbers over the Athenians
to the *kind* rather than the *degree*
no force. —— οἷόν τε refers to ἐλ
Literally, *to proceed against each*
persons, οἷός τε means *able*. —— ἐφ
with the Schol. —— ἑκὰς Pelopon
rate and public. Notice the distinc
nouns in this sentence by the freque
γε χωρίῳ, *at least in any one place*
prosperity, contained at least 200,000
I. p. 440; Appendix XXIII. —— φο
§ 1. ——

ῷ....ἐλλείπομεν, *in this* (i. e. wealth) *we are still more deficient.* comparative is here strengthened by πολλῷ ἔτι. Cf. K. § 239. R. - § 159. 4. For the construction of τούτου, cf. S. § 200. 3. The lar is employed although referring to a plural noun, because the . is regarded in the abstract as a thing. Cf. Mt. § 439. —— ἐν (sc. ταμιείῳ. Cf. Bos. Gr. Ellip. p. 127), *in the common treasury.* ἐκ τῶν ἰδίων, *from our private resources.* The Lacedæmonians poor, as is remarked by the Schol. on this passage. —— φέρομεν ployed here in the sense to contribute.

CHAPTER LXXXI.

ld be of little avail to invade and plunder the Athenian territory, since from other s they could import whatever was wanted (§§ 1, 2); any attempt also to induce ies to revolt would require a fleet, on account of their insular position (§ 3); se they overcame the Athenians by sea, or cut off the revenues by which their navy supported, they themselves would sustain the greatest injury in the war (§ 4); and to ndon the contest at such a time, would be dishonorable to them, especially if they ld be regarded as the authors of the war (§ 5); no one should think that the war ld be brought to a speedy close, by an inroad into the enemy's country, for the Athe- ns were not the men to succumb, merely because their territory was invaded (§ 6

1. τοῖς ὅπλοις = τοῖς ὁπλίταις. But Bloomf. thinks that the word rs to the *use* of arms, in which the Lacedæmonians particularly lled. —— αὐτῶν depends on ὑπερφέρομεν. S. § 189. —— τῷ πλήθει oken with reference to ὄχλος in I. 80. § 3, and signifies able-bodied , who are fit to be soldiers. Bloomf. understands by it what we *population*, in which the Peloponnesians exceeded the Athenians. 2. τοῖς = τούτοις. S. § 166. —— ἄλλη γῆ. Cf. I. 143. § 4, where icles says the same thing. The following note from Goeller's tion, will give the reader some view of the extent of the Athenian minion, and the number of their allies. "ἄλλην γῆν Schol. interpre- ar Thraciam et Ioniam. Adde Euboeae magnam partem, Cycladas ne omnes et ceteras insulas inter Peloponnesum, Cretam et Asiam, res maritimos, Samios, multos ex Hellespontiis, multas urbes Graecas oris Thraciae et Macedoniae, Oropum in confiniis in Boeotiae. Adde heniensium colonias, Seyrum, Lemnum, Imbrum, Æginetas, qui tum ginam tenebant, Hestiaeenses in Euboea, Naxios, Andrios, fortasse am Tenios et Ceos, partim Amphipolitanos, itemque partim Thuri- s. Adde foederatos cum Atheniensibus Barbaros, Sitalcen, regem Irysarum, Odomantos, populum Thraciae, Philippum et Derdam, incipes Macedonum, Pelasgos ad Athon habitantes, Edones, in Italia

[illegible] which [illegible] the [illegible]
[illegible] instrument. —— [illegible] the [illegible]
Soph. Gr. Ver[illegible]

5. τούτῳ is the [illegible]. —— [illegible] *treat for peace*, is the subject of the sentence [illegible] *especially if also*, introduces a circumstance [illegible] dishonor of treating for peace as a time when [illegible] overtures is worsted in the war.

6. μὴ—ἐπαιρώμεθα. *let us not be exalted* [illegible] 8. § 218. 2. —— ἐκείνῃ γε τῇ ἐλπίδι. with that [illegible] over other hopes we may entertain, let us not [illegible] ble a power as Athens will be crushed by [illegible] territories. γέ is therefore highly restrictive [illegible] ταχὺ παυσήσεται κ. τ. λ. is epexegetical of ἐλπ[illegible] λίπωμεν (8. § 214. b). An almost prophetic f[illegible] the Schol. remarks, that Thucydides seems to [illegible] ἡμῖν τεκέσσαι τ' ὀπίσσω πῆμα λίποιτο. Hom. [illegible] strongly adversative = *but* (so far from the wa[illegible] nated) *I fear rather*, etc. —— οὕτως εἰκὸς—μήτ[illegible] The dative φρονήματι (*with their high spirit*) [illegible] datives designating the mode or manner, and s[illegible] Authors (Gram. Vol. I. p. 452) regards it. St[illegible] ἀπὸ φρονήματος. —— τῇ γῇ δουλεῦσαι, "i. e. [illegible] metu ne ab hostibus vastetur, se subjicere cuili[illegible]

CHAPTER LXXXII.

[illegible] not overlook the wrongs of their allies, but make them the ground of expostulation, in the meantime raising auxiliary forces both of Greeks and Asiatics, and putting their affairs in a state of readiness for war (§ 1); if the Athenians yield to their expostulations, the result would be most happy, but if they did not, after the preparations it would be advisable to march against them (§ 2), perhaps, too of the preparations of the Lacedæmonians, they would prefer coming to terms, rather to preserve their territory from devastation (§ 3); which territory the Lacedæmonians held as a security and it should therefore be spared as long as possible (§ 4); as it now are, its devastation would bring disgrace and difficulty upon the Peloponnesians, whose jealousies may be cleared away, but a war undertaken to redress private wrongs cannot easily be brought with honor to a close (§§ 5, 6).

οἱ μὲν οὔτε—κελεύω. *but yet I do not bid you.* The two negatives in this formula serve to strengthen the negation, and are to be taken together, and not separately, as Hoog. (Gr. Part. p. 152. XII.) says, the former denying simply and generally, the other particularly. Cf. S. 250. 1. —— **ἀναισθήτως.** *as if without perception* = *as if you were a dullard.* Reference is had to the expression, τὸ ἔρημον, uttered by the Corinthians (I. 69. § 3). —— **μηπω.** *not yet*, not immediately. —— **κινεῖν.** **πέμπειν** and the other infinitives below follow, depend on **κελεύω.** —— **μήτε . . . . ἐπιτρέψομεν.** "That is, neither to threaten war too plainly, and yet to let them see, we shall not allow them to go on as they are going on." Arnold. **ὡς ἐπιτρέψομεν** = **καὶ** (τὸ ἵνα **μήτε**) **μὴ δηλοῦντας, ὡς ἐπιτρέψομεν, ἃ δηλοῦντας ὡς οὐκ ἐπιτρέψομεν,** where for **ὡς ἐπιτρέψομεν** some word as **ἀμελήσαν** should stand. —— **ἂν** in **καὶ** (i. e. **καὶ ἂν**) belongs to **ἐπιτρέψομεν.** —— **τούτῳ** (sc. χρόνῳ). *in the meantime.* —— **πρασσῇ.** *by a hire, simply over, by an occasion.* —— **εἴ πόθεν.** *if from any, from whatever quarter.* —— In respect to the punctuation of passage, I am inclined to follow that which is adopted by Hauck, partially by Arnold, i. e. to place a comma after **προσληψόμεθα ἐκποιήσωμεν,** inclosing **ἀνεπιφόβους . . . . διασωθῆναι** in the marks of parenthesis. In this way **καὶ** in **καὶ . . . . ἐκπορίζωμεθα** responds to εἴτε **προσαγωγῇ,** the two propositions containing the mode of taking the object, expressed in **τὰ ἡμέτερα αὐτῶν ἐξαρτίσεσθαι.** —— **ἰφθόνων** (see N. on I. 75. § 5) belongs to **διασωθῆναι,** which is the object of the sentence. S. § 158. —— **δέ** = **γαρ.** —— **ὅσοι ὥσπερ ἐπιβουλευόμεθα** = **ἐκείνους** (the subject of **διασωθῆναι**) **ὅσοι ἐπιβουλευόμεθα ὥσπερ κ. τ. λ.** Cf. Jelf's Kühn. §§ 817. 4; 895. 3. See N. on 67. § 7. —— **τὰ αὐτῶν** = **τὰ ἡμῶν αὐτῶν.** The reflexive pronouns of the third person are often used as *general reflexives* without refer-

defence. —— ἣν δοκῇ is to be t

3. *αὐτῇ* (referring to *παρα*
the same things as our actions.
to give a private *σῆμα* or int
mate. —— *μᾶλλον* belongs to
pra) denote time. See N. on
irruption. Archidamus after
here recommended. Cf. II. 1

4. *ἔμπρον, pledge, surety.*
πρν διδόμενον ἐπὶ συνθήκαις.
παρέχειν, they furnish to you
Livy, V. 42, is cited in illustra
crematare tecta ut pignus, ad fle
οὐχ ἧσσον ὅσῳ = τοσούτῳ μᾶ
For the genitive, cf. S. § 19'
bringing them into desperation

5. *ἐγκλήμασιν ἐπεισχθέντες,*
translate: *hastening on accour*
this is less suited to the con
much to haste, as to an excite
ill-concerted measures. —— *αἱ*
ὅπως μή, beware lest, or more l
and *ἀνοφώτερον* are here used f
member of the comparison in
disgrace (than of honor), whic

ut of the indicative. Poppo, Goeller, Haack, and Bloomf. edit πράξ-ν, to which reading I am inclined.

5. οἷόν τε. See N. on I. 80. § 3. —— τῶν ἰδίων. The Schol. ers this to the Corinthians, but there were others who complained he Athenians, as the Megareans (I. 67. § 4), and in § 5 supra, we ε τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες. There is no doubt, rever, that the Corinthians are more especially referred to. —— ὑπάρχει, *it is not possible.* —— καθ' ὅτι χωρήσει, "*what issue i have.*" Bloomf.

CHAPTER LXXXIII.

ould not be deemed the result of cowardice, that so many states did not immediately ck a single state (§ 1), for the Athenians have many allies and much tribute, and r demands treasures no less than arms (§ 2); means therefore for carrying on the war uld be provided, and as the greatest share of responsibility would fall to the Lacedæ-mians in the war, they ought to deliberate well as to what would be its most probable ue (§ 3).

1. ἀνανδρία is the predicate, and πολλοὺς....ἐπελθεῖν the subject he proposition.

2. γὰρ introduces a reason why pusillanimity should not be charged n the allies for not declaring war immediately. —— καί, *also.* —— ονους refers only to ξύμμαχοι: *allies not less in number* (than our l), *and who bring them tribute.* The allies of the Lacedæmonians e exempt from paying tribute. —— ἔστιν....δαπάνης, literally, *is not of arms the more but of treasures* = *war does not require so much as treasure.* The full construction would be τὸ πλέον ἢ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλέον ἢ ὅπλων). Cf. Jelf's n. § 774. Obs. 5. The genitives may be referred to Mt. § 316: S. 0. —— δι' ἣν, *by means of which* (i. e. of treasure), not *on account which.* —— ἄλλως....θαλασσίους, *especially in the case of inland-al war with a maritime power.* This use of the dative is quite ual. Bloomf. finds another example in τοῖς πρώτοις—χειροτέχναις, . 72. § 2.

3. πορισώμεθα. S. § 218. 2. —— οἵπερ δὲ καὶ κ. τ. λ. The order : οἵπερ δὲ ἕξομεν τὸ πλέον τῆς αἰτίας τῶν ἀποβαινόντων ἐπ' ἀμφότερα e whether the result be prosperous or the contrary). The words πλέον τῆς αἰτίας may be rendered, *the greater share of responsibility.* ost classes αἰτίας with I. 39. § 3; II. 18. § 3; 60. § 7; III. 13. § 7, which places it must be rendered *blame.* But as τῶν ἀποβαινόν-

ἐν ἀμφότερα looks to the alternative of a successful as well
strous issue, in which case no blame would accrue to the L
tions, it is better to take *αἰτίας* in the more general sense of
ther of good or evil. —— *οὗτος* is the antecedent of *αἵτιο*
ν, sc. *τῶν ἀποβαινόντων*. —— Notice the change of person in
ν, by which an application of the general sentiment is ma
case in hand.

CHAPTER LXXXIV.

ould cause no shame to be reproached with delay, since haste would in the end
stinate the war (§ 1); their moderation was prudence, which neither prosperity
versity, praise or reproach could disturb (§ 2); this rendered them both brave
so, because a sober and orderly temper inspired them with a keen sense of disgrace
o a due regard to the laws, and they had been so educated as not to be ignora
ose matters, nor to utter eloquent censures on the measures of the enemy, o
r deeds did not correspond, but to regard the plans of others as very similar to
n and beyond the power of eloquence to unfold (§ 3), presuming the measures
ning to be wisely taken, they should place no dependence upon their blunder
on their own courage and wisdom, not imagining any great difference to be
en, but that he is best, who has been trained up in what is most needful (§ 4).

ται—τοῦτ' εἶναι, "*in this consists.*" Bloomf. Perhaps the n = *can be regarded as.* τοῦτο refers to τὸ βριδὺ καὶ μέλλον ν), as does also αὐτὸ in the next clause. —— εὐπραγίας, *on f success* (Mt. § 508. b), or *in prosperity* (K. § 283. 3). It is arks i by Bloomf., that Archidamus now proceeds to give a ch of the Lacedæmonian character, in opposition to that the Athenians by the Corinthians. —— τῶν—ἐξοπρυόντων ε. ἡδέων, in the sense of ἡδονῇ ἣν παρέχουσιν οἱ ἐξοπρίοντες, belongs to both the participle and the verb. Cf. I. 12. § 1; —— Bekant interprets ἀνεπείσθημεν, *we would be persuaded,* it were the simple ἐπείσθημεν. Poppo also (Proleg. I. p. sears ἀνα- as pleonastic. But Bloomfield more correctly stand for μετεπείσθημεν, *we would be persuaded to change* ination.) The aorist here denotes customary action. See 70. § 6.

εὔκοσμον (*good order*) = τὴν σωφροσύνην, which for the sake y is substituted for it in the next sentence. —— τὸ μὲν.... *the one, because a sense of shame is the main element of an* ...*and from a sense of shame arises a manly spirit.* The is syllogistical: a sense of shame is always attendant upon n and discretion; but a sense of shame begets a manly ce, so a manly spirit is the result of moderation and discre- μὲν refers to πολεμικοί, which is repeated in εὐψυχία as n αἰσχύνης. The difficulty in interpreting this passage, has from overlooking the synonymous words. —— σωφροσύνης μετεχει, *shares most largely in moderation of temper.* S. . —— εὐβουλοι δέ responds to τὸ μὲν (cf. Vig. p. 2. IV.), and k to εὐβουλοι—γιγνόμεθα. —— ἁμαξέστερον.... παιδευόμενοι ...instruction for ὅτι ἁμαξέστερον παιδευόμεθα, *because we are ...ated* (spoken sarcastically) *to despise the laws.* ἁμαξέστερον ...ously with παιδευόμενοι. The genitive τῆς ὑπεροψίας ...ἁμαξέστερον (S. § 195. 1) in the sense of ἡ ὥστε τοὺς νόμους ...Cf. Mt. § 451; S. 22. 1. This passage refers to the re- ...s upon the Lacedæmonians in the speech of the Corinthi- ...s. —— σωφρονεστέρου. Repeat παιδευόμενοι. —— τὰ ἀχρεῖα ...ν as the accusative synecdochical, and refers to the clos- ...ed and practised by the Athenians, but deemed by the ...of trifling importance and therefore neglected by —— The words λόγῳ καλῶς μεμφόμενοι are opposed to ἀνομίως ...ξιοῦν, and hence μεμφόμενοι may be rendered into English ...initive, in order to correspond to ἐπεξιέναι, or by the indica- ...th an adverb of time, *while we blame* (see N. on I. 18. § 6). ——

and yet the objection made by
Thucydides could not have been
sity of the thoughts of men, is
here to *purpose* or *intention* i
which a skilful general will ofte
himself would do, if placed in t

4. ἀεὶ δὲ—ἔργῳ is opposed to
being changed from the infinitive
—— ὡς....ἐναντίους is put for π
μένους. The preposition, when it
ferent nouns, is often put only on
noun, but with the substantive i
Mt. § 595. 4. —— ὡς ἁμαρτησομένο
commit blunders. K. § 312. 6; S.
μένων. The construction is, ἀλλ' (ἐ
ὡς ἀσφαλῶς προνοουμένων. —— πολ
is similar to that contained in νομίζε
Haack and Poppo, only more gene
διαφέρειν upon which ἀνθρώπου de
ἀναγκαιοτάτοις, *in things that are n*
§ 3 supra.

CHAPTER

re belongs to the whole proposition with which it is con-
e N. on I. 12. § 1; 84. § 2. —— περὶ πολλῶν σωμάτων
olding *many lives, much wealth*, etc. In respect to the re-
ται, see N. on I. 80. § 8. —— ἔξεστι, sc. καθ' ἡσυχίαν βου-
the preceding context. —— μᾶλλον ἑτέρων = μᾶλλον ἢ
. § 454. *Obs.* 2. The Corinthians are referred to in ἑτέρων.
; 71. § 1. —— διὰ ἰσχύν, *on account of our power*, which
any one from attacking us rashly.
ον = περὶ ἐκείνων ἃ, of which the relative is constructed
θαι, according to the formula ἀδικεῖν τινά τι. In respect
χοί φασιν ἀδικεῖσθαι, cf. I. 67. § 4. —— ἄλλως τε καί.
. 83. § 2. —— ἑτοίμων....δοῦναι, *since they are ready to*
ial. The participle here denotes cause. See N. on I. 9.
On δίκας δοῦναι, see N. on I. 28. § 2. —— δὲ = γάρ. ——
r its antithesis with τὸν διδόντα (sc. δίκας), signifies one
icted of wrong-doing, or who refuses to submit to a judi-
ation. The subject of this sentence is ἰέναι, with which
ε νόμιμον is put in agreement, and which is qualified by
—— γάρ. The ellipsis may be supplied, *for* (by thus
will consult, etc.
ιαῖδας. Cf. Pausan. III. 7. § 10 (cited by Poppo): Σθενε-
: ἄλλα ὢν οὐκ ἀδύνατος ἐν Λακεδαίμονι, καὶ ἐφορεύων ἐν τῷ
λέμου μάλιστα ἐγένετο αἴτιος.

CHAPTER LXXXVI.

mmences his speech, which is truly Spartan in its brevity and bluntness,
his inability to comprehend the speech of the Athenians, who had said
in their own praise, but had passed over the charges made against them by
erfect silence. If they had done well in the Persian war and were now con-
, they ought to receive a double punishment for ceasing to be good and
bad (§ 1); as the Lacedæmonians had not changed, they should delay not
he injuries done to their allies (§ 2); whatever might be the resources of
, yet they had allies, whose wrongs should not be redressed by words but
3); not the avengers but the doers of an injury should consume time in
§ 4); the dignity of Sparta, and a regard for their allies, demanded that a
be put upon the rising power of the Athenians (§ 5).

τον ὡς οὐκ ἀδικοῦσι. See N. on ὡς οὐ after ἀντέλεγον, I.
– καίτοι εἰ, *and yet if = granting that.* —— διπλασίας ζη-
II. 67. § 2.

geance—for our allies do not
ployed for the demonstrative

3. ἄλλοις, i. e. the Athe
not betray to the Athenians.
the same case as its verb.
appears to have arisen from t
sense, to give strict unity to t
μὴ λόγῳ is to be taken with β
passage. —— παντὶ σθένει, wit

4. ἀδικουμένους, *when we ar*
constructed with βουλεύεσθαι.
rather becoming. The general
sult long before they commit an
doers, there was no need of de
reference to the words of Archi

5. ἀξίως τῆς Σπάρτης, i. e. as
—— καταπροδιδῶμεν = προδιδῶμε
with the aid of the gods.

CHAPTER

Sthenelaidas, in virtue of his

NOTES.

oos ἄν. On the powers and duties of the ...
, pp. 114–132.

Sed ne ipsi quidem Athenienses in ecclesia calculis
νοίᾳ." Haack. This however was not always
is to be supplied with *δυνάμει μείζων*, and has
ct *τὴν βοήν*, which is transferred into the principal
See N. on *πόλιν*, I. 72. § 1. —— *αὐτοὺς* depends
ὀδυνωμένους denotes the means. See N. on I. 9.
Sthenelaidas caused many to vote for the war,
ly to go against what seemed to be the popular
. —— *ὅτῳ* refers for its antecedent to the omitted
, and limits *δοκοῦσι*. —— *οἱ Ἀθηναῖοι.* Repeat
— *δείξας* is to be referred to *ἔλεξεν*, as though
τι χαρίσαι αὐτοῖς. The sentence, as it now stands,
— *ὅτῳ—μὴ δοκοῦσιν.* See N. on *ἔστις*, I. 40. § 2.
. Repeat *δυναστήσω.*

Haack thinks that it may be inferred from this,
ians, after the custom of the heroic age, sat upon
y were deliberating. "Sed cur *δυναστῶν* minus
sedibus surrexerint, spectare posse crediderit, non
—— *οἷς* = *ἐκείνοις οἷς*, the antecedent being the

σαν = *they had determined* = *it was their opinion.*
μάχους. Cf. I. 119.

e Corinthians and the other Lacedaemonian allies.
, *having transacted the business for which they*
ἀνίστη, I. 62. § 1).

is the attributive genitive in dependence on *δυ-*
it is properly in apposition. Cf. the Homeric
d the Latin *urbe Roma.* —— *ἐν τῇ....δυνάτῳ.*
quinto vel medio vel exeunte." Poppo. —— *μετὰ*
Euboic war.

CHAPTERS LXXXVIII.—CXVII.

Having [illegible] the [illegible] causes of the war in chaps. 24–87, the [illegible] remark made in chap. 23. § 6, that the real ground [illegible] the war with which the Lacedæmonians regarded the great [illegible] Athenian power. In order to make this evident, [illegible] a history of the affairs of Greece, from [illegible] of the Peloponnesian [illegible] Athenians had [illegible] their treatment of their allies, [illegible] treatment of their own state, [illegible] from the public affairs of Greece [illegible] to the Athenians [illegible] of history which has [illegible] perspicuity, concise[illegible] The reader, who would [illegible] strength of the two leading states [illegible] should make himself [illegible] years, which the ancient [illegible] designated by the common name of *the fifty years*. [illegible]

he Athenians should become more and more powerful. The con-
stion is as though it had been written, φοβούμενοι μὴ οὐ Ἀθηναῖοι
νηθῶσι. See N. on πόλιν, I. 72. § 1. —— ὁρῶντες is related to
ούμενοι as denoting the cause why they feared. The extent of
ision attributed to the Athenians by the Lacedæmonians is doubt-
exaggerated, unless, as Bloomf. thinks, the Athenian allies, sub-
s, and colonies, both in Greece, Asia, and elsewhere, are included
he general expression here made use of. See N. on I. 81. § 2.

CHAPTER LXXXIX.

e design of this summary of Grecian history, which extends from the siege of Sestos to
e beginning of the Peloponnesian war, is to show the origin and progress of the Athe-
nian power in Greece (§ 1); the Persians having been driven from Europe and conquered
t Mycale, Leotychides the Spartan king, with the Peloponnesian allies, returns home,
nd the Athenians and their confederates remaining lay siege to Sestos and succeed in
aking it, after which they return to their respective homes (§ 2); the Athenians then
aking back their wives and children, and prepare to rebuild the city and its walls (§ 3).

1. ἦλθον....ηὐξήθησαν, "*ad res gerendas venerunt, per quas creve-
unt.*" Portus.

2. I prefer with Haack to construct ἐς Μυκάλην with οἱ καταφυγόν-
τες, *those of them who had fled away in their ships to Mycale.* There
however, no serious objection to constructing it with διεφθάρησαν,
were defeated at Mycale. —— Λεωτυχίδης, *Leotychides* the grandfather
Archidamus II. (see N. on I. 79. § 2), after the battle of Mycale,
as sent into Thessaly, where, after several successes obtained over
ose who had joined the Barbarians in the Persian war, he yielded
the bribes of the Aleuadæ, for which he was brought to trial on his
urn home, and went into exile to Tegea, A. C. 469, where he died.
Smith's Dict. Gr. and Rom. Biog. and Mythol. —— Σηστόν, *Sestos,*
on the Thracian side of the Hellespont. Its possession was deemed
mportance, because it commanded in a great measure the channel.
e Xerxes crossed the Hellespont on bridges of boats. —— ἐπιχει-
ντες, *having remained through the winter.* —— ἐκλιπόντων, *having
ndoned.* —— ὡς ἕκαστοι = ὡς ἕκαστοι ἔτυχον.

3. τὸ κοινόν, *the common wealth*, contains the idea of plurality, and
e takes a plural verb (διεκομίζοντο), and has αὐτοῖς referring to
the plural (cf. Mt. § 302). The pronoun αὐτοῖς follows ἀπῆλθον,
owing to whom the action expressed in the verb has reference

(cf. Jelf's Kühn. § 600. 2), or it may depend on χώρας, in the sense of the adnominal genitive. Cf. S. § 201. 5. —— ὅθεν = ἐκεῖθεν οἱ (τοῦ). For the attraction of relative adverbs, cf. K. § 832. R. 7; S. § 17[illegible]. —— ἐκκεκόμιστο, *had removed them for safety.* Notice the force of κατ- and ἐκ in this verb, the latter communicating the idea, *out of danger*, and the former, removal to a secret or retired situation. —— τὸν πολιν as distinguished from τὰ τείχη, is to be taken in the sense of *houses.* —— αἱ μὲν πολλαὶ and ὀλίγαι δὲ are in partitive apposition with οἰκίαι, which should properly be put in the genitive denoting the whole (cf. K. § 206. 3; S. § 156. 3). Render: *the greater part of the houses had fallen, and but few remained standing.*

CHAPTER XC.

The Lacedæmonians, when they hear that the Athenians are about to rebuild their walls, partly of their own accord, and partly instigated by their allies, send an embassy [illegible]

βουλεῖν depends on ἠξίουν. —— σφῶν, i. e. the Lacedæmonians. —— τὸ βουλόμενον = τὴν βούλησιν, *their wish, desire.* See N. on I. 1. § 1. —— ἐς τοὺς Ἀθηναίους depends on ὑπόπτον. —— ὡς δέ—οὐκ ἔχοντας = φάσκοντες δέ, ὅτι (εἰ μὴ τειχίζοιεν) οὐκ ἂν ἔχοι. For this use of ὡς, see N. on I. 73. § 5. In respect to the employment of the participle instead of the substantive sentence (i. e. ὡς followed by a finite verb), cf. K. § 329. 6. R. 5. The difference between the two modes of construction is only in form. —— ἀπὸ ἰσχυροῦ ποθεν, *from a fortified place whatever.* —— ἀναχώρησιν, *place of retreat.* —— ὁρμήν, *a sallying place; "locus unde fit impetus."* Betant. It is nearly our military phrase, *base of operations.* The duplicity and meanness of the Lacedæmonians in this affair, was effectually counteracted by the firmness and sagacity of Themistocles, as we shall see in the sequel.

3. γνώμῃ, *by the advice, suggestion.* —— τοὺς Λακεδαιμονίους depends on ἀπήλλαξαν. The natural order of construction would have placed ἀποκρινάμενοι....λέγουσιν immediately after γνώμῃ. —— ὡς πρός. See N. on I. 34. § 2. —— περὶ ὧν = περὶ ἐκείνων ἃ. —— πρὸς αὐτῷ, *besides himself.* —— ἐκπέμπειν. Repeat ἐκέλευον. —— μέχρι ἂν ἄρωσιν, *until they should have raised the wall* (to a height) *sufficient.* In respect to the subjunctive, see N. on κωλύουσι, I. 26. § 2. —— ὅσον ἀπομάχεσθαι explains ἱκανόν. —— ἐκ....ὕψους, *the height which was barely necessary,* i. e. to a height, less than which would be useless for purposes of defence. —— παυδημεὶ is rendered still more emphatic, by καὶ αὐτοὺς....παῖδας which follows. Cor. Nep. includes also the servants in the number of those who engaged in raising the walls and repairing the fortifications. —— τὶς ὠφέλεια, *any thing of service* for the work.

4. ἐπεπόν τἆλλα ὅτι is put by attraction for ὑπεπόν ὅτι τἆλλα. Bauch places a comma after ὑπεπόν. —— τάκεῖ, i. e. at Sparta.

5. τὰς ἀρχάς, *the magistrates.* Goel. says that the ephors are meant. —— διῆγε, sc. τὸν χρόνον. —— προὐφασίζετο, *made excuses.* Plutarch says that he feigned sickness. —— τῶν ἐν τέλει ὄντων, *of those who were in office.* The same persons are here referred to as in the ἀρχάς. —— ὅτι is here put for διότι. Cf. Mt. § 488. 8. Bloomf. supplies τί ἐστιν. —— τὸ κοινὸν refers to the common assembly, before dissolving which, as Bloomf. remarks, it was necessary to obtain the permission of the ἀρχαί. —— ἀσχολίας δέ τινος οὔσης, *on account of some engagement.*

CHAPTER XCI

The confidence of the Lacedæmonians in the declarations of Themistocles, is soon shaken by the counter-statement of others, who report that the walls are building; they are persuaded by him, however, to send persons to Athens to ascertain the truth of his assertions (§ 7); while at the same time he gives private instructions to the Athenians, to detain the Spartan messengers until he and his colleagues (who had then arrived) should return home (§ 8); this they do, after which Themistocles announces to the Lacedæmonians, that the city is fortified sufficiently for purposes of defence, and that the Athenians know what is for their own and the common good (§ 4); that their prudence had been manifested, both when through necessity they abandoned their city and embarked on board of their ships, and when they were consulted on matters of consequence (§ 5), that it would be for their own interest, and that of the allies in general, to have their city in such a state of defence, that they would not be deterred from giving free and impartial counsel in the common assembly (§§ 6, 7).

1. οἱ δὲ ἀκούοντες....ἐπείθοντο, *but when they heard this, they believed Themistocles;* not *those who heard*, etc. —— αὐτοῦ is objective genitive, *for* or *towards him*. In respect to the high repute in which the Lacedæmonians held Themistocles, cf. I. 74. § 1. — τῶν δὲ ἄλλων does not refer to the Lacedæmonian ambassadors

a gloss, but cf. οὐκ ἠπίστοντο πρὸς ὅ τι χρὴ χωρῆσαι, VII. 44. See also Xen. Cyr. I. 4. § 24; IV. 5. § 19.

μὴ....πέμψαι, *not to be led away by reports, but to send rather;* lit. *not rather to be led away—than to send.* "Ex nostra dictione pro μὴ μᾶλλον—ἢ magis μὴ τοσοῦτον—ὅσον seu μὴ—μᾶλλον exspectes." Poppo. —— σφῶν αὐτῶν shows that the reports, adverse to the declarations of Themistocles, had not made by the Lacedæmonians. —— χρηστοί, *respectable, of good* ing.

ἀποστέλλουσιν οὖν. According to Cor. Nep., they sent three *functos summis honoribus.* Diod. calls them τοὺς ἐπιφανεστάτους, does not state their number. —— ὡς ἥκιστα ἐπιφανῶς = *as secretly* sible. —— πρίν (always accompanied by ἄν) is followed by the nctive or optative when a negative clause precedes, and when ence is had to future time, i. e. when its translation is *before.* n it refers to time past (its translation being *until*), it takes the ative. Cf. Jelf's Kühn. § 848; K. § 337. 9. a; S. § 220. 2. The nctive, κομισθῶσιν, is here employed according to the general that it depends on a primary tense, κελεύων taking the time of n. S. § 212. 2. —— αὐτοί refers to Themistocles and his colues. —— ἤδη....τεῖχος is a parenthesis, thrown in to explain the plural αὐτοί was used. —— Ἀβρώνιχος, *Abronychus.* It was rho commanded the ship stationed at Thermopylæ, to communi- between Leonidas and the fleet at Artimesium. —— Ἀριστείδης, *tides*, surnamed *the Just*, the rival of Themistocles. For an inter- ng sketch of his life, see Smith's Dict. Gr. and Rom. Biog. and thol. —— γάρ after ἐφοβεῖτο introduces the reason why Themisto- gave the direction contained in ὡς ἥκιστα....κομισθῶσιν. It mes the narration which was interrupted by the parenthesis ἤδη τεῖχος. —— σφᾶς, *them.* Cf. Butt. § 127. 3. —— ὁπότε σαφῶς ὑπόνοιν, *when they should perchance* (cf. Jelf's Kühn. § 844. a) *obtain* tain *intelligence* that the walls were erected.

4. ὡς πρὸς....ἰέναι. The order is: τὸ λοιπὸν ἰέναι ὡς πρὸς διαγιγνώσκοντας. The infinitive ἰέναι depends on εἶπεν, to be repeated m the preceding member, where it was followed by ὅτι with the licative. —— τὰ ξύμφορα and τὰ κοινὰ (sc. ξύμφορα taken as a betantive) depend on διαγιγνώσκοντας. These remarks of Themisto- s are very spirited and patriotic.

5. ἄνευ ἐκείνων—γνόντες, *having determined* (on this thing) *without* m (i. e. without asking advice of them). —— ὅσα....βουλεύεσθαι, *to any plans which were determined on in conjunction with them* e. in joint council with the Lacedæmonians). For the construction

of the accusative with the infinitive in the oratio obliqua, ing on a verb of saying, declaring, etc., expressed or i ἔφασαν), cf. Jelf's Kühn. § 889. a; Mt. § 538. —— οὐδ *inferior to no one.* S. § 198. 1.

6. δοκεῖν is constructed the same as εἶναι, § 4 supra. *now also.* —— The subject of εἶναι is the proposition which is also the subject of ἴσεσθαι. —— ἐς τοὺς πάντας a varied construction for πᾶσι τοῖς ξυμμάχοις, which wo have followed τοῖς πολίταις.

7. οὐ γὰρ....βουλεύεσθαι, *for it is impossible for any* (μὴ ἀπὸ) *preparation for defence equal* [to that of the ot of the confederacy], *to give similar and equal* (i. e. inde impartial) *advice in respect to the common weal*, to that w by the more powerful confederates. Arnold paraphras *could enter heartily into the counsels of a confederacy, un much at stake as the other members of it.* But he appear caught the idea, which is not equality of interests at stak means of defence, such equalities being necessary to giv ber of a confederacy freedom of deliberation in the con In respect to the general construction, εἶναι depend (S. § 222. 6), and βουλεύεσθαι is the subject of th

— ἅμα δὲ καὶ....ἐτύγχανον I take to be a continuation of the entiments of the Lacedæmonians, τῆς μέντοι βουλήσεως being nption of the subject from ἐποιοῦντο τοῖς Ἀθηναίοις. The ὄντες is to be constructed with ἐτύγχανον. S. 225. 8. —— ε, *at that time.* S. § 228. 1. —— αὐτοῖς limits προσφιλεῖς to the Athenians.

CHAPTER XCIII.

ns thus surround their city with walls, the hasty construction of which was ven in the times of Thucydides (§§ 1, 2); at the advice of Themistocles, they Piræus, on account of its fine situation for a naval station (§ 3); he also excites s their aim to be masters of the sea (§ 4), and to this end, the Piræus was en- h a wall of great thickness, although its height was much less than Themis- nded (§ 5); this was done with the view that it might be defended by a few nd the rest spared to man the fleet (§ 6); for the navy occupied his chief atten- ing the most efficient means of defence against the Persian king, and he therefore Piræus to be of more utility than the upper city, and rather to be defended s the city was rebuilt and fortified (§ 8).

ppo thinks that this and the following section should consti- apter by themselves, as with § 3 commences the account of ication, and the incipient steps of the Athenians to obtain the endency.

η—ἐστιν. The impersonal is changed into the personal con- , and οἰκοδομία is transferred from the substantive sentence principal one. The impersonal construction would have been ἔτι καὶ νῦν ἐστιν ὅτι ἡ οἰκοδομία κατὰ σπουδὴν ἐγένετο. Cf. . R. 4; Mt. § 297; S. § 225. 7. —— οἱ—θεμέλιοι (sc. λίθοι), *dation-stones, foundations.* Cf. Mt. § 95. —— παντοίων. some difference of opinion whether this refers to stones of all of all *shapes* and *sizes.* Perhaps, however, both ideas are in- In their haste, they laid stones of all sorts and shapes pro- ly together. —— καὶ....ᾗ, *and in some places* (see N. on I. *not wrought and made to fit together.* Some may prefer to ἔστιν ᾗ in the sense, *in no manner whatever* (cf. K. § 331. But it is hardly to be supposed that the thing spoken of was he whole foundation, and hence I think it better to take ᾗ in e of *place*, than of *manner* or *way.* —— ἀπὸ σημάτων, *from al monuments.* In the northern wall, which was called the n, and which was probably rebuilt about the same time with

the peribolus of the Asty, Leake says (Topog. of Athens, l. p. "entire courses of masonry are formed of pieces of Doric c which were almost as large as those of the Parthenon, and the other courses consisting of the composite blocks of Doric entab of corresponding dimensions. The ruins of former buildings much employed for this purpose, the devastations of the Pe having left an abundance of materials of this kind." —— γὰρ duces the reason why monumental and other wrought stones worked into the wall, viz. because of its increased extension and consequent deficiency of materials. —— πάντα both common sacred (καὶ κοινὰ καὶ ἱερά. Schol.).

3. τοῦ Πειραιῶς. Their former port was Phalerus, which Nep. (Vit. Themist. VI.) says, was neither a large nor a good —— ἐπῆρτο δ' αὐτοῖς, *for a beginning had been made of it* (*had begun it*). "If an active or middle, which has no obje changed to a passive, it becomes of course impersonal, and it may come so with an indirect object." Crosby, § 564. 8. ὑπῆρτο.... is a parenthesis, explanatory of τὰ λοιπὰ in the preceding context, hence δ' = γάρ. —— ἐπὶ τῆς ἐκείνου (i. e. Themistocles) ἀρχῆς was A. C. 493. Olymp. 74. 4. —— ἧς, *in which*. S. § 196. —— ρίους is made by some to depend on ἔλεξε (cf. Mt. § 369. a), but

s would advance them to the attaining of power, when they should se a nautical people). This is the interpretation of Osiand. (Ob- in Thucyd. fasc. II. p. 9 , which Poppo and Goeller adopt. In to make τὸ χωρίον the subject of προφέρειν, Poppo supposes a position of τε in the former member, so that it should be τὸ χω- πλόον τε εἶναι. The only objection which I would make to this- pretation, which in its main features is correct, is noticed by nfield. It supposes that the Athenians had not yet become a l people, whereas the very opposite was the case. If then the ciple be translated, *inasmuch as they had become* (see N. on I. 9. this objection would be removed, and the true interpretation d I think be reached. The transposition of τε is not harsh or ual, and that προφέρειν (used without ἂν for the future infinitive, § 222. 4. b) may have the signification here given it, every good on will show.

. For a long time I was inclined, by the use of γάρ in this sen- to adopt Arnold's interpretation of the preceding sentence καὶ . . . ἐν- . But much examination and reflection has satisfied me that it does not serve to confirm the idea that their naval superiority ld help to augment their power, but is rather to be taken with σε . . . ὁ Θεμιστοκλῆς, as strengthening the idea intended to be ywed, that Themistocles was the sole projector of the plan to ke Athens a maritime power. γάρ may therefore be rendered ded. —— ἀντεστία (from ἀντέχω, ἐστί. See N. on I. 72. § 1. It is llowed by the genitive θαλάσσης (S. § 192. 1). —— εἴδει after the rsian war. Goeller interprets it: *statim postquam archon fuit*. It probable that at this time, if ever, Themistocles made the pro- posal (see Plutarch ἐπὶ ναύαρχον ἐμπρῆσαι τῶν Ἑλλήνων).

3. ἐκεῖνον refers to Themistocles. —— ὅπερ νῦν ἔτι δῆλόν ἐστι. The walls were destroyed by the Lacedæmonians, at the close of the Peloponnesian war, yet enough of the foundations were left to enable some judgment to be formed of their thickness. Arnold argues from Xen. Hellen. II. 4. § 11, that the destruction could only have been partial, affecting chiefly the fortifications on the side of the sea. —— διὸ ἐπιτήδειον, i. e. the wall was so broad, that two heavy waggons or wains could meet and pass one another, as they were conveying stones for its construction. —— χάλιξ, *small stone gravel*, with which the masons filled up the interior of very thick walls, and which was made adhesive and solid by clay (πηλός). This whole passage is illustrated by the following extract from Leake's Topog. of Athens, I. p. 411. "On the side of Munychia, towards the open sea, the remains are best preserved. Here three or four courses of masonry, [illegible]

walls and square towers, are in many places to be seen; and there are some situations, where we still find the wall built in the manner described by Thucydides; that is to say, not filled up in the middle with a mixture of broken stones and mortar in the usual manner of the Greeks, but constructed throughout the whole thickness, of large stones, either quadrangular or irregularly-sided, but fitted together without cement, and the exterior stones cramped together with metal. This we may suppose to have belonged to the original work of Themistocles, which has thus survived the lapse of twenty-three centuries." This helps to decide the meaning of ἐν τομῇ ἐγγυτάτω, "square;" literally, *made square in cutting;* "*cut into an angular form, made angular in cutting.*" Arnold. ἐν τομῇ is interpreted by Gail "*locis quibus incisi sunt,*" which Poppo (Suppl. Adnot. p. 136) seems to cite approvingly. —— ξυνῳκοδομημένοι, *built up close,* i. e. having no interstices between them to be filled up with gravel and clay. ἦσαν is to be supplied from the preceding ἦν. —— πρὸς ἀλλήλους follows δεδεμένοι. —— τὰ ἔξωθεν, *on the outside.* —— ἥμισυ—οἷ ἐβούλετο, (only) *the half of that which he intended* (οἷ = ἐκείνου ὅτι).

6. μεγέθει here signifies *height.* —— ἐπιβουλάς, *hostile* [illegible] "vel a *consilio* portum oppugnandi." Haack. The reading ἐπιβολάς, *hostile attacks,* is adopted by Bloomf. and Didot. See N. on III. [illegible]

CHAPTER XCIV.

ganed by the Athenians and other allied forces, is sent out from Lacedæ-
: he reduces the greater part of Cyprus, and takes Byzantium (§ 2).

ias δέ. There is a resumption here of the historical
mmenced at I. 87. § 3, and interrupted by the somewhat
oint of the fortification of Athens. The events here
ok place, the year subsequent to the battles of Platæa and
the same year in which the walls of Athens and the
built. —— *εἴκοσι.* Gottl. cites Diodorus as giving the
ty, which diversity Bloomfield would remove by reading
r δέ.

, *Cyprus*, was a large island in the Mediterranean, S. of
N. of Syria, not far from the coast. The luxurious and
aracter of its inhabitants is well known. —— *αὐτῆς τὰ*
ater part of it. —— *Μήδων ἐχόντων. the Medes possessing*
in the possession of the Medes. —— *ἐν τῇδε τῇ ἡγεμονίᾳ*
by Steph., Haack, and Goel., as belonging to the follow-
δε after ἤδη being omitted. But may not its use, in the
exion, have been to show that Byzantium was taken
f Pausanias's command, although near its close? So
s, and with good reason. It was not until the capture of
d the release of the Persian captives taken in it, that the
betray Greece was made by Pausanias. This proposal
bly received, and an answer from the king at Susa having
d, Pausanias became arrogant to such a degree, as to
l-will of the Asiatic Greeks, and cause them to put them-
the protection of Athens.

CHAPTER XCV.

f Pausanias having become intolerable, the Asiatic Greeks request the
[illegible] leaders, which request is complied with (§§ 1, 2); the Lacedæ-
[illegible] and recalled Pausanias to answer to the charges of a tyrant [illegible]
[illegible] and at the time the allies [illegible]
[illegible] to the Athenians (§ 4); Pausanias on his return home is found
[illegible] acquitted of the most serious of the public [illegible]
[illegible] to whom the allies refuse obedience (§ 5); upon
the leaders associated with him withdraw, and the Lacedæmonians, fearing
[illegible] will be corrupted, and thinking that the Athenians are better adapted
[illegible] war than themselves, send out no more commanders into Asia (§ 7).

, *tyrannical* in the exercise of his command. —— ἄλλοι
Peloponnesians, *especially the Lacedæmonians.* —— οὐκ

ἥκιστα, *most especially.* —— νεωστί, *lately.* Reference is had in the place to the Greeks, who had been liberated from the Persian yoke by the battles of Platæa and Mycale. —— κατὰ τὸ ξυγγενές, *by reason of the relationship between them.* These words are to be construed with ἠξίουν (= *thought it fit, becoming*). The Ionians, having been driven out of Peloponnesus by the Achaians (who had been dispossessed of Argolis and Laconia by the Dorians and the Heraclidæ) came to Athens and there for a time resided, not as citizens, or those who could possess land, but enjoying the protection of the laws, and supporting themselves by mechanical arts. After a while, under the protection of Athens, they migrated to Asia Minor, from which some number of citizens was sent as leaders (ἡγέμονες) of the colony. They carried with them the sacred fire for the new settlement, taken from the prytaneum of Athens, and thus were entitled to the appellation of μητρόπολις (*mother-city*) to the Ionians. See Arnold's note on this passage. —— μὴ . . . . βιάζηται (= μὴ ἐπιτρέψειν βιάζεσθαι). The subjunctive is employed, because the condition is assumed as something probable but not certain. Cf. Jelf's Kühn. § 854. 1; S. § 215. 1.

2 οἱ δὲ Ἀθηναῖοι ἐδέξαντο κ. τ. λ. If Plutarch is to be believed

of tyranny. —— ἡ στρατηγία, *rather than a military com-*
. I. 94. § 1, where Pausanias is called a στρατηγός). Haack
o read ἡ στρατηγία, and make it the subject of the verb.
es as a reason, "quia aloqui subjectum huic loco aptum de-
" But the subject can readily be supplied from the context.
εἴσθαι....μετατάξασθαι, *at the same time in which he was*
the allies through enmity of him (objective genitive) *went*
e Athenians. Notice how ἅμα unites these propositions in
time.
....εὑρέθη, *he was found guilty of the injuries privately*
l against individuals (πρός τινα.) For the construction, cf.
4. —— εὑρέθη—ἀπολύεται. This interchange of the aorist
istoric present, imparts beauty and force to the passage, by
efore us the continued action of the verb of acquittal, and
the momentary one designating the conviction of Pausanias's
ass rapidly by in the aorist. Cf. Jelf's Kühn. § 401. 5; Mt.
—— τὰ δὲ μέγιστα, *in respect to the greatest charges* (Mt.
. 2), is to be referred to Μηδισμός, *Medism.* See N. on I.
—— μὴ ἀδικεῖν. See N. on I. 10. § 1. —— ἐδόκει σαφέστατον
τὸ πρᾶγμα), *and the matter seemed to be most manifest* (to
Greeks), i. e. public opinion pronounced him guilty of this
Had his treason been as manifest to the Lacedæmonians as
there is no reason to believe that he would have escaped
e punishment, since no leniency was shown him, when sub-
convicted of the same crime.
ίνον....ἄρχοντα shows that the term of his command had
ed, when he was recalled by the Lacedæmonians. He re-
terwards of his own accord to the Hellespont, but not by
thority. Cf. I. 128. § 2. —— Δόρκιν δὲ καὶ ἄλλους. These
ppear to have constituted a board, the members of which
tly intrusted with the command. See N. on III. 100. § 2.
t wonderful that the allies refused obedience to them, since
rity can be more inefficient or liable to abuse than that which
shared by many.
δέ, i. e. Dorcis and his colleagues. —— ἀπῆλθον into Lacedæ-
— ἄλλους....Λακεδαιμόνιοι. Müller (Dorians, I. p. 204) thinks
motive of the Lacedæmonians, in determining to send no
mmanders into Asia, lay deeper than the defection of the Ioni-
Pausanias, or their refusal to obey Dorcis and his associates;
out the Greeks of Asia Minor, they could, by the assistance
ival powers of Peloponnesus, viz. Corinth, Ægina, etc., have
d a war, which promised *more of gain* and plunder than of

trouble or danger. They probably deemed it inexpedient to a mastery of the sea, or run the hazard of marring and breaki Spartan institutions by foreign expeditions and foreign conqu was it true, that the supremacy over the Greeks passed w the hands of the Athenians, since Sparta still continued to pre-eminence in Peloponnesus; and most of the states of th country joined themselves to her, while none but the Asia and those who inhabited the islands, put themselves under mand of Athens. —— σφίσιν is the dat. incommodi aft γίγνονται. Cf. Jelf's Kuhn. (§ 602. 2). —— χείρους, bad (*false and unfaithful.* Bloomf.), as we say *spoiled*, i. e. rend for public service. The comparative is here used for the K. § 323. R. 7; Mt. § 457, p. 576. —— ἀπαλλαξείοντες δὲ α *through a desire to get rid of.* S. § 143 (-σείω). —— τά § 197. 2. —— νομίζοντες ἱκανοὶς ἡγεῖσθαι. The Athenian (I. 76. § 2) that by the Lacedæmonians themselves, they we worthy of the command intrusted to them. —— σφίσιν lin δείους (= φίλους).

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posited in the treasury at Delos, and afterwards at Athens, concludes from certain inscriptions, that their number was that, like the treasurers of the gods, they were chosen by lot, he pentacosiomedimni (i. e. the first class of citizens, who l land producing 500 medimni yearly), and that they did not on their office at the beginning of the year, but after the Pan- (i. e. the festival in honor of Minerva), and the first prytanea, ods of thirty-five or thirty-six days, in which the prytanes s) of each φυλή in turn presided in the βουλή and ἐκκλησία kh's Pub. Econ. Athens, pp. 176–180; Smith's Dict. Gr. and tiq. p. 469. Ἑλληνοταμίαι is in apposition with ἀρκή; lite- *d hellenotamiæ, the office (= the office of hellenotamiæ) was st established.* Cf. S. § 156. N. 2. —— οἱ ἐδέχοντο, *who re-* These officers did not collect the tribute. After the funds noved from Delos, they acted only as treasurers, the apodectæ s) being a distinct office. Cf. Boeckh, l. c. —— φόρον. On of the odium which became attached to this word, it was ed for σύνταξις. —— τάλαντα is in apposition with φόρος. —— as the place chosen for the treasury, because the temple of as greatly venerated, not only by the Greeks, but also by the ns, and the treasures would therefore be unmolested. —— αἱ "*the returns, contributions.*" Pickering. I prefer with Poppo omf. (in his latest edition) to affix to it the signification, *the councils* of the allies. The presence of the article is no objec- this rendering, since the councils are referred to as a well fact (S. § 167), and no place would be more likely to be for holding these councils, than one so secure as Delos, where ir treasures were deposited. Cf. Boeckh's Pub. Econ. Athens,

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CHAPTER XCVII.

ences the second division of the summary of Grecian history contained in chaps. (see general remarks, p. 33). In this chapter Thucydides, after remarking that enians increased their dominion thus acquired, by carrying on war and by politi- agement (§ 1), states the reasons why he digresses from the main history, viz. the ction in which the history of the time between the Persian and Peloponnesian ul been left by his predecessors, and the immediate bearing which the increase of an power had on the declaration of war by the Lacedæmonians (§ 2).

ὑτονόμων. See N. on I. 67. § 2. —— τὸ πρῶτον. In process of s the defection of the allies *or political* considerations gave oc-

by the admi
and not to τοσάδε as son
idea the notion of war, 1
μάτων, and hence πρὸς
depends on ἐγένετο and
attempting changes (in g
the time. —— ἑκάστῳ. T
Haack would understan
prefer with Poppo to sup
each (war or transaction)

2. ἔγραψα. *I have wri*
S. § 211. N. 14. —— αὐτὰ
here spoken of. —— τὴν ἐ
—— τόδε refers forward t
ἦν τὸ χωρίον, *this passage* (
use *place* in the sense of
author remarks, etc.' ——
is a neuter depending on
which it also belongs (S. 1.
is almost equivalent to εἰ κα
ξυγγραφῇ. Reference is ha
Hellanicus composed in four
was born in Mytilene in the
eminent of the Greek logogr
the date of his birth, among
is now most generally allow

section, since this sentence contains a second reason for the di-
n, and is to be disjoined from the immediately preceding con-
e. τούτων....ἐπεμνήσθη), which is parenthetical.

CHAPTER XCVIII.

gressive statement of the rise and progress of the Athenian power, the historian by relating how under Cimon the son of Miltiades, they took Eion (§ 1), and Scyrus nd then compelled the Carystians to yield on conditions (§ 3); after which the s, who had revolted, were reduced by a siege and forced to submit (§ 4).

Ἠιόνα τὴν ἐπὶ Στρυμόνι is so called to distinguish it from Eion ria, and another in Thrace (cf. IV. 7. § 1). It was situated at outh of the Strymon, nearly S. of Amphipolis, and is celebrated desperate defence made by the Persian governor Boges, who, he found that he could no longer hold out against Cimon, killed fe, children, and family, and then set fire to the place and per- n the flames. Dahl. fixes the chronology of this event at A. C. Cf. Class. Mus. I. p. 188. —— εἷλον refers to the Athenians. ἔπειτα is put for ἔπειτα δὲ after πρῶτον μέν, the omission tak- ce, because ἔπειτα makes the contrast sufficiently manifest. Cf. 22. R. 4. —— Σκῦρον, *Scyrus* (now *Scyro*), an island in the n sea, N. E. of Eubœa. The Schol. calls it one of the Cyclades. κισαν αὐτοί, *they themselves colonized it*, i. e. they sent out col- who settled it.

Καρυστίους, *the Carystians*. Carystus was a city of Eubœa, on outh-eastern extremity of the island, and W. of Geræstus. —— refers to the Athenians. —— ἄνευ τῶν ἄλλων Εὐβοέων, i. e. no cities of Eubœa were subject to hostilities, the Carystians alone ng to become tributary to the Athenians. —— ξυνέβησαν καθ' ρίαν, *came to terms of surrender*, evidently refers to the Carys

ἐπολέμησαν refers to the Athenians. —— παρεστήσαντο, *reduced =forced them to submit*. This took place, A. C. 466. Olymp. or about ten years after the reduction of Eion. It will be seen s, how brief is the summary of events which Thucydides is here . It was while Naxos was besieged, that Themistocles fled to in the way spoken of in I. 137. § 2. —— πρώτη τε αὕτη πόλις λώθη = αὕτη τε ἐγένετο πρώτη πόλις, ἣ ἐδουλώθη (*was reduced very = deprived of freedom*). —— παρὰ τὸ καθεστηκός, contrary

to what was established by the terms of the confederation. — T
Schol. defines this by παρὰ τὸ νόμιμον καὶ πρέπον, for the Greeks w
then free. —— ὡς ἑκάστῃ ξυνέβη, sc. ἐδουλώθη. Schol. Sig
plains its construction as though written: ἔπειτα δὲ καὶ τὸν δ
ἑκάστῃ, ὡς αὐτῇ ξυνέβη. A learned critic in Seebod. Bibl. Cr
1828, no. 8. p. 18 (cited by Poppo, Adnot. ad Schol.), would
ξυνέβη and take ἑκάστῃ in the nominative. Of course ἐδουλώθη w
have to be supplied from the preceding context.

CHAPTER XCIX.

f the causes of the revolt of the allies, the principal one was their failure to pay the
u sed tribute, furnish ships, and perform military service, which things bore
upon them, and which the Athenians rigorously exacted (§ 1); the government of
Athenians was also no longer popular, and no expeditions were made on terms of
ty (§ 2), which state of things had been brought upon the allies in part by their
fault, inasmuch as to avoid engaging in military expeditions they had compounded
personal service by payment in money, which both increased the ability of the Athe
to enlarge their naval power, and rendered the allies unable to offer off

—— ἀπὸ τοῦ ἴσου, *on equal terms;* "on a footing of
omf. This is explained by Jacobs, ἴσῳ νόμῳ καὶ ἴσῃ
responds to οὔτε, and is therefore not unsuitable, as
ss. —— προσάγεσθαι, *to bring under, to reduce to obedi-*

—τῶν στρατειῶν, *reluctance to engage in military expe*
nitive is here objective. S. § 188. N. 1. —— ἀπ' οἴκου,
e. —— ἀντι, *in lieu of.* —— ἐτάξαντο—φέρειν, *agreed*
ly, *took upon themselves the payment.* Cf. III. 50. § 2.
ενον ἀνάλωμα (in apposition with χρήματα), *whatever*
ight come to = the proportionate expense (i. e. as it
to each state). By this commutation of ships and men
allies became devoted to trade, agriculture, and the
ts of life, and were proportionably unfitted for war.
on the other hand, employing the money thus furnish-
it their navy and in providing warlike munitions, in-
ower, and soon became so formidable as to awe the
neasure which they pleased to propose. This plan of
llies to furnish money in lieu of men and ships, is as-
rch to Cimon. —— ἢν—ξυμφέροιεν. The optative here
ite frequency. See N. on I. 49. § 3. —— ἐκεῖνοι and
r to the allies.

CHAPTER C.

er Cimon gain a great victory over the Persian land and sea-forces at the
; the Thasians having revolted are defeated in a sea-fight, and the Athe-
ding on their island (§ 2); a colony being sent out to the Strymon to
alled the Nine-ways, are all cut off at Drabescus by the Thracians (§ 3).

τα, *after these events* (viz. those related in I. 98). The
Eurymedon was probably achieved the same year that
uced, i. e. A. C. 466. Olymp. 78. 3. See N. on I. 98. § 4.
μέδοντι ποταμῷ. Beaufort (Caramania, pp. 135–137)
river, inside of the curved bar which extends across its
hundred and twenty feet wide, and from twelve to
p. The bar is so shallow as to be impassable to boats
than one foot of water. Of course, as Arnold remarks,
have undergone great changes, a bar being now formed
sels of the ancients proceeded without difficulty. ——
ναυμαχία. The *sea-fight* first took place, after which

Cimon disembarking his men proceeded against the land-forc
thus gained two victories in one day. —— τὰς πάσας ἐς τὰς δυ
in all to the number of (ἐς) two hundred. The second τὰς is o
by Goeller and Haack, and bracketed by Poppo. Cf. Mt. § 268.

2. χρόνῳ δὲ ὕστερον. This defection of the Thasians took
the next year, i. e. A. C. 465. Olymp. 78. 4. —— αὐτῶν (S. § 1
refers to the Athenians. —— ἐμπορίων. See N. on I. 13. § 5. —
μετάλλων in Thrace. Reference is probably had to the gold m
Scapte-Hyle, where Thucydides had an interest and resided dur
banishment. —— ἃ refers to both ἐμπορίων and μετάλλων. —
μόνοι refers to the Thasians. —— ναυμαχίᾳ ἐκράτησαν. Pl
Cimon, ch. 14) says that thirty-three of the Thasian ships were t

3. πεμψάντες—ὡς οἰκιοῦντες—αὐτοὶ ἐκράτησαν—προελθόντες. E
finds a difficulty in this passage, inasmuch as αὐτοί cannot re
πεμψάντες (Ἀθηναῖοι), but to the ten thousand colonists which
been sent out. He therefore thinks that πεμψάντων is demand
the construction. There is no necessity, however, inasmuch as
Kühner (§ 562. N.) has shown that the participle is put in the nomi
when its subject is contained in part in the principal subject, or
latter in the other. Here αὐτοί is the principal subject, and c

CHAPTER CI.

their extremity call upon the Lacedæmonians to assist them by invading
his they secretly promise to do, but are hindered by an earthquake, which
sion for the Helots to revolt (§ 2); the Thasians therefore in the third year
spitulate on conditions (§ 3).

:. As only one battle has been spoken of (I. 101. § 2), Goeller after several MSS. are disposed to read *μαχῇ*. But probable that several inconsiderable battles had been ch Thucydides for the sake of brevity has omitted. ıks that there was a land engagement, after the Athenians . to besiege the city. —— *πολιορκούμενοι*. The name of thus besieged was the same as that of the island. —— lenotes the means. See N. on I. 9. § 1.

τῶν Ἀθηναίων, *unbeknown to the Athenians*. S. § 187. 4. ·, sc. *ἐπαμῦναι* or *ἐσβαλεῖν*. —— *τοῦ γενομένου σεισμοῦ*, *ıke*. The article is added, because the *σεισμὸς* was so estructive, as to be well known to all those living in the cydides (S. § 167). It was said that there were only five ıcedæmon which were not thrown down, and that twenty man beings perished. But this is doubtless an exaggera- *ν ᾧ*, *in which time*, *on which*, —— *αὐτοῖς* = adnominal — *περιοίκων*. When the Dorians invaded Laconia, a part ıal inhabitants fled, while others placed themselves under ors in a relation very similar, as Arnold observes, to that Saxons sustained to the Normans in the reign of William or. But being defeated in an attempt to regain their free- vere deprived of many of the rights first granted to them, : to the condition of subjects. In this abject state they ıntil at their request Augustus Cæsar restored them to the ent of their civil rights. The word *περίοικοι* is a term se old Achæan inhabitants of the soil, who dwelt in towns a, of which in round numbers there were said to be one Cf. Müller's Dorians, II. p. 17, et seq. —— *Θουριᾶται*, *the* ear Calamæ. The towns of Thuria and Æthea (Αἰθαία, vere situated inland, in what had formerly been Messenia. (Travels in Morea, I. p. 471) conjectures that these people e valleys, watered by the branches of the Bias to the south- f the modern Andrussa, *which* may possibly stand on the

τότε refers emphatically
spoken of took place. St
reading, but this is rejecte
would construct: τῶν τότ
position is wholly unautho

3. ἐν Ἰθώμῃ. Cf. ἐς Ἰ
The story is here resumed
parenthetically introduced,
furnish the Thasians no aid
conditions on which the T
capitulation took place A.
ξάμενοι = χρήματά τε ἀποδο
mediately) ὅσα ἔδει ἀποδοῦν
bracing the expenses incurre
much as the money was pai
been done, if any thing besid

CHA

The siege of Ithome being protracted, t
the Athenians (§ 1), the latter, on acc
but becoming jealous of them the I
Athenians are greatly irritated

he preceding clause was the Athenians? —— τούτου i. e. τοῦ τειχεῖν. —— Supply πράγματα with ἐνδεᾶ. —— βίᾳ....χωρίον, *for* herwise) *they could have taken the place by force.* Haack most ingely refers εἷλον to the Athenians, and places βίᾳ in antithesis h ἀπορίᾳ or λίμῳ, denoting the other mode of taking a city.

3. φανερὰ ἐγένετο, *became open, undisguised.* —— βίᾳ οὐχ ἡλίσκετο. unsuccessful attempt to take the place by assault, no doubt conuted to bring to an open rupture two states of such different habits l tastes, that they could not come in contact without being disased if not disgusted with each other. —— νεωτεροποιίαν, *fondness innovations, revolutionary spirit.* See N. on I. 70. § 2. Bloomf. aks that a plan is here alluded to, of taking part with the Helots, restoring Messenia to its independence. —— ἀλλοφύλους (see N. I. 2. § 4). The Athenians were of the Ionic, the Lacedæmonians the Doric race. "The ties of race were, in that unsettled state of iety in Greece, stronger than those of alliance." Bloomf. —— ους τῶν ξυμμάχων. It increased the indignation of the Athenians, t they alone of the allies were sent away. —— οὐδὲν—ἔτι, *no ger.* The position of ἔτι gives it great emphasis. —— αὐτῶν. S. 0. 3. The conduct of the Lacedæmonians in this affair, does not ear in a very favorable light. They seized the occasion of a failure rry the place by storm, to turn the siege into a blockade, and gave a color to their dismissal of the Athenians, by announcing t they had no further need of them.

4. ἔγνωσαν—ἀποπεμπόμενοι, *they perceived that they were sent away* N. on I. 25. § 1). The participle takes the nominative form, bese its subject is the same as that of the principal verb. Cf. S. § 225. —— οὐκ....λόγῳ, *not for any good reason*, as we say, *not with the intention.* Arnold, however, takes the expression in a less playful se, and renders it: *not upon the more creditable reason that was igned.* So Haack and Goeller also interpret. ἐπὶ here denotes *nal* or *purpose.* K. § 296. II. 3. c. For the use of the comparative, Mt. § 457; S. § 159. 3. —— τινὸς ὑπόπτου γενομένου denotes the se. S. § 226. —— δεινὸν ποιησάμενοι, *esteeming it bad usage, taking u an affront.* —— τοῖτο παθεῖν, *to receive such treatment.* —— ἐπὶ ἐπὶ τῷ Μήδῳ is used in a hostile sense, *against.* K. § 296. II. 3. d. III. 63. § 2. —— πρὸς αὐτοὺς depends on ξυμμαχίαν. —— ἐκείνων ers to the Lacedæmonians. —— οἱ αὐτοί, *the same* (S. § 160. 5) as oaths with which the treaty with the Argives had been ratified.

CHAPTER CIII.

In the tenth year of the siege Ithome is surrendered on the condition that its de shall leave Lacedæmon and never set foot in it again (§ 1); the Lacedæmoni inclined to this leniency from a response, which they had received aforetime fr Pythian oracle (§ 2); the vanquished Helots are received by the Athenians, and at Naupactus (§ 3); the Megareans forsake the Lacedæmonian alliance, and co to the Athenians by whom their city is fortified and garrisoned (§ 4).

1. **δεκάτῳ ἔτει**, i. e. A. C. 455. Olymp. 81. 2. The order of e is not strictly pursued in this summary, otherwise this terminati the siege would have been related at the beginning of chap This anticipation makes the narration clearer, by grouping tog all the events and incidents pertaining to the siege and captur Ithome. The length of the siege shows, that either the Lacedem ans were very unskilful in conducting it (see I. 102. § 2), or that place was by nature quite impregnable. —— *ἐφ' ᾧ τε* (generally lowed by the infinitive. Cf. Jelf's Kühn. § 805. 2; Mt. § 479. 6) *condition that.* The antecedent is *ἐπὶ τούτῳ* implied in the prec clause. Cf. K. § 341. R. 5. —— *ἐξίασιν* has the future signif

sian war, this Messenian colony repaid with interest
h they had suffered at the hands of the Lacedæmoni-
§§ 4—6. —— Λοκρῶν τῶν Ὀζολῶν, *the Ozelian Locri-*
divisions of the Locrians in Greece, or perhaps a
ern Locrians, since Homer makes no mention of the
Peloponnesian war they sided with the Athenians,
atred of the Ætolians, and partly because the Athe-
ion of their principal town and harbor.
ταν δὲ καὶ Μεγαρῆς. Thucydides now returns to the
ts in their proper series (see N. on § 1 supra). Me-
the Athenian confederacy, according to Müller
ians, II. p. 464), A. C. 461, or six years before the
ne. Another chronologist fixes the date at A. C. 464,
edly too early. —— περὶ....κατεῖχον. The Megare-
ans were engaged almost continually in border hos-
ακρὰ τείχη—ἀπὸ τῆς πόλεως ἐς Νίσαιαν. These walls
with the port of Nisæa on the Sinus Saronicus, and
in length (cf. IV. 66. § 4), or eighteen stadia accord-
91). —— Μεγαρεῦσι, *for the Megareans*, is the dat.
χ.... ἤρξατο, *from which in no small degree that*
gan. The Corinthians avowed their displeasure at
in their speech to the Athenians (I. 42. § 2), and the
I. 105, owed its origin to the same cause.

CHAPTER CIV.

d from the king of Persia calls to his aid the Athenians, who happe
ing siege to Cyprus; these sailing up the Nile to Memphis, posses
arts of the town and besiege the third (§§ 1, 2).

Λιγύπτῳ, *those bordering on Egypt*. These Libyan
he district of country west of Egypt, probably what
called Libya Marmorica. —— ὁρμώμενος ἐκ Μαρείας.
§ 2. Marea was situated on the western part of the
and, separating Lake Mareotis from the sea. I find
y Kiepert on the inland shore of the south-western
e. Thus commencing hostilities at the western ex-
Delta, Inarus extended them eastward until all Egypt
the revolt. According to Diodorus (XI. 71), this

τες τὴν Κύπρον. Raleigh censures them for leav
Mitford justifies them for the act. —— ἀνακλεύσαν
sailing up the Nile. —— τοῦ τε ποταμοῦ, i. e. the
the river, viz. the Delta. —— καὶ τῆς....μερῶν.
preceded by the great battle recorded by Ctesias
which the Persians were defeated, and Achæmen
king Artaxerxes fell by the hand of Inarus. ——
White Fortress. The Schol. says that it was so ca
it from the other two fortified places which were
was probably the head-quarters of the Persian arm
amounted in the time of Herodotus to 120,000 me
Μήδων. This distinction is rather singular, as thes
before become one. By the Greek writers, as Po
are very frequently called Medes alone, as in Μηδ
ζειν, μηδισμός, etc.

CHAPTER CV.

In a sea-fight with the Corinthians and Epidamnians, the Athe
a subsequent one fought near Cecryphaleia are victorious (§ 1)
Ægineta in a great naval engagement, and having landed upon t
city (§ 2); in order to make a diversion in favor of the city, the
sion of the heights of Geranea and invade the Megarean terr
assistance could be furnished by the Athenians, unless they rai

ıe *περίοικοι* of the Dorian Argives, the remnant of the old
who occupied the extreme point of Argolis, and lived by
ence their name arose) and perhaps by piracy. The read-
ort is preferable, which refers it to the territory or chief
people. —— *πρὸς....Κορίνθιοι.* Neither Thucydides nor
es the origin of this war, but it most likely arose from
which the Corinthians bore to the Megareans for their
the Athenians. The battles here spoken of took place
—— *Κεκρυφάλειᾳ.* According to the Schol. this was an
off the western coast of Peloponnesus. Pape says that it
island in the Laconic gulf, and Col. Leake (Travels in the
p. 455) identifies it with Kyrá, one of the small islands
between Epidaurus and Ægina. This is its true situation,
e assigned it by Kiepert. —— *Πελοποννησίων.* "Qui ii
Corinthii puto, Epidaurii, Spartani, Æginetæ." Od.
p. 176.

ὁ δὲ καταστάντος. This war doubtless resulted from the
as the Æginetæ were allies of the Peloponnesians.
depends on *καταστάντος.* —— *μετὰ ταῦτα,* i. e. after the
just mentioned. Poppo and Haack place a comma after
and thus connect *μετὰ ταῦτα* with the following words. ——
τῶν Αἰγινητῶν. —— *ἐπολιόρκουν,* sc. *τὴν Αἴγιναν.* —— Λεω-
his general was a colleague of Aristides in the battle at
was also Myronides, who gained the victory spoken of in

ὧν must not be taken with *διεβίβασαν,* but with *ἐπικού-*
τῆς παρασκευῆς. —— *τὰ δὲ ἄκρα τῆς Γερανείας, the heights*
. This mountain stretched across the isthmus between
Megara, belonging probably to the territory of the latter.
τῆς στρατιᾶς πολλῆς, as a large portion of their army was
ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. It was the object of
into the Megarean territory, to create a diversion in favor
Æginetæ, who were at this time besieged by the Athenian
Leocrates.

...*νεώτατοι, those left in the city* (viz.) *the oldest and the*
"The genitive *τῶν ὑπολοίπων* is put for the nominative,
derstood. Cf. Mt. § 297. 3." Bloomf. But this, as Poppo
contrary to the laws of the language, and does not remove
ty which it was intended to do. The construction, which
genitive depend on *οἱ πρεσβύτατοι* and *οἱ νεώτατοι,* is in
with the obvious sense: *of those remaining in the city*
citizens) *the aged and the young,* who had been on that

account left behind (ὑπολοίπων), when the mor
on the expeditions previously referred to.

6. ἰσορρόπου, *equally balanced, undecisive.* —
each thought that they had got the better (οὐκ ἔ
by litotes = *superior*) *in the action* (ἔργῳ = μάχ

7. ἐκράτησαν γὰρ ὅμως μᾶλλον, *for* [although
off decidedly victorious] *yet they* (i. e. the Athe
advantage. The evidence of this is furnished in
ῶν, *inasmuch as the Corinthians retired* after th
was on this account that the Athenians erected a
μενοι, *being reproached* because they had suffe
driven from the field by old men and boys (s
Aristid. narrates that they were upbraided ὑπὸ
ρων—δωδεκα μολιστα (see N. on I. 54. § 2), *for a*
ἐλθόντες to the place of the engagement. ——
began to erect a trophy in opposition (ἀντι-).
used of an action not brought to a successful con
57. § 4. —— ἐκβοηθήσαντες, *sallying forth.* ——
come to the aid of those who were erecting the
πάλιν γενομένης ἰσχυρᾶς μάχης ἐν τῇ λεγομένῃ Κ
Ἀθηναῖοι, καὶ πολλοὺς ἀνεῖλον τῶν πολεμίων.

πρόσωπον, in front, i. e. at the entrance of the field. The
e stationed here, because it was the only place where
d in could escape. —— *κατέλευσαν, stoned to death.* This
the slingers, who constituted a considerable portion of
ed. Bloomf. remarks that the Athenians afterwards
ter fruits of this unsparing cruelty. —— *αὐτοῖς* stands for
l genitive. Kühner (Jelf's edit. § 597) ranks this with
nodi, the thing possessed being conceived of as being for
eneit.

CHAPTER CVII.

gin to build the Long Walls (§ 1); the Lacedæmonians and their allies
sist the Dorians against the Phocians, their return home is impeded by
§ 2, 3); whereupon they resolve to remain in Bœotia and watch their
return home, being privately importuned also by certain Athenians, to
bring democracy in their city, and to put a stop to the erection of the
s; the Athenians and their allies sally forth against them, partly on the
that they would be embarrassed in effecting a return home, and partly
cause of their intrigues to put down democracy (§§ 5, 6); some Thessa-
and Athenians, who, however, desert them in the time of action (§ 7).

,—*οἰκοδομεῖν.* The infinitive follows *ἄρχεσθαι*, when the
dependent verb is only in intention not in act; but the
hen it is actually begun. Cf. Jelf's Kühn. § 688. *Obs.*
's *χρόνους τούτους, in these times*, i. e. in the time of
nces which have just been related. —— *τό τε Φαληρόνδε.*
13. § 7.

λιν is in apposition with *Δωριᾶς* (= *Δωρίδα.* Mt. § 429.
o *Βοάν, Κυτίνον*, and *Ἐρινεόν*, showing its parts or divi-
32. 3). —— *Νικομήδους* is to be constructed with *ἡγουμέ-*
des is supposed to have been the uncle of Pleistoanax
of Pausanias, for Cleombrotus is often mentioned as the
s. Dukas makes Leonidas to have been a brother
and Pausanias. But he was a son of Anaxandrides and
(twin-brother) to Cleombrotus. —— *ὑπὲρ Πλειστοάνα-*
of Pleistoanax. Nicomedes was tutor of the young
d as regent. —— *βασιλέως* is referred by most commen-
(since Pausanias was only regent, although called
virtually was) by Demosthenes, Aristotle, Plutarch, etc.
in I. 114. § 2 with equal ambiguity, *Πλειστοάνακτος τοῦ*
ασιλέως Λακεδαιμονίων ἡγουμένου. —— *νέου ὄντος ἔτι*, be-
ith. —— *ἐβοήθησαν τοῖς Δωριεῦσιν.* Müller fixes the date

of this expedition at A. C. 457. Olymp. 80. 4, and very correctly c
pose that they returned the following year. —— ἑαυτῶν, *of their o*
—— ὁπλίταις is the dative of accompaniment (S. § 206. 5). —
ὁμολογίᾳ, *on terms of surrender.*

3. κατὰ θάλασσαν, *by sea.* —— εἰ βούλοιντο—ἔμελλον. There
omission of ἄν in the apodosis, that particle being seldom added to
ἔμελλον. —— Κρισαῖον κόλπου, *the Crissean gulf.* This bay
south of Phocis, and belonged to the Sinus Corinthiacus to whic
sometimes gave its name. —— περαιοῦσθαι on their way home. —
περιπλεύσαντες, *having sailed around* Peloponnesus. This they w
be under the necessity of doing, in order to enter the Corinthian
—— Μέγαρα καὶ Πηγάς. Cf. I. 103. § 4. —— διόδοις, *transitu defi*
—— γὰρ introduces as the reason why it would be unsafe to g
Geranea, that the Athenians had possession of Megara and P
—— τότε, i. e. at the time when they were wishing to return. —
ἐδέοντο—μέλλοντας. See N. on I. 26. § 3. —— ταύτῃ, *there*, i. e
the defiles of Geranea, through which lay the road to Lacedæmo
the way of the Isthmus.

4. ἔδοξε—ὅτῳ τρόπῳ—διοπορεύσοντας. Notice the change from
oblique to the direct discourse, the action belonging to the past be

ves, with which Poppo compares ὥστε μήτε ἀπειρίᾳ—νομίσαντα, 30. § 1.

7. ἱππῆς. Attic for ἱππεῖς. —— κατὰ τὸ ξυμμαχικόν, *according to treaty of alliance.* Cf. I. 102. § 4. —— μετέστησαν = μετετάξαντο, *nged sides* (see N. on II. 67. § 1). Bloomf. —— ἐν τῷ ἔργῳ (at nagra). See N. on I. 105. § 6.

CHAPTER CVIII.

Athenians and Lacedæmonians come to an engagement at Tanagra, in which the latter me off victorious (§ 1), after which they return home by the way of Geranea and the thmus. The Athenians afterwards invade and conquer Bœotia, and throw down the alls of Tanagra (§§ 2, 3); the Æginetæ surrender to the Athenians on conditions (§ 4), ter which the Athenians cruise around the Peloponnesian coast, burn the dock of the acedæmonians, take Chalcis, and defeat the Sicyonians (§ 5).

1. μάχης. According to Diod. this battle lasted two days, no de-led advantage being gained by either party. It is evident, however, at the fruit of victory was enjoyed by the Lacedæmonians, inasmuch they returned unimpeded to their home. —— ἐν = *in the vicinity* . The city of Tanagra was situated on a lofty and rugged eminence, the north bank of the Asopus near the junction of the Thermodon f. Kiepert's Map of Bœotia), and was remarkable for the thrift and derly character of its inhabitants. Cf. Cramer's Greece, II. pp. 57-260.

2. δενδροτομήσαντες. This was a common method of inflicting jury upon a hostile territory. Cf. Xen. Anab. I. 4. § 10. The trees lected to be cut down or girdled, were doubtless such as bore fruit, served for shade or ornament. —— πάλιν ἀπῆλθον ἐπ' οἴκου (see N. I. 30. § 2). Diod. says that a truce of four months was entered on after the battle, which is highly probable, as in no other way n we account for the unimpeded passage of the Lacedæmonians er Geranea.

3. Οἰνοφύτοις. *Œnophyta*, "was not a town but a plot of ground ning one farm, planted with olive-trees." Bloomf. The reason y the Bœotians were thus invaded, was the assistance which they l rendered the Lacedæmonians in the battle at Tanagra (cf. καὶ οἱ μαχοι, § 1 supra). —— τῆς Βοιωτίας except Thebes. Cf. III. 62. — περιείλον, *demolished all around*, or rather, *demolished the wall ich was around* the city. Cf. Liddell and Scott sub voce. Bloomf. ders the word, *dismantled*, viz. by removing the battlements of the l, and lowering it to a height *practicable* to be scaled by an invad-

ing force. —— Λοκρῶν—Θηβῶν. Afterwards Myronides, t
Diodorus, penetrated into Thessaly to punish that people
sertion in the battle of Tanagra, but failing in his attem
town of Pharsalia, he returned to Athens. But compa
(on which see Note), where it appears that the Thessalia
was later, probably A. C. 454. —— τά τε....ἐπετέλεσαν.
or more attributives are joined to a substantive, each of
peculiar force, the article is used with each. This is mor
the attributives follow the substantive." Jelf's Kuhn. §
the foundations of these walls were laid by Cimon, when
the victory of the Eurymedon were applied by the Athenia
provement of the city, and as Cimon, after a banishment
was recalled (A. C. 456) the same year in which the tw
finished, Col. Leake (Athens, I. p. 425) thinks that the ye
latest to which the commencement of the walls can be
so, the words κατὰ τοὺς χρόνους τούτους (I. 107. § 1) mus
with some latitude.

4. ὡμολόγησαν δὲ καὶ Αἰγινῆται after they had stood
nine months. Muller fixes the date of this event, A. C. 45
fer with other chronologists to assign to it the date of A.
περιελόντες (see N. on περιεῖλον, § 3 supra), παραδόντες,

NOTES.

πρώτον, *for in the first place.* γὰρ is epexegetical; xplain πολλοὶ ἰδέαι πολέμων in the preceding section. ers to the victory spoken of in I. 104. § 2. —— βασι- erxes Longimanus. —— Μεγάβυζος. Smith thinks the same person with the one of that name, who in the fleet of Xerxes. Cf. Herod. VII. 97. —— his is not to be considered as an appellation of rank ther as serving to distinguish the person here spoken us the son of Zopyrus, a Persian, who was sent as e army in Egypt (cf. § 3 infra). This is rendered act that Μεγάβαζος and Μεγάβυζος are so interchang- , Ctesias, and other writers, that it is quite certain erent forms of the same name. The use of this ἀρ seen in a form of expression like the following: *me of Megabazus—another Persian also of the same* he same name as the preceding although slightly *he son of Zopyrus* (cf. § 3). —— ἄνωθεν is used here in See N. on I. 65. § 1. —— πειρώντων τῶν Ἑλλήνων-

[illegible]

χώρει, *but when he met with no success;* literally, ματα supplied from the context. K. § 256. R. 3. e) *well for him.* —— ἄλλως, *otherwise* (than to advan- —— ἀναλοῦτο. For the omission of the augment, see Μεγάβυζον. As this general was one of the com- and forces of Xerxes, when he invaded Greece, and the army which was defeated by Cimon on the Eu- have been at this time somewhat advanced in years ch military experience. —— Ζωπύρου, *Zopyrus.* He gh whose self-devotion Babylon was taken by Darius.). —— στρατιᾷ πολλῇ. Diodorus says that the num- Ctesias, 200,000. The latter author, however, adds remained in Egypt, thus making a total of 500,000 to Diodorus, a fleet of 300 ships accompanied them. ίχουν, i. e. the Athenians. —— Προσωπίτιδα. The as formed probably by two branches of the Nile, or nf. thinks, by the Nile and a wide and deep canal. that it is the same as that called Nicion. —— μῆνας —— μέχρι οὗ, *until.* —— τὴν διώρυχα in which lay remes. —— ἄλλῃ, *another way, in another direction.* ποιήσας, *he caused the ships to ground.* —— ἐνθῇ is to ith διαβάς.

CHAPTER CX.

A small remnant only of the Greeks escape from Egypt, which country is the dominion of the Persians (§§ 1, 2); Inarus is treacherously taken up fifty Athenian triremes having come to the relief of the fleet in Egypt, the Persians and most of them destroyed (§ 4), and thus terminates the sition (§ 5).

1. πολεμήσαντα belongs in sense to Ἑλλήνων, but in form to πράγματα, which is the principal word in the p τῶν Ἑλλήνων πράγματα. —— ὀλίγοι . . . . ἐσώθησαν. Dio the Persians, through admiration of the valor of the A lowed them to evacuate Egypt and return home unm this is hardly reconcilable with the closing words of tl chapter (εἶλε τὴν νῆσον), and then, as Bloomf. inquires, not leave Egypt by the way of the Nile, if they were su part in peace? —— Κυρήνην, *Cyrene.* This was a flouri Libya Cyrenaica, situated a few miles from the Mediter directly opposite Greece. In making this retreat (whicl of archetype of the Anabasis), the Greeks unquestional route by Parretonium, and so along the sea-coast, where ons Greek settlements.

ρ ληφθείς. According to Ctesias (c. 84), he made an
th Megabyzus to surrender ἐφ' ᾧ μηδὲν κακὸν παρὰ βασι-
But after five years' residence at the court, whither he
prisoner, at the instigation of Amytis, the mother of the
Achæmenes, he was put to death by Artaxerxes, who
ie promise given by Megabyzus and confirmed by his
— ἀνεσταυρώθη. Herodotus and Ctesias say that he
ἐπὶ τρισὶ σταυροῖς, which Bloomf. says might be more
ed impalement.

ὧν Ἀθηνῶν. Poppo, Haack, and Goeller read Ἀθηναίων,
t. § 429. 2, where it is said that Ἀθηνῶν, the reading of
thout MS. authority. —— κατὰ τὸ Μενδήσιον κέρας, αἱ
mouth (of the Nile), i. e. the arm or branch of the river
situated Mendes, and which was the fifth mouth of the
ing from the west. There are so many aspects in which
s might be applied to the disemboguing branches of a
ppears to me unnecessary and useless to inquire why it
d to this branch of the Nile. —— οὐκ εἰδότες—οὐδέν,
ignorant of. εἰδότες refers grammatically to τριήρεις,
the persons who navigated them. —— τῶν γεγενημένων,
of the Greeks and Egyptians. —— πεζοὶ of the Per-
λιν to Greece.

κατὰ τὴν μεγάλην στρατείαν = ἡ μεγάλη στρατεία. Mt.
οὕτως ἐτελεύτησεν. The position of these words at the
ory of this disastrous expedition, is highly emphatic. No
ter than Thucydides where to place important words, so
ld stand out with prominence and emphasis. In this,
ther respects, he is a model worthy of repeated study.

CHAPTER CXI.

dertaking at his solicitation to restore the Thessalian prince Orestes to
which he had been exiled, advance for that purpose as far as Pharsalus,
to retire without accomplishing their object (§ 1): after this a fleet under
Sicyon, and disembarking, defeat the Sicyonians who assemble to oppose
then taking some Achæans on board cross over and lay siege to Œniadæ,
cessful return home (§ 3).

σαλῶν βασιλέως. It does not appear that Echecratides
ie whole of Thessaly, but only of the region about Phar-
were three of these noble *families* in Thessaly, the gens

Antiochi at Pharsalus, the gens Alenadæ at Larissa, and the gens Scopadæ at Cranno. To the former of these families Echecratidas belonged, being the son of Antiochus, and grandson of Echecratidas Major who was celebrated by Simonides. But little is known of these personages. —— φεύγων, *being an exile.* The reason of this is unknown, as the history of the Thessalians is very obscure. —— τοὺς λοιπούς.... ἐστράτευσαν. Diod. connects this expedition with those which were made against the Phocians and Locrians, after the battle of Œnophyta (I. 108. § 8), A. C. 456, or as Poppo prefers, 457. It is evident that the historian here resumes the regular series of events which had been interrupted by the account of the issue of the Egyptian expedition, but I prefer with Arnold to assign to the invasion of Thessaly the date, A. C. 454. Olymp. 81. 3. —— τῆς Θεσσαλίας depends on Φάρσαλον. Cf. Mt. § 321. 6. —— τῆς μὲν γῆς.... ὅπλων, *they took possession of as much of the country as extended but a short distance from the encampment;* literally, *they conquered as much of the country as they could conquer* (ὅσα μὴ = ὅσα κρατεῖν τῆς γῆς ἐδύναντο) *not advancing far from their camp.* —— πόλιν, i. e. Pharsalus. —— οὐδ' ...ἐστράτευσαν, *nor did they succeed* (see N. on I. 109. § 3) *in any one of the other objects of their expedition;* literally, *in any other of those things on account of which (ὧν = ἕνεκα τούτων) they had*

ece, III. p. 556) identifies it with the ruins of a large city, to ven the name Trikardho, or Trigardhókastro. The reason s assaulted this city, was because it was the only one in which was opposed to the alliance then contemplated, terwards formed, between Athens and Acarnania. It l the eighth year of the Peloponnesian war that, com- uperior force, it joined the Athenian alliance. —— *μέντοι 'ειδ.* Between these particles Thucydides often interposes d.

CHAPTER CXII.

: after this, a five years' truce is concluded between the Peloponnesians and ; during which time a fleet of two hundred ships under the command t out by the Athenians against Cyprus (§ 2); of these ships sixty are ent to Egypt at the instance of Amyrtæus, and the rest blockade Citium ion dying and a famine having arisen, they leave Citium, and sailing away enians and Cilicians both by sea and by land, after which being joined by into Egypt they return home (§ 4); the *sacred war* follows (§ 5).

ριῶν. This fixes the date of the commencement of the ruce at A. C. 450. Olymp. 82. 3. —— *σπονδαί.* This truce chiefly through the agency of Cimon.

ν ἔσχον, desisted from war. Cf. K. §§ 249. 1; 271. 2; S. — *ἐς Κύπρον ἐστρατεύοντο.* The object of this expedition Plut. Cimon, c. 18 (init.).

ναίου. Cf. I. 110. § 2. —— Κίττιον, *Citium.* This town uth-eastern part of Cyprus, and was celebrated for being ice of Zeno, Apollodorus, Apollonius, and other distin- ons.

ος δὲ ἀποθανόντος (A. C. 449) through illness or the effects To this circumstance, together with the scarcity of pro- : be attributed the failure of the expedition, since a place ld scarcely have resisted the attack of so large a force and le a commander. —— *ὑπὲρ Σαλαμῖνος, off Salamis;* liter- *alamis*, because, as Arnold says, the horizon line of the to be elevated above the shore. Salamis lay north-east n the middle part of the eastern side of the island. —— the verbs which precede it = *they conquered in a sea gagement*, i. e. they fought the one battle after the other Some may prefer to construct *ἅμα* with *Φοίνιξι* and Κίλι- *th the Phœnicians and Cilicians.* Diod. says that Arta-

barus commanded the naval, and Megabyzus the land forces
Persians. —— ἐξ Αἰγίνης νῆες—ἐλθοῦσαι = αἱ ἐν Αἰγίνῃ
Αἰγίνης ἐλθοῦσαι. See N. on I. 18. § 1 (init.).

5. τὸν....πόλεμον, called the (... the so-called) sacred war
μον follows στρατευσαν, as denoting its abstract idea. See
ναίνα, I. 79. § 7. —— ἱερόν. S. § 189. —— παρέδοσαν Δελφοί
cause the noble families of the Delphians, in whose hands w
sole management of the temple and oracle, were of Dorian
Arnold. —— ἕτερον. "Tertio demum anno factum dicit Schol
toph., quem refutat Clinton." Poppo. —— Ἀθηναῖοι. Accord
Plutarch, Pericles was their leader. —— παρέδοσαν Φωκεῦσι.
Phocians were always putting in claims for the custody of this t
and hence as allies they were assisted by the Athenians.
(Dorians, I. p. 112) says that the management of this temp
given to the Phocians against all ancient right. So Boeckh
Econ. Athens, p. 600. N.) says that the temple, according
agreement of the Greeks, was an independent sacred posses
oversight of which was vested exclusively in the council
Amphictyons and the sacred assembly at Delphi. Cf. Grote
Greece, IV. p. 85.

:k and Arnold bracket with Bekker and Dindorf, are can-
ppo and Goeller, but received as genuine by Bloomf. ——
es, *after having left, when they had left.* See N. on I.

, i. e. the Athenians. —— Κορωνείᾳ. This Bœotian city
Chæronea, and directly in the homeward route of the
—— ἐπιτίθενται οἵ τε....Βοιωτῶν. "Ductu et auspiciis
Vid. Plut. in Ages. t. III. 657." Gottl. —— Λοκροὶ Opun-
hol. rightly understands it, for these had doubtless rebelled
notians, as they had been subjugated at the same time.
3. —— Εὐβοέων—φυγάδες. Pausanias says, that Tolmides
sly led Athenian settlers into Eubœa, at which time proba-
iles left their country. —— αὐτῆς γνώμης ἦσαν, *were of the*
cf. K. § 273. 2; S. § 190). γνώμης refers to the feeling of
wards the Athenians. —— τοὺς μὲν διέφθειραν. Among
re Tolmides the leader of the expedition, and Clinias the
lcibiades. —— τοὺς δὲ ζῶντας ἔλαβον. The desire to re-
prisoners, may have had some influence in disposing the
withdraw from Bœotia, and make no further attempts
it.
. See N. on I. 103. § 1. —— τοὺς ἄνδρας refers to the
who had been taken captive as above related.
οι πάντες refers to the Locrians and Eubœan exiles.

CHAPTER CXIV.

having revolted. Pericles comes over to their island, where he receives intel-
revolt of the Megareans, and of an invasion with which the Peloponnesians
ning Attica, whereupon he returns with his army (§ 1); the Peloponnesians
ption into Attica and devastate the country, but having proceeded as far as
n homeward (§ 2); Pericles with his army then returns to Eubœa, which he
to submission (§ 3)

...Ἀθηναίων. This took place A. C. 445. Olymp. 83. 3.
ηκοτος ἤδη (*having already passed over*) Περικλέους—ἡγ-
(i. e. Pericles). The genitive absolute is here employed,
ore emphatic than the more usual construction Περικλεῖ
with αὐτῷ. Cf. K. § 313. 2. —— Μέγαρα. Cf. I. 103. § 4.
ηκε. Cf. Müll. Dorians, II. p. 172, where this revolt is
to the return of the nobles, who had been banished and

their property confiscated, at the time when the democratic party gained the ascendancy and formed the alliance with the Athenians —— φυσικοὶ Ἀθηναίων. Cf. I. 103. § 4. —— διεφθαρμένα ἀστυ. The Athenians were so highly incensed at this revolt and massacre, that they excluded the Megareans from the Attic ports and markets (cf. 103. § 1), which caused them great distress, as their country was mountainous and barren, and incapable of giving support to a large population. —— ἐς Νίσαιαν. In this place also the Athenians had stationed a garrison. Cf. I. 103. § 4. —— ἐπαγαγόμενοι, *by calling to their aid* —— Κορινθίους.... Ἐπιδαυρίους. These were the nearest states of the Peloponnesian confederacy.

2. τῆς Ἀττικῆς.... ἐσβαλόντες, *invading Attica as far as Eleusis and Thria.* "Where place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive and may precede the latter." Crosby, § 301. R. Cf. Mt. § 3[illegible]. It was on the Thrian plain that the Athenians proposed to the Lacedæmonians to fight the Persians, when, under Mardonius, they had possession of Athens the second time. Cf. Herod. IX. 7. Leake (Topog. Athens, II. p. 150) thinks that the site of Thria is indicated by some vestiges of antiquity on a height called Magula, on the S. side of the *Eleusinian Cephissus*, about three miles above Eleusis —

CHAPTER CXV.

peace is concluded between the Athenians and Peloponnesians (§ 1); a war between the Samians and Milesians, in which the latter being worsted call Athenians for aid (§ 2); in obedience to which call the Athenians proceed to ablish democracy, and having taken hostages sail away (§ 3); some of the longing to the aristocracy cross over to the continent, and having concerted vith their friends on the island, and with Pissuthnes the governor of Sardis, Samos by night (§ 4), and having overcome the democratical party, and got of their hostages in Lemnos, openly revolt from the Athenians (§ 5).

νδίς. The thirty years' truce was made A. C. 445. —— τοὺς of the Lacedæmonians. —— ἀποδόντες, *restoring* to inde- or more probably, to the Peloponnesian confederacy. —— There is some doubt whether this refers to the country of r to some town of the same name. Goeller adopts the latter pinions, on the ground that it stands connected with the towns, and that Cleon could never have asked as he did (IV. the Lacedæmonians should give back to Athens the country , over which the Lacedæmonians had no control. He there- s that it was some town of which the Athenians had taken , and which they now stipulated to give back. This opinion s cited approvingly by Poppo (Suppl. Adnot. p. 142). Müll- l by Goel. as understanding by it some small town of Megara. l nothing in Müller's Hist. of the Dorians, on this point, ex- following note (I. p. 212): "Achaia is the district on the Peloponnesus, which indeed did not belong to Athens, but ierated in the lists of the contending parties as belonging to nian side, and at this time passed over to that of the Lacedæ- Arnold says that there can be no reasonable doubt, that es refers here to the country of Achaia in Peloponnesus. is the opinion of Haack and Bloomf., and seems to be the —— Πελοποννησίων depends on ταῦτα.

ῳ δὲ ἔτει of the thirty years' truce, i. e. A. C. 440. Olymp. 85. onologists fix the date of the event here mentioned at A. C. ap. 84. 4. and this computation Poppo follows, who affixes A. C. 440 (i. e. the year following the revolt) to the expedition es narrated in I. 116. —— Πριήνης, *Priene*, a town of Ionia, st of Samos and not far from Miletus. It was in the vicinity an-Ionic temple, the *sacred rites* of which it administered,

and hence acquired considerable importance. —— κατεβόων τῶν Σ
μίων, *inveighed against the Samians.* —— ξυνεπελαμβάνοντο, t
part with the Milesians. —— ἄνδρες ἰδιῶται, *private persons*, i. e.
dividuals of the Samians, who had no hand in the government w
was aristocratical. This will account for their intrigues in favor
the Milesians, whose government was democratical. —— νεωτερί
βουλόμενοι τὴν πολιτείαν, *wishing to revolutionize the government*, i
to introduce the democratical form of government. Cf. δημοκρατ
κατέστησαν, in the next section.

3 πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον. Plutarch says that the S
mians, being commanded by the Athenians to cease from hostil
refused to obey, whereupon a descent was made upon their island
Pericles. There is no need of attributing this war in behalf of t
Milesians to the influence of Aspasia, inasmuch as it was the policy
Athens to side with democratical governments in their contests w
such as were aristocratical. —— ὁμήρους.... ἄνδρας. Diod. says t
eighty talents were also exacted from the Samians. —— ἐς Λέμ
This island was subject to the Athenians. —— φρουρὰν ἐγκαταλιπ
in Samos. Cf. § 6 infra.

4 τῶν δὲ Σαμίων, ἦσαν γάρ τινες = οἱ δὲ Σάμιοι, ἦσαν γὰρ τι

CHAPTER CXVI.

Athenians sail to Samos with 60 ships, sixteen of which being detached from the fleet, th the remainder they obtain a victory over the Samian fleet consisting of 70 ships (§ 1); afterwards being reinforced by 40 ships from Athens, and 25 from Lesbos and Chios, they make a descent upon Samos, and invest the city with a triple wall and block-ade it by sea (§ 2): Pericles taking 60 ships from the blockading fleet sails for the Carian coast, having received intelligence of the approach of the Phœnician fleet (§ 3).

1. ἐπὶ Σάμου. See N. on I. 30. § 2. —— ἐς προσκοπήν, *for a reconnoitering.* —— περιαγγέλλουσαι. Repeat ἔτυχον οἰχόμεναι from the preceding clause. The present participle instead of the future is sometimes put after verbs of motion, when the action of the participle is contemporaneous with that of the finite verb. Cf. Mt. § 566. 6: S. 225. 5. περιαγγέλλουσαι corresponds to ἐς προσκοπήν in the first member. —— Περικλέους δεκάτου στρατηγοῦντος (see N. on I. 46. § 2). among these was Sophocles the tragic poet. Cf. Müll. Lit. Anc. Greece, p. 338. —— Τραγία, *Tragia*, an island near Lesbos, and probably so called from having once abounded in goats. —— στρατιωτίδας. *Military transports*, employed solely for the purpose of conveying troops from one place to another, and from their inefficiency never used in battle, except in emergencies. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 878.

2. Χίων....εἴκοσι. See αἱ δ'....βοηθεῖν, § 1 supra. —— τείχεσι. Am disposed to explain this, *fortifications, forts*, since it is hardly conceivable that the Athenians threw up these walls all around the city, when two would have answered all the purposes of circumvallation and contravallation. So the Schol. explains τείχεσι by τειχίσμασι. 3. ἀπὸ τῶν ἐφορμουσῶν, *from the blockading squadron.* The partitive genitive is here defined more distinctly by ἀπό. Cf. Mt. § 322. 1. This use of the preposition is however quite rare. —— ἐπὶ Καρίας, *towards Caunus and Caria*, "towards Caunus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them." Arnold. —— ἐσαγγελθέντων (sc. πραγμάτων), *information being received.* See N. on I. 74. § 1 (init.). Στησαγόρας. This was a Samian, which fact furnishes a key to the sentence. —— ἐπὶ τὰς Φοινίσσας, *for the Phœnician fleet*, i. e. to go to the assistance of the Samians. The preposition here denotes purpose, design. Cf. K. § 296. III. 3. a.

CHAPTER CXVII.

In the absence of this part of the blockading fleet, the Samians make a successful sally and remain masters of their own seas for fourteen days (§ 1); but Pericles returning with a fresh reinforcement arriving from Athens, they again suffer a blockade (§ 2), and in the ninth month are forced to surrender and give up their fleet to the Athenians (§ 3).

1 ἐν τούτῳ, *at this time*, i. e. during the absence of Pericles (l. 1

3 . —— ἔκπλουν from their port. —— ἀφράκτῳ τῷ στρατοπέδῳ, *unguarded camp*, refers to the naval camp pitched on the shore in front of the ships which were drawn up on the land. This camp was usually fortified, but seems here to have been left unguarded. The consequence was, as Arnold justly remarks, that when the look-out ships were taken, the enemy landed and attacked the ships drawn up on the shore, without being opposed by any artificial defence. —— τάς τε προφυλακίδας ναῦς, *the guard-ships*, i. e. vessels moored at a distance from the main fleet, and ready manned to check any sudden attack, until the other ships could be launched and prepared for

ordiug to this account of Thucydides not less than 199 tri-
d Isocrates (de Antidosi, p. 69) and Nepos (Timoth. 1) say
talents were expended on this war. —— κατὰ χρόνους, *at*
es. The plural is used with certain abstracts considered in
ity of their parts. K. § 243. 3 (3). κατὰ is here used dis-
. K. § 292. II. 3. d.

CHAPTER CXVIII.

ower of the Athenians remained unchecked by the Lacedæmonians, partly on
f their natural slowness of action, and partly on account of their domestic dis-
§§ 1, 2); after they decide that the treaty is broken, they consult the Delphic
m which they receive a favorable response (§ 3).

e thread of the history is now resumed from I. 88. οὐ πολ-
ν (S. § 204). The thirty years' truce was entered upon A. C.
d the dispute between the Corinthians and Corcyræans arose
. This would make it about four years after the reduction of
hat the events (τά τε Κερκυραϊκὰ) narrated in chaps. 24–55,
ce, and eight years before the Potidæan war (chaps. 56–66).
ι πρόφασις. The Schol. says that reference is had to the pro-
Cylon (I. 126), and the treason of Pausanias (I. 128 et seq.).
ὅτα....Ἕλληνης—ἐγένετο, *but all these things which the*
lid—took place. —— ἐν οἷς, i. e. in the fifty years. —— μά-
See N. on I. 54. § 2. —— ἐγκρατεστέραν κατεστήσαντο, *had es-*
more firmly. —— αὐτοὶ....δυνάμεως, *they themselves had*
a high degree of power = had become very powerful. For the
ion of ἐπὶ μέγα—δυνάμεως, see N. on ἐς τοῖτο ἀνάγκης, I. 49.
αἰσθόμενοι, *although they perceived* (see N. on I. 7. § 1) the
of Athenian power. —— οὔτε—τε, *neque—et, not—and.* K.
d. —— εἰ μὴ ἐπὶ βραχύ, *except for a short time,* "*for short*
." Bloomf. —— τὸ πλέον τοῦ χρόνου. "Magis Thucydideum
τὸν πλέονα seu πλέω τοῦ χρόνου. Nostrum tamen non falsum."
Cf. Mt. § 442. 3. —— πρὸ τοῦ. See N. on I. 32. § 4. ——
s (cf. Mt. § 608. 5. e) is defined by ἰέναι ἐς τοὺς πολέμους, *not*
go, etc. —— ὄντες takes the time of ἡσύχαζον (S. § 211. 1),
ce is followed by ἀναγκάζοιντο in the optative (S. § 212. 3),
re denotes indefinite frequency (see N. on I. 49. § 3), except
y were compelled by necessity. —— τὸ....ἐξειργόμενοι, and in

- - ...
νον, the wor
μαχίας = τῶν
§ 429. 1. ——
though it no
pected the sin
αἰτοῖς referrin
should go to
their power m
derstood, whic
monians.

3. διέγνωστο
εἰ (sc. αἰτοῖς) π
advantage to go
certain expressi
ble, good, etc., al
correctness. (Cf. 1
of the positive.
all their might. –
the god fulfilled hi

CHAPTERS CXX.—CXXIV.

e oration of the Corinthians, which is given to us in these chapters, ur general divisions; 1, the justice of the proposed war (chaps. 120, 1); 2, the probability of a successful issue (chaps. 121. § 2—122. § 1); tility and consentaneousness with the previous customs and habits Peloponnesians (chap. 122. §§ 2–4); 4, the necessity of speedy and ss action (chaps. 123, 124). In the manner of the Greek rhetoricians, y be said that the τὸ δίκαιον, τὸ δυνατόν, and τὸ συμφέρον are proved, en is added the παραινέσεις. The oration has strong points of re- nce to the preceding one spoken by the Corinthians (I. 68–71), being ent, exciting, full of hostility to the Athenians, and breathing the of war.

CHAPTER CXX.

rinthians praise the Lacedæmonians for their determination to go to war, and thus g as became the ruling state in the confederacy (§ 1); the necessity of going to war, h presses upon the maritime states, bears with equal force upon the inland districts, se the interchange of commodities will suffer interruption, and the war itself will reach those states (§ 2); wherefore war ought to be declared, since it is the part of ent men to remain at peace, unless when wronged, and of brave men suffering g to go to war (§ 3); indolence in repelling injury and insolence on account of suc- are alike injurious (§ 4); for many things turn out different from what was expect- inasmuch as the confidence and energy with which plans are formed, are not equalled heir execution (§ 5).

.. οὐκ ἂν ἔτι αἰτιασαίμεθα. This they had done in their first ora- (cf. I. 68, et seq.). —— ὡς....ξυνήγαγον, *as if* (= as we should ure them if) *they had not decreed the war, and convened us for this purpose* (viz. that we should declare war). This use of ὡς οὐ, ough unusual, is quite natural, and disencumbers the sentence of ifficulty. —— χρὴ γάρ. The ellipsis may be supplied: had they otherwise we could rightly have blamed them, *for it is the* , etc. —— τὰ νέμοντας, *conducting their private affairs on an lity* (with their inferiors), i. e. in the administration of their pri- affairs, being on an equal footing with others, and showing their minence by providing for the public welfare (τὰ κοινὰ προσκοπεῖν). ὥσπερ....προτιμῶνται. In addition to the parallel sentiment, h Abresch finds in the words of Sarpedon (Hom. Il. 12. 315), nf. very aptly cites Xen. Anab. III. 1. § 37. —— ἐν ἄλλοις, in

ε and ἀδικεῖσθαι have the same construction as πολεμεῖν and the subject, however, as it appears from ἡδόμενον, being to the singular. —— τῇ ἡσυχίᾳ denotes the ground or reason ntal state expressed in ἡδόμενον (*by being pleased*. See N. on Cf. K. § 285. 1 (1). —— ἀδικεῖσθαι, "i. e. *se offendi pati*."

η—δοκῶν = ἐκείνοις ὃν δοκεῖ. —— τάχιστ' ἂν ἀφαιρεθείη, *will* ε *deprived*. For the use of the optative, see N. on I. 71. § 6. ιν may be found in εἰ ἡσυχάζοι. —— ἡρτανόμης, "*ortii, insur-*ρρο. —— τὸ τερπνὸν depends on ἀφαιρεθείη, which in the ἐκεῖ is followed by two accusatives (S. § 184. 1), and some-the accusative and genitive. —— ὅ τι....πλεονεκτεῖν in con-of its opposition to ὅ τι....δοκῶν, Poppo translates, *qui in si successu frequentius utitur*. But the sense, required by ατ (cf. μέτρον....ἐπαίρεσθαι, § 8 supra) as well as by the anti-best preserved in the translation, *he who is overbearing on ac-his success in war*, or *he who presumes on his good fortune in* ιν translation harmonizes also with ἐπαιρόμενος, which is a varied repetition of the idea contained in πλεονεκτεῖν. thout any good reason constructs πλεονεκτεῖν with ἐν πολέμῳ. δόμενος (present in signification)—ἐπαιρόμενος (Mt. § 549. 3) μενος ὅτι ἐπαίρεται. K. § 810. 3. 4. a.

ρ introduces a reason why no one should be elated by that ay prove disastrous in the end. The success which attends prise is no certain evidence that it was well planned, nor want ιν, that the plans were not well laid, since these plans often ed favorably or otherwise by the counter operations of the To rely, therefore, on past successes is to be buoyed up by nfidence. —— κακῶς γνωσθέντα, *badly planned*. —— ἀβουλοτέ-γνωσθέντες, *have turned out successful by being formed against* , *meeting with*) *enemies more ill-advised*. Haack, Bothe, ller retain the vulgar reading τυχόντα, but Bekker, Poppo, and Bloomf. (in his last edition) adopt τυχόντων as the genu-ing. The MS. authority is divided equally, but the Schol. χόντα. With τυχόντων as the reading, it will be necessary to ντων. See N. on I. 32. § 3. —— καὶ....ἔτι, *and there are still* ιν. Supply ἐστὶ after πλείω. "Si ἔ abesset, concinnior atio." Haack. —— ἐς τοὐναντίον—περιίστη, "*in contrariam* ε*concersa sunt*." Gottl. cited by Poppo. —— ἐνεργεῖται.... ται, *for the activity with which plans are carried into execu-vet equal to the confidence with which they are formed*=*for* ence *in one's plans and their actual execution are very dis-*

other things. The Schol. says ἐν προσδρίᾳ καὶ τοῖς τοιούτοις. — πάντων = ὑπὲρ πάντας. Schol.

2. ἡμῶν....αὐτούς, *now such of us as have had intercourse* (i. e. have trafficked with) *the Athenians, have no need of instr to be on our guard against them.* ἔστι = τοιοῦτοι ἔστι. The ἐνηλλάγησαν has the middle signification. —— τὴν μεσόγειαν δὲ on κατῳκημένους = κατῳκηκότας, *those who inhabit* (Mt. § 496. 6) 'ν πόρῳ κατῳκημένους the passive signification is to be resumed, *who are settled in, who dwell in.* τὴν μεσόγειαν is opposed to κάτω, and refers to those states in the interior of Peloponnesus. μᾶλλον καὶ μή. See N. on καὶ....πλέον, I. 74. § 8. —— ἐν πόρῳ *the passage-way*, i. e. on the sea-coast (ἐν τῇ παράλῳ. Schol.) E call the sea, *the high way* of commerce. The orator has especial ence to Corinth. Cf. I. 7. § 13. —— ἢν μή, *unless.* —— τὴν κ μιδήν, *the conveying down to the sea-shore* for the purpose of ex tion. It is opposed to ἀντιλήψιν. —— τῶν ἀφαίρεσιν, sc. τῶν κ —— ὧν = ἐκείνων ἃ, of which the relative depends on δίδωσι. — ἠπείρῳ refers here to *the inland region* as opposed to the ma coast. The word has a similar use in I. 142. § 5; IV. 102. § 4 κακοὺς κριτάς, *careless judges*, as are those who feel no personal est in the object of consideration.

εσθαι and ἀδικεῖσθαι have the same construction as πολεμεῖν and ᾖραι, the subject, however, as it appears from ἡδόμενον, being ged to the singular. —— τῷ ἡσυχίᾳ denotes the ground or reason he mental state expressed in ἡδόμενον (*by being pleased*. See N. on .§ 1). Cf. K. § 285. 1 (1). —— ἀδικεῖσθαι, "i. e. *se offendi pati*." ppo.

4. ὅ τε—ὀκνῶν = ἐκεῖνος ὃν ὀκνεῖ. —— τάχιστ' ἂν ἀφαιρεθείη, *will kkly be deprived*. For the use of the optative, see N. on I. 71. § 5. he protasis may be found in εἰ ἡσυχάζοι. —— ῥᾳστώνης, "*otii, iner-*." Poppo. —— τὸ τερπνὸν depends on ἀφαιρεθείη, which in the tive voice is followed by two accusatives (S. § 184. 1), and some-mes by the accusative and genitive. —— ὅ τε....πλεονάζων in con-quence of its opposition to ὅ τε....ὀκνῶν, Poppo translates, *qui in lo jdici successu frequentius utitur*. But the sense, required by e context (cf. μήτε....ἐπαίρεσθαι, § 3 supra) as well as by the anti-ses, is best preserved in the translation, *he who is overbearing on ac-nt of his success in war*, or *he who presumes on his good fortune in r*. This translation harmonizes also with ἐπαιρόμενος, which is dently a varied repetition of the idea contained in πλεονάζων. ack without any good reason constructs πλεονάζων with ἐν πολέμῳ. —ἐνθύμημαι (present in signification)—ἐπαιρόμενος (Mt. § 549. 8) ἐνθύμημαι ὅτι ἐπαίρεται. K. § 310. 3. 4. a.

γὰρ introduces a reason why no one should be elated by that h may prove disastrous in the end. The success which attends terprise is no certain evidence that it was well planned, nor want ccess, that the plans were not well laid, since these plans often fected favorably or otherwise by the counter operations of the . To rely, therefore, on past successes is to be buoyed up by confidence. —— κακῶς γνωσθέντα, *badly planned*. —— ἀβουλοτέ-..κατωρθώθη, *have turned out successful by being formed against ly*, *meeting with*) *enemies more ill-advised*. Haack, Bothe, eller retain the vulgar reading τυχόντα, but Bekker, Poppo, , and Bloomf. (in his last edition) adopt τυχόντων as the genu-ding. The MS. authority is divided equally, but the Schol. τυχόντα. With τυχόντων as the reading, it will be necessary to ὄντων. See N. on I. 32. § 3. —— καὶ....ἔτι, *and there are still which*. Supply ἐστὶ after πλέω. "Si ἔτι abesset, concinnior oratio." Haack. —— ἐς τοὐναντίον—περιέστη, "*in contrariam n converta sunt*." Gottl. cited by Poppo. —— ἐνθυμεῖται.... χνεται, *for the activity with which plans are carried into execu-* not *equal to the confidence with which they are formed* = for fidence *in one's plans and their actual execution* are very div-

similar; literally, *for no one plans with confidence in like manner as he in fact executes.* The antithesis of this difficult and much disputed clause, lies evidently in ἐνθυμεῖται τῇ πίστει and ἔργῳ ἐκφέρει, and not as Poppo and Goeller suppose, in ἐνθυμεῖται and ἔργῳ ἐκφέρει, the words τῇ πίστει pertaining to both members. The order of the words hardly admits of this, nor is any argument furnished, as they suppose, from the following context, ἀλλὰ....ἐλλείπομεν, which is very contrary. The comparison lies between the confidence of the process with which plans are formed, and their realization. ἀλλὰ....ἐλλείπομεν denotes the reason or ground of the dissimilarity spoken of, viz. that plans are devised in a state of security (μετ' ἀσφαλείας), but in a measure fail in their execution through the influence of fear (μετὰ δέους). —— ὁμοῖα (= ὁμοίως) and καί are to be joined in construction, *pariter ac.* Poppo and Goel. read ὁμοίᾳ on the authority of Ms., but there is no substantial reason for this. —— δοξάζομεν is a kind of repetition of ἐνθυμεῖται. —— μετὰ δέους stands opposed to μετ' ἀσφαλείας, and as the latter signifies *a state of security,* I am inclined with Bloomf. to take μετὰ δέους in the general sense of, *in a state calculated to inspire terror.* —— ἐλλείπομεν, so. ὧν ἐνθυμούμεθα, from the context.

CHAPTER CXXI.

The Cretans express their readiness to lay down their arms, after having evangelized [illegible] (§ 11), the prospects of success on the part of the allies are likely enough [illegible] a force can be raised from their private resources and the public treasuries [illegible]

which contains the τὸ δίκαιον. See remarks on the general
divisions of the oration. κατὰ πολλά, *for many reasons, on
counts.* Some of these reasons are given in what follows.
ᾗδε....πολεμικῇ. We are told by Archidamus (I. 81. § 1)
Peloponnesians relied upon these things. προσχόντας, *because*
(see N. on I. 9. § 4), conforms in case with ἡμᾶς. —— ὁμοίως
ας, *because we shall all alike render obedience to orders.* Cf.
9. The translations of this passage are very diverse, and some
tators have taken no notice of it. The translation here given
o satisfy the verbal demands, and how characteristic in the
mies was the obedience spoken of, is known to all.
ατικὸν depends on ἐξαρτυσόμεθα, and constitutes the third
of success advanced by the speaker. The order is πρῶτον μὲν
—τε. —— ἰσχύουσιν refers to the Athenians. —— ἑκάστοις
on ὑπαρχούσης. S. § 201. 8. In respect to the resources
here spoken of, cf. I. 80. § 4, where Archidamus asserts that
ponnesians were even more deficient in treasures than in ships.
Δελφοῖς. Bloomf. thinks that in consequence of the thirty
nce, Delphi was again brought under the Lacedæmonian in-
—— δάνεισμα. Money could be borrowed from these sacred
s, but only in cases of urgency, and on condition of their
thfully repaid. —— μείζον than was paid by the Athenians.
ς ξένους—ναύβατας refers not, as Bloomfield thinks, to seamen
from the Euxine, Thrace, Asia Minor, Syria, Egypt, Africa,
, as no mention is made of these barbarians in the Athenian
to those drawn by superior pay from the maritime states
nds friendly to the Athenians. —— γὰρ implies an ellipsis:
is practicable, *for the Athenian* (naval) *forces are mercenary
an native.* —— ἡ δὲ....πάθοι, *but ours would be subject in a
se to this*, i. e. the Peloponnesians having comparatively few
ries in their service, would be less liable to the mischiefs re-
om the employment of such forces, such as defection in the
battle, treacherous intercourse with the enemy, and desertion
ghest bidder. This appears from the next sentence, where it
that the Peloponnesian strength consisted in *persons* (τοῖς
rather than in *money* (τοῖς χρήμασι), i. e. in native troops
an in the wealth which would enable them to employ foreign
ries. δύναμις is to be supplied with ἡμέτερα.
aving thus shown how a naval force could be created, the
proceeds to show *the comparative* effect on the parties of the
ngagement. —— μιᾷ....ἁλίσκονται, *in a single victory gained
by sea, they most likely will be conquered*, i. e. unable

prosecute the war any further. The Schol. assigns as the reason for this, that the Athenians had no land forces adequate to repel a land by sea, while the Peloponnesian forces, if conquered in a naval engagement, were still strong on land. ἁλιοκοπεῖν is used for the sake to designate certainty of event. S § 211 N. 4; K. § 255. R 4 —— ἀντίσχοιεν, *should they hold out against us*, i. e. be able to carry the war after a defeat. There is such a marked antithesis, that I am almost inclined to regard ἀντίσχοιεν, as euphemistically used for *should they defeat us*. This would give more point and energy to the argument. Notice that the indicative in the apodosis (μελετήσομεν) follows εἰ with the optative in the protasis. Emphasis is thereby given to the certainty designated in the apodosis. Cf. K. § 329 3. b. H § 215 1 —— μελετήσομεν....παντελῶς. Their ability to prolong the war, would give time to the Peloponnesians to attain by practice a skill in nautical affairs equal to that of the Athenians. "Hoc argumento deterrere suos a bello studuit Archidamus, I. 80 § 4. Spem Corinthiorum vanam esse arguit Pericles, I. 142, §§ 6–8." P —— ὅταν....καταστήσωμεν, *when we have attained to equal skill* (with the enemy); literally, *when we shall have placed our skill on an equality* —— εἰψυχίᾳ. "In every action in the open field, up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the natural feeling of the Doric race, that victory over the Ionians was not a matter of doubt." Moll. Dorians, II. p. 260. The remarks of Müller, however, must receive some abatement from his evident partiality to the Dorians. —— ἀγαθόν refers to τῇ εἰψυχίᾳ employed in the sense

by attraction with ἡμεῖς is put for τιμωρουμένους. The same of αὐτοί. —— καὶ....πάσχειν, *and in order that we may not, b deprived of this very property* (αὐτὰ) *by them, suffer by means o* i. e. that our possessions being wrested from us by the enemy, ma become the means and instrument of our ruin. After repeate minations of this passage, I am quite satisfied that this is the tru ning. Arnold translates αὐτοῖς τούτοις κακῶς πάσχειν, *to suffer i part in which we are the most sensitive, namely, in our propert* this seems to me to be less forcible, as well as less harmonioc the scope of the argument. The allies of the Athenians are sai the previous context, to be forward in making contributions eve δοκεῖ τῇ αὐτῶν. Now the orator says, that it would be δεινό the Peloponnesians should grudge to contribute in order to sav themselves from suffering—not the loss of property (for then th thesis would be destroyed)—but the same catastrophe for whic Athenian allies were said to be laboring, viz. *slavery*, and whic would be effected by the means which the possession of their property rested from them in war, would give their victorious enemy. ἐν μή, therefore, belongs to πάσχειν, and ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέν is a participial clause denoting the means (see N. on I. 9. § 1).

CHAPTER CXXII.

The orator proceeds to show other ways of annoying and reducing the power of the enem to which will be suggested many expedients in the prosecution of the war (§ 1); if th controversy was between equally matched states about territorial limits, that were to b borne, but the Athenians were a match for their united forces, and unless they wished t become slaves, they must engage in the war with all their strength (§ 2); that so man states should be oppressed by one was highly disgraceful, since evidence was the furnished that they suffered deservedly, or that their spirit was degenerated from that their ancestors, who gave liberty to Greece (§ 3); such conduct in suffering a single stat to play the tyrant among them, was referable to stupidity, cowardice, or indifferenc three most pernicious faults (§ 4).

1. ἄλλα than the ways just mentioned. —— ὁδοί, *ways, expedient* —— πολέμου = *for carrying on war.* —— ἀπόστασις is in appositio with ὁδοί, and is to be taken actively = τὸ ἀφιστάναι, *the exciting t revolt.* In respect to the feasibility of causing the Athenian allies t revolt, Archidamus thought otherwise. Cf. I. 61. § 3. —— οὖσα, *whic is.* See N. on I. 8. § 1. —— ἰσχύουσι refers to the Athenians. —— ἐπιτειχισμὸς τῇ χώρᾳ. Some think that this is put into the mouth o the Corinthian orator by the historian, since Alcibiades suggested i to the Lacedæmonians when he revolted from his country. But th

by the occasion, which
mined. πρὸς denotes fitn
ἐν ᾧ = διὸ (*wherefore*). Sc
able, *qua in re*, *under die*
εἰοργήτως, literally, *in go*
coolly, *with deliberate rea*
avoid the imputation of u
ate war, in a state of undue
as in the former part of his
the influence of passion. —
the expression responds to
ἐλάσσω = μᾶλλον. Bloomf.
with Bekker (2d edit.) edits

2. ἡμῶν ἑκάστοις, i. e. to
οἱστὸν ἂν ἦν, *it would be ene*
would be such, that the indi
the struggle, and perhaps mai
τε ἡμᾶς depends on ἱκανοὶ (*a n*
in dependence on δυνατώτερο
ἀῤῥόοι . . . . γνώμῃ. This grou
vigorous action, is exceedingl
gested by the previous antith
and individually. —— μιᾷ γνώ
—— τὴν ἧσσαν—ἴστω οὐκ ἄλλ
φέρουσαν οὐκ ἄλλο τι. For
ciple

τὴν ἧσσαν φέρουσαν δουλείαν. Arnold paraphrases: it is ar
o Peloponnesus, that the very name of slavery should be pro-
as within possibility applicable to it; much more, when it is
the name but the actual evil itself, which is directly falling
Bloomf. refers ὁ to ἧσσαν. It appears to me that Arnold has
more truly the idea in his explanation. —— καὶ πόλεις....
ν is added as an aggravating circumstance, and is therefore
nected with αἰσχρόν. —— δοκοῦμεν ἂν—φαίνεσθαι. Goel. says
hould expect δοκοῦμεν ἂν—καὶ φαινοίμεθα. A similar conjunc-
hese verbs is found, I believe, nowhere else in Thucydides,
. (ad Xen. Mem. II. 1. § 22), taking φαίνεσθαι in the sense of
not regard it as an unusual construction. —— ἠλευθέρωσαν.
Lacedæmonii. Vide supra, c. 18." Haack. —— αὐτὸ in gen-
s *ad sensum* to τὴν ἐλευθερίαν implied in ἠλευθέρωσαν. Cf
hn. § 373. *Obs.* 1. —— τύραννον is employed as an adjective.
θεστάναι, *to be constituted, to establish itself* (amongst us).
ᾷ, sc. πόλει. —— μονάρχους = τυράννους. —— ἀξιοῦμεν κατα-
rom the former conduct of Sparta in ridding the Grecian
tyrants (cf. I. 18. § 1), is shown the inconsistency of now
a single state to lord it over the rest, as did the Athenians.
e consequences of such an abject submission to a single state,
urther descanted upon in this section. οὐκ....ἀπήλλακται,
know how such conduct can be cleared of three of the greatest
or the construction of the genitive, cf. S. § 197. 2. —— οὐ....
ε, *for you have not avoided these faults when you have come*
for not having avoided these faults you have come) to a con-
the enemy), *which has already* (δὴ) *proved injurious to many.*
fers γὰρ to τῶν μεγίστων ξυμφορῶν as introducing the proof
eing the greatest evils, viz. because they beget a contempt of
y, which is productive of the most fatal consequences. But
make γὰρ explicative of the general thought in the preceding
The argument would then be: our conduct shows that we
en into three very great faults—and from this imputation we
e screened by the contempt for the enemy into which we
ne, since that, by its ruinous tendency, is itself folly. —— ἐκ
λειν, *from its having ruined many.* —— ἀφροσύνη. In the
of a name the nominative is used with ὄνομα, although
s the accusative is found in apposition. Cf. K. § 269. R. 3; Mt.
end). There is a sort of play on the words καταφρόνησιν and
, which Arnold has hit in a measure in his paraphrase: "A
your adversary's inferiority is so fatal a feeling to those who
it, that it more fitly deserves to be called *nonsense.*"

CHAPTER CXXIII.

Regret for the past is of no avail, only as it lends assistance to the affairs in hand; business is to take care of the present, provide for the future, and forsake idle customs; the oracle promises success, and the sympathies of Greece are with them; they are not violators of the treaty, but the avengers of its infraction (§§ 1, 2).

1. *μακρότερον....ξυμφέρει, further than* (literally, *further far as*) *it may conduce to the service of present affairs.* —— *βεβαιοῦντας, by a watchful defence of* (literally, *by bringing aid present.* "Cum e præsentibus futura gignantur, illis open oportet, ut bene comparata sint." Haack. —— *πάτριον γὰρ it is hereditary with us.* *πάτριον* qualifies *ἀτάσθαι* the subje sentence. *γὰρ* is explicative of *χρὴ ἐπιταλαιπωρεῖν*, since it i the reason why the labor spoken of was not to be shunned. *ἀρετάς, the reputation for glory.* —— *μεταβάλλειν.* Repeat *τὸ ἔθος* refers to *ἐκ....ἀτάσθαι.* —— *προφέρετε*, sc. *τῶν κατέ ἃ = ἐκεῖνα ἃ.* —— *ἐπήθη* has the passive signification, *were* K. § 252. R. —— *ἰέναι* has the same construction as *μεταβάλ κατὰ πολλά, on many accounts*, refers to *θαρσοῦντάς.* —— π *χρήσαντος.* Cf. I. 118. § 3 (end). —— *καὶ τῆς ἄλλης Ἑλλ* oratorical exaggeration, unless, as Bloomf. suggests, the s

dicant. See N. on παρατυχόν, I. 76. § 2. —— τάδε refers to πολεμεῖν after the analogy of adjectives in the neuter plural, although referring only to one thing. Cf. Mt. § 482. 5. —— κοινῇ, *in common, unitedly* —— εἴπερ....εἶναι, *if indeed* (as is the fact). Cf. Hoog. Gr. Part. p. 11.) *that cities and individuals should be alike profited by these things, is the most stable* of all grounds of reliance. ἐστὶ is to be supplied as the copula (S. § 150. 4), the subject of which is τὸ—εἶναι. The pronoun ταῦτα may be referred to πολεμεῖν as was τάδε, or with Bloom., we may perhaps better refer it prospectively to ποιεῖσθαι τιμωρίας and μετελθεῖν τὴν ἐλευθερίαν. The clause εἴπερ....εἶναι denotes the reason why the speaker exhorts to these things. For the construction of πόλεσι and ἰδιώταις, cf. S. § 201. 1. —— μὴ μέλλετε (S. § 218. 2). The protasis is contained in ὑπάρχον....παραινούντων. —— Δωριεῦσι because they were a Corinthian colony (cf. I. 56. § 2) —— ὑπὸ Ἰώνων to which race the Athenians belonged. Nothing is more common than for the Dorians to reproach the Ionians with effeminacy. Cf. VI. 77. § 1; VII. 5. § 3; VIII. 25. § 5. —— πολιορκούμενοις. Cf. I. 64. § 1. —— τῶν ἄλλων states. —— μετελθεῖν, *to avenge, "vindicate."* Bloomf.

2. ὡς....βλάπτεσθαι, *for* (ὡς) *it is not befitting* (ἐνδέχεται, *it may be, it is lawful*), *that while waiting* (for our aid) *some should be suffering injury at the present time* (ἤδη). περιμένοντας denotes time (see N. on I. 13. § 6) and refers to the whole, τοὺς μὲν and τοὺς δὲ being put in partitive apposition. See N. on I. 80. § 3 end. —— τοὺς μὲν refers to the Potidæans, and τοὺς δὲ to the Peloponnesians and their other allies. —— γνωσθησόμεθα ξυνελθόντες (cf. I. 69. § 3, end), *shall be known to have come together.* See N. on I. 25. § 1 (init.). —— τὸ αὐτὸ as that which the Potidæans were suffering. —— ἀλλὰ stands opposed to μὴ μέλλετε, § 1, and introduces the course which the speaker advises the assembly to adopt. —— ἐπ' ἀνάγκην. The only edition which thus reads besides Dindorf's is Hauck's. All the rest which are before me have ἐς. —— ἀφῖχθαι, sc. τὰ πράγματα. —— καὶ ἅμα τάδε (sc. ἃ εἴπομεν) ἄριστα λέγεσθαι, *and that the counsel we have given is the best;* more literally, *what we have said is spoken as the best.* See N. on I. 42. § 1. —— τὸ αὐτίκα δεινόν, *the immediate evil* which is of short duration. With this is contrasted διὰ πλείονος in the following sentence, which serves to heighten the value of the peace resulting from bold and vigorous measures. —— ἀφ' ἡσυχίας, *on account of ease,* or perhaps *for the sake of peace,* to correspond with εἰρήνη in the preceding member. —— οὐχ ὁμοίως ἀκίνδυνον, *is not in like manner removed from danger,* i. e. is more dangerous than to obtain peace by a vigorous and well conducted war.

2. πόλιν τίμωνται. Notice the repetition of this c (cf. I. 122. § 3), which must have tingled in the ears of of the Lacedæmonians who were the avowed enemies of ἡγωνίσαντο refers to ἡμεῖς the omitted subject of παρεσ ἐπὶ πᾶσιν, i. e. to the injury of all. See N. on ἐπὶ τῷ Μή —— ἔστε....ἄρχειν defines ἐπὶ....καθεστώσας. —— τῶν ac. τὸ ἄρχειν from the preceding context. —— παραστῆσ ται, *let us go forth and overcome it.* There is great e words. —— καί, *and thus.*

CHAPTER CXXV.

After this speech of the Corinthians, the Lacedæmonians put the questi vote for war (§ 1); whereupon they commence preparations for its p

1. ἐφ' ἑκάστων—γνώμην, *an opinion from all* = *the* Cf. Mt. § 378. 8. —— ψῆφον ἐπήγαγον, *put the questi assembly to give its vote.* This was done by the presidi

of Cylon (chaps. 126, 127); then follow the affair of Tænarus and [illegible] (128. §§ 1, 2), the treason and death of Pausanias (128. § 3—[illegible] 1), the flight, exile, and death of Themistocles (135. § 2—chap. 138) [illegible] conclusion, other charges and demands of the Lacedæmonians (chap. [illegible]. These stories and sketches should by no means be regarded as un[illegible] digressions, inasmuch as they show the ostensible ground of the [illegible]cement of the hostilities. They are drawn with great life and spirit, [illegible] deservedly celebrated as models of their kind. The story of Cylon [illegible] an air of playfulness, that it was said by the ancients that *here the [illegible] laughed*, referring to the departure of Thucydides from his usually se[illegible] and sober mood. But it might better have been said that *the lion [illegible]y smiled*, as there is only a gleam of pleasantry now and then discerni[illegible] the story, a slight relaxation of the rigid and sober features, which [illegible] where else in the history look sternly upon us.

The account of the closing fortunes of Pausanias and Themistocles, is to [illegible] highest degree graphic and interesting. No superfluity remains to be [illegible]d off—no incident wanting to give completeness to the narration. In [illegible] concise and artless manner the story proceeds, nor are we conscious, [illegible] its close, of the mighty power which it has to stir up the deepest emo[illegible] of the soul. We rise from its perusal with a feeling of sadness at the [illegible] and ambition, which brought one of these heroes to die the misera[illegible] death of a traitor; and at the envy and ingratitude, which drove the [illegible] into exile, far away from the land he had so nobly defended.

CHAPTER CXXVI.

The Lacedæmonians make various charges against the Athenians, in order to obtain the strongest pretext for going to war (§ 1); they demand that the Athenians shall drive away "the pollution of the goddess," which had happened after this sort (§ 2); Cylon, a noble Athenian of former days, at the advice of the oracle at Delphi to seize upon the citadel on the greatest festival of Jupiter (§§ 3, 4), did this by the aid of his friends, on the day when the Olympic games commenced (§ 5), not thinking to what great festival of Jupiter the oracle had reference (§ 6); the Athenians run together and besiege him in the citadel (§ 7); but the siege being protracted, the most of them depart and leave the business of guarding the place to the nine archons (§ 8); the besieged suffering from the want of water and food, Cylon and his brother secretly escape, and the rest dying with hunger seat themselves as suppliants by the altar of the citadel (§§ 9, 10); by false promises the Athenians on guard induce them to come forth, after which they slay them, some even at the altars of the goddesses where they had seated themselves (§ 11); for which impiety they are expelled from their country (§ 12).

1. ἐν τούτῳ—τῷ χρόνῳ, i. e. A. C. 432. Olymp. 87. 1. —— ὅπως is here employed τελικῶς. See N. on I. 65. § 1. —— ὅτι μεγίστη, as great as possible.

2. καὶ πρῶτον μέν. Their next demand is given in I. 159, et seq. —— τὸ ἄγος ἐλαύνειν τῆς θεοῦ, *to drive away the pollution of the goddess* = *to expel those* (i. e. the descendants of those) *who had polluted the temple of Minerva.* ἄγος ἐλαύνειν = ἀγηλατεῖν, *to drive out an* ἄγος, i. e. one who is guilty of polluting a sacred place, or of sacrilege. What this ἄγος was is told in the sequel.

3. Ὀλυμπιονίκης, *a conqueror in the Olympic games.* He won the prize for the double course (δίαυλος. Cf. Smith's Dict. Antiq. p. 8[illegible]) A. C. 640. —— τῶν πάλαι depends upon ἀνήρ.

4. χρωμένῳ δὲ τῷ Κύλωνι κ. τ. λ. His ambitious designs were engendered most likely by his success in the Olympic games, his advantages of birth and fortune, and his alliance with Theagenes, and he consulted the oracle to ascertain his probabilities of success and the way to secure it. —— ἐν τῇ....ἑορτῇ is put for ἐν τῇ τοῦ Διὸς ἑορτῇ τῇ μεγίστῃ. For the repetition of the article, cf. K. § 245. R. 7. Kt. § 277. a.

ὃ ὁ δὲ παρά τε κ. τ. λ. This took place, as Corsini conjectures, A. C. 612. Cf. Muller's Chron. Tab. (Hist. Dorians, II. p. 453). Others fix the date at A. C. 620. —— ἐπειδὴ ἐπῆλθεν Ὀλύμπια, *when the Olympic games came on.* Kuhn. (Jelf's edit. § 385. b) reads ἐπῆλθον, and cites this passage as illustrative of his rule, that the idea of plurality is signified by plural verbs. The same reading is adopted by Poppo and Goeller. But Arnold has pretty conclusively shown that ἐπῆλθεν is the best reading. —— ἐν Πελοποννήσῳ is added, says the Scholiast, because there were other games of the same name both in Attica and in Macedonia. —— ὡς ἐπὶ τυραννίδι = *in order to become*

a epithet given to Jupiter, because he protected those who in-
him with propitiatory sacrifices. Hence *μειλίχια ἱερά, propitia-
ferings.* —— *πολλοὶ....ἐπιχώρια, many* [offered] *not victims but
es peculiar to the country.* This passage has caused much
e to the commentators. *πολλοὶ* evidently refers to the poorer
who were unable to offer *ἱερεῖα* (i. e. bloody sacrifices). Hence,
he best editors, I have placed a comma after *θύουσι*. It is also
it by the antithesis, that *θύματα ἐπιχώρια* denotes a less costly
of sacrifices than *ἱερεῖα*, viz. such as were bloodless, i. e. the
of the earth. Arnold and Bloomf. concur with the Schol., who
as it, *cakes made in the shape of animals.* Schmitz (Smith's
Antiq. p. 333) says that this explanation of the Schol. is errone-
nd refers it to the incense which the poorer class furnished. But
unable to see on what argument he bases this idea, and certainly
ld be very natural for those, whose means did not enable them
ng an animal, to bring of the fruits of the earth, either in a raw
prepared state, such as cakes, fruit, wine, etc. Arnold cites He-
II. 47, where it is said, that on a certain festival in Egypt, in
swine were necessarily sacrificed, the poorer people offered
figures of dough or paste, made into the shape of swine and
—— *γεγνώσκειν* the oracle. —— *τῷ ἔργῳ*, i. e. the taking pos-
of the acropolis.

χρόνου δὲ ἐπιγιγνομένου, but after some time had elapsed = *in
of time.* —— *τρυχόμενοι τῇ προσεδρείᾳ, being worn down by
e.* *προσεδρείᾳ* refers to the labors, watchings, and anxieties of
who were conducting the siege. —— *αὐτοκράτορσι, with full*
Cf. V. 27. § 2; 45. § 1; VI. 8. § 2, where this word is used
ilar sense. —— *τότε δέ, for then.* The power of the archons
ch abridged after the time of Solon.

δὲ μετὰ τοῦ Κύλωνος, i. e. Cylon and his party. —— *φλαύρως
ere in a bad condition.*

ἐκδιδράσκουσιν, escaped by stealth. Cf. VI. 7. § 2. See N. on
(end). —— *καί τινες καί, and some even.* —— *ἐπὶ τὸν βωμόν,
ltar* of Minerva. —— *ἱκέται, as suppliants.*

ἐξαναστήσαντες δὲ αὐτούς, "having raised them, i. e. induced
rise." Bloomf. —— *οἱ τῶν....φυλακήν, those of the Atheni-*
titive genitive) *who had been intrusted with the guard.* *τὴν*
is the accusative of the thing after *ἐπιτετραμμένοι*, according
formula *τρέπω τινί τι.* Cf. K. § 281. 3; S. § 184. 3. —— *ὡς*
They thought the sacred ground would be polluted by the
of the dead, and hence, by false promises of protection, they
1 on the suppliants to quit the place. —— *ἐφ' ᾧ* (on condition

that) μηδὲν ποιεῖν ποιήσουσιν (sc. αὐτοὺς) is to be construed ἀναστήσουσιν δὲ αὐτοὺς. —— ἀνέκτισαν. The subject is contained in ἀντιστρατηγήσοι. —— ἐπὶ . . . . βωμοῖς, "ad aras in conspectu sidentes." Abresch. whom Goel. follows in his last edition. ἡ σεμνὴ θεὸν is euphemistically put for *the Eriunyes*. The temple of these goddesses was between the citadel and the Areopagus, as illustrates the use of ἐν τῇ παρόδῳ. —— ἀναγκὴ—τῆς θεοῦ, sc. *the goddess*. —— τὸ γένος of the Alcmeonidæ.

12. στασιάζοντων, *divided into factions*. This was when Isagoras was leader of the oligarchy in Athens, in opposition to Clei Between Isagoras and Cleomenes there had been previously a connection of friendship and hospitality, and hence the Spart came to the aid of his friend. Cf. Herodot. V. 70, et seq. —— θεῶν refers to those who had been driven out. —— ἔτι, i. e. time of Thucydides.

CHAPTER CXXVII.

The object of the Lacedæmonians in requiring the Athenians to remove the pol

all respects. —— *ὅρμα τοὺς Ἀθηναίους.* This opposition of
ɔ the Lacedæmonians, is ascribed by the Athenian comic
the influence of Aspasia. But the bitterness of spirit with
charge was made, shows its falsehood, or at least its gross
ɔn. The reasons which Pericles himself assigns for per-
e Athenians to go to war with the Lacedæmonians, may be
speech (I. 140 144).

CHAPTER CXXVIII.

ɜ retort upon the Lacedæmonians, that they shall put away the pollution of
had been guilty in profaning the sanctuary of Tænarus (§§ 1, 2), and also that
by the death of Pausanias. This leads the historian to narrate the circum-
he treason and death of Pausanias, who, when he had been recalled from
nd at the Hellespont and brought to trial, was acquitted, and returned to the
in a private capacity (§ 3); the first step in his treasonable career had been
; back some of the king's relations who had been taken prisoners (§§ 4, 5),
g he had effected by the aid of Gongylus an Eretrian, who had also carried a
ausanias to the king (§ 6), in which an offer was made to betray to Xerxes the
reece (§ 7).

ττήσαντες. See N. on I. 126. § 11. —— *πότε, formerly.* ——
νάρου, from the temple of Neptune at Tænarus. —— *ἀπαγα-*
θειραν. It was probably the memory of this outrage, which
l in part the third Messenian war. —— *καὶ* before *σφίσιν*
ɔ the whole sentence. Krüg. —— *νομίζουσι* refers to the
. —— *τὸν μέγαν σεισμόν.* Cf. I. 101. § 2. If the opinion
currency, that this earthquake was sent as a judgment for
e here spoken of, it will readily be seen how this apparent
on of the gods in their behalf, must have excited the Helots
nce more for freedom.
κιοίκου, dwelling in a brazen house, was an epithet of Miner-
rta.
πεμφθεὶς....Ἑλλησπόντῳ. Cf. I. 95. § 3. This event took
. 478. Olymp. 75. 3. —— *ἀπελύθη μὴ ἀδικεῖν.* "Accuratius
I. 95. § 5 relata." Poppo. —— *δημοσίᾳ, by public authority,*
o *ἰδίᾳ* in the next member. —— *Ἑρμιονίδα.* Some with
gard this as the name of the ship, but it is better to refer it
e to which the trireme belonged. —— *ἄνευ,* i. e. without
rity of. —— *τῷ μὲν λόγῳ, in pretence,* is opposed to *τῷ δὲ*
e next clause. —— *πράσσειν (to transact)* depends on *ἀφι-*
. § 222. 5. —— *τὸ πρῶτον ἐπεχείρησεν,* i. e. before his recall to

Sparta from his command at the Hellespont. The historian now re-
turns, and introduces us with the reason of this recall. The expla-
tory parenthesis extends to the end of chap. 130, where the tale
resumed from his return to the Hellespont as a private person. —
ἔφερον ..... ἀρχῆς. S. § 192. I.

4. ἐξηγησάμενος ἐς βασιλέα κατέβετο, *he laid the king under obli-
tion*; literally, *he laid up a favor with the king* (see N. on I. 129 ;
the metaphor being taken from a deposit of money or any valuable
safe-keeping in the hands of another. —— ἀπὸ τούδε relates to
e circumstance about to be mentioned. —— πράγματος, i. e. the trea-

5. Βυζάντιον γὰρ ἁλὼν κ. τ. λ. Cf. I. 94. —— τῇ πρότερον παρ-
on his first arrival. Bloomf. renders, *on his first approach*, but
what reason it does not appear. The dative denotes time when
§ 204). —— βασιλέως προσήκοντες, *relations of the king*. The ar-
cle here has the force of a substantive. Cf. Mt. § 570. —— ξυγγ-
refers to relationship by consanguinity, as opposed to πρόσηκ-
which denotes relationship by affinity. Poppo suggests that the w
are placed together here with no difference of signification, b
that the idea of relationship may be more forcibly expressed. —
ἀλόντες. S. § 207. N. 2. —— αὐτοῦ, i. e. Byzantium. —— ἀλόν-

rm for δόρατι, and is retained by the Attic prose writers
, δορὶ ἑλεῖν, *to take a prisoner of war.* Cf. K. § 68. 3;
γνώμην ποιοῦμαι, *I have it in mind = it is my intention.*
nge from the third to the first person. —— σὲ—ἀρέσκει.
nstruction is the more common. Cf. K. § 279. 1. ——
st *in Asiam Minorem.* Goel. —— τοὺς λόγους ποιησό-
n future correspond.

CHAPTER CXXIX.

eives the proposal of Pausanias, and sends Artabazus to him with a letter
he king expresses his obligations to him for the return of the captives,
roposals, and exhorts him to spare no pains to bring the affair to a pros-
2, 3).

ον. *Artabazus.* He was the son of Pharnaces, and one
ithful and distinguished of the generals of Xerxes. He
he king in his retreat, as far as the Hellespont, and then
llene, took Olynthus, and laid siege to Potidæa. Being
his attempt to take the place, he joined Mardonius,
battle at Platæa, which was fought contrary to his
with 40,000 men across the Hellespont into Asia. The
have intrusted to better hands this important and deli-
n with Pausanias. —— τήν τε Δασκυλῖτιν σατραπείαν, *the*
cylitis. "The satrapy of Dascylium comprehended the
Hellespont, Bithynia, and Paphlagonia, extending along
shore of the Hellespont, the Propontis, and the Euxine.
ne from Dascylium, an inconsiderable town on the shore
is, where the satrap resided and had a castle surrounded
hase, such as was commonly possessed by the Persian
his was the province of which Pharnabazus was after-
" Arnold. —— Μεγαβάτην, *Megabates* is thought by
he same as the person of that name, belonging to the
f the Achæmenidæ, and cousin of Darius and Artapher-
e daughter Pausanias designed to marry. Cf. Smith's
Rom. Biog. and Mythol. II. p. 1006. —— ἀπαλλάξαντα,
ed from the government. —— ἐπιστολὴν ἀντιπετίθει, *gave*
ly. —— αὐτῷ, i. e. Artabazus. —— διαπέμψαι depends on
ich has in it the sense of ἐκέλευε. We might construct
lependence on διαπέμψαι, as it belongs in sense to both
ν σφραγῖδα is here taken in the sense of σφράγισμα, the

impression of the signet, which was affixed to lett
stamp of royal authority. Of course the King w
signet to be entrusted to such a dignitary, and whic
impression prejudicial to his interests. The Seal
the Persian King had the image of the King, or of
the empire, or of the horse of Darius by whose
the kingdom. —— ἀποδίξαι to Pausanias. ——
employed for the optative. See N. on I. 26. § 2
ὅστις depends on ἀποστείλει.

2. τὰ τε ἄλλα ἐποίησε, i. e. he dismissed Meg
his government.

3. ἐπὶ . . . . Παυσανίῃ. In respect to the simplic
Blomf. remarks, that it is of the most remote ar
occurs not unfrequently in the Scriptures of the
Herodot. III. 4) —— τῶν ἀνδρῶν may depend on
ownership of the men = the men whom. Perh
Poppo to regard it as the objective genitive after
. . . ὑμῖν, *your good deeds are laid up in o r he*
done the king a service were called Orosanges
their names were recorded in a book (cf. Esth.

CHAPTER CXXX.

receipt of the king's letter, Pausanias becomes vain and arrogant, and adopts the
n dress (§ 1); his imitation of the Persian habits, and extreme haughtiness, betray
mbitious purposes and alienate the allied forces (§ 2).

τὰ γράμματα. This letter is said to have been accompanied with
alents of gold. —— ὧν.... Ἑλλήνων. The noun ἀξιώματι, being
d from the verb ἀξιόω, is taken in a passive sense, and is there-
llowed by ὑπὸ with the genitive. The same construction occurs
15. Cf. Mt. § 496. 3. See also Xen. Cyr. III. 3. § 2, with my
—— πολλῷ τότε μᾶλλον ἦρτο shows that before this time Pau-
had begun to manifest his arrogance. —— ἐν τῷ καθεστηκότι
, i. e. in the Lacedæmonian manner. —— σκευάς τε Μηδικὰς ἐνδυό-
The Median robe was much more splendid than the Persian.
on is here made to the κάνδυς. Cf. Xen. Cyr. I. 3. § 2, with my
See Also Xen. Anab. I. 5. § 8. Perhaps he put on the ἀναξυρί-
d other Median articles of dress, yet it is quite unlikely that he
l have so far outraged the feelings of the Greeks, as to have
ed in this stage of the proceedings the entire Persian dress. To
imitated the Persian manners in the least, at a time when he
; to have appeared plain in his dress and affable in his deport-
shows him to have been a weak-minded man, wholly unequal to
hievement of his ambitious designs.——ἐκ τοῦ Βυζαντίου. This
ey was probably undertaken to further his treasonable plans.
αὐτὸν—ἐδορυφόρουν = δορυφόροι ἦσαν αὐτοῦ. Cf. Mt. § 412. 2.
παρετίθετο, *he caused to be set for him.* For the force of the
le, cf. K. 250. R. 2; S. § 209. 2. Bloomf. thinks that Pausanias
ed the Persian table as less luxurious than that of the Medes, and
ng a midway place between that and the Grecian. In respect
is, Poppo remarks, "temere conjecit. Bloomf." —— τὴν διάνοιαν
to his purpose to betray his country. —— ἔργοις βραχέσι, *in*
matters, such as his costume and mode of living. —— ἃ....
ν, *what greater things he intended to accomplish hereafter.* μει-
is an adverb formed from the comparative adjective (S. § 134.
d qualities πράξειν. —— δυσπρόσοδον, *difficult of access.* Nepos
translates, "*aditum patentibus non dabat.*" Pollux (1. 42) places
ρόσοδος among the epithets of tyrants. —— ὀργῇ—χαλεπῇ, *bad*
r, *violent passion.* —— ὥστε responds to οὕτω. —— διόπερ, *on*
account. —— οὐχ ἥκιστα. The frequency of the litotes in the
ngs of Thucydides has been noticed in N. on I. 3. § 1. —— ἡ
ιχία μετέστη (see N. on I. 107. § 7). Cf. I. 95. § 4.

same time trusting

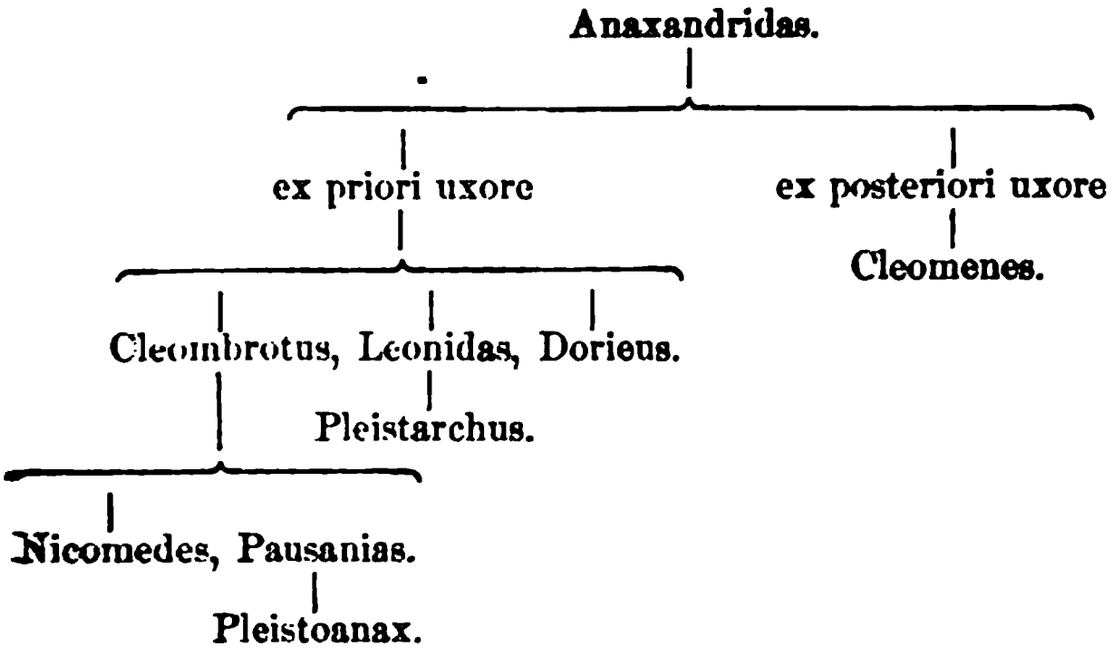
1. τό τε πρῶ
now resumed fro
fra. —— ταυτα,
recall. —— διά—
that a scene took
and the Turks at
for Ἑλληνικοῖς. (
ἀπηγγέλλετο, he re
ticiple is used of th
of the annunciatio
§ 555. *Obs.* 2 (end).
scytale. "When a
a staff of a definit
another of precisel
tion to make to him
to write, into the sl
and then wrote up
When the strip of w
but single letters ap
general, who after h
the communication."
τοῦ κήρυκος μὴ λείπε
to Sparta. —— πολεμ
an enemy

περὶ or read αὐτοῦ. But the correctness of the text as it now is, is proved from περὶ Παυσανίαν ἐλέγχων, I. 135. § 2. In respect to construction of this sentence, τοῖς βουλομένοις limits καθίστησιν, limited by ἐλέγχειν.

CHAPTER CXXXII.

Lacedæmonians had not yet evidence sufficient to convict a person of such high dignity; but his imitation of the barbarian customs, and his arrogance, especially as evinced by inscription which he caused to be made upon the tripod at Delphi, excited suspicion that he would not remain quiet (§ 2); the Lacedæmonians had effaced the inscription, but yet it was remembered as a delinquency of Pausanias (§ 3); reports too were in circulation, that he was tampering with the Helots (§ 4); but even thus, the ephors thought it not proper to proceed to extreme severity against him, until one of his emissaries betrayed him, and presented to the ephors his last letter to the king (§ 5).

σημεῖον, *proof, evidence.* —— I have followed Krüg. in connecting βεβαίως with πιστεύσαντες. —— γένους τε τοῦ βασιλείου, *of royal family.* —— Πλειστάρχου—ἐπετρόπευεν, *was guardian to Pleistarchus.* Cf. K. § 279. 1. —— ἔτι belongs to ὄντα—νέον. —— ἐκ ὄν. For the following genealogical table I am indebted to Ker.



μὴ....παροῦσι, *he was unwilling to be an equal* (as he was) *in present state of things* = *he wished to be superior to all*, i. e. to be king in his own right. —— εἴτι που, *if in any way whatever.* —— ἀπῄστητο....νομίμων, *he had departed in his manner of living from*

the customs of his country. The meaning of this verb will [illegible] seen in its composition. —— ἀνέθεσαν, *consecrated, dedicated.* See on I. 13. § 6. —— ἀπαρχήν, *as the first fruits.* —— ἔθος, *of his authority.* —— τὸ ἐλεγεῖον τόδε, *this distich.* It contains a hexameter and a pentameter, which is the metre of elegy.

3. ἐξωλέστερον, *entire.* According to Demosthenes (cont. Mid. 1378), the Lacedæmonians were compelled to do this, being cited before the Amphictyons by the Plataeans. In addition, they were fined 1000 talents, and ordered to engrave in the place of the old inscription, the names of the states taking part in the battle. —— τότε, i. e. immediately after it was written. —— ὅσοι....ἐστε, *as many as having united in the defeat of the barbarians presented the offering.* —— τοῖσ' refers to the inscription of the dead Pausanias. —— ἐν τούτῳ = *in the present situation.* —— κατ', *corresponding with,* is limited by δεινοῖς. —— The subject of ἐστε is τούτο.

4. καὶ—δέ, *and also, and even.* Cf. Herm. ad Vig. p. 847. —— οὕτως, *thus in reality.* —— ἐλευθέρωσιν, *enfranchisement.*

5. τῶν....μαρτύρων, *on any testimony of the Helots;* for

not know that the letter had been opened. For the subjunctive, on I. 20. § 2; 52. § 3. —— ἢν....δόξῃς, *if he was deceived in sion* respecting the reason, why none of the former messengers Artabazus had returned. —— ἐκεῖνος, i. e. Pausanias. —— τι τοιοῦτο πεπεστάλθαι, *that some such thing had been enjoined.* —— αὐτὸν κτείνειν, *he found himself written therein to be put to death.* Mi p. 511) says that the construction is Ἀργίλιος ἐνεγέγραπτο κτεί ἐνεγέγραπτο Ἀργίλιον κτείνειν. So Bloomf. explains the con ɪn: εὗρεν ἐγγεγραμμένον (αὐτόν, i. e. Ἀρτάβαζον) καὶ αὐτὸν κτε *at Artabazus should put to death him also.*

CHAPTER CXXXIII.

that Pausanias may be convicted from his own mouth, the ephors contrive an ew between the accuser and the accused at Tænarus, where the former had been d to take sanctuary. In this interview Pausanias acknowledges the truth of the tion in the hearing of the ephors, who had concealed themselves in an adjoining ent (§ 1).

αὐτήκοοι, *ear-witnesses.* —— ἔτι, *yet, in addition.* Against so a man, nothing short of a confession made in the hearing of the seemed to justify them in proceeding. —— ἀπὸ παρασκευῆς, *by angement, a contrivance.* —— σκηνησαμένου....καλύβην, *having d for himself a hut double by a partition wall.* Suppliants, in- of taking up their abode in the temple, oftentimes chose to con- for themselves a hut in the τέμενος or sacred precincts, which nded the temple and which was included in the *jus asyli.* See nfield's note. καλύβην is what Kühn. (see Jelf's edit. §§ 548. b; alls 'the accusative of cognate notion,' defining the particular of the production. —— ἐς ἣν—ἔκρυψε, *into which he brought concealed.* For the constructio pregnans, see N. on I. 18. § 2. The particle τε in τῶν τε ἐφόρων has caused much trouble. Poppo, and Goeller have bracketed it, and Hart. (de part. I. p. ould expunge it, but it is said to be found in every MS. The certainly requires its omission, unless with Arnold we supposed fused construction, and that after τῶν τε ἐφόρων τινὰς ἔκρυψε should be added the words, καὶ Παυσανίας ὡς αὐτὸν ἦλθεν, τὴν ιν τῆς ἱκετείας ἐρωτήσων, or else that τε may be rendered, *also, er,* and the clause be considered an interjectional one. In that ιθοντο can be joined, as it should be, with αὐτήκοοι....γενέ- —— τὴν πρόφασιν, *occasion, cause.* —— τά τε....γραφέντα. Cf.

I. 152 § 5 —— γυμφίνα is the 3 aor. of [illegible] Verin, p. 67) says the 1 aor. [illegible] [illegible] —— καὶ ἀνοσιον, *scrupulous*, [illegible] [illegible], *had never endangered him*, [illegible] [illegible] of Poppo, Gach., and Arnold, [illegible] to the usual rendering, *had never* [illegible] of Persia. —— ἀκαταμάθητον is spoken [illegible] *has two business, just like the man of his* [illegible] ἀκαταμάθητον as denoting the [illegible] [illegible] be learned. S. § 221 6 —— [illegible] ἀποστέρησε. . . . ἀποστέρησε. The order is: δεῖσε [illegible] *in vain, having plotted his* [illegible] *be uncovered by his removal from the altar.* [illegible] business in hand.

CHAPTER CXX[illegible]

Having thus a natural empty [illegible] of the g[illegible] the [illegible] [illegible] but at the private instigation of one of them, he tak[illegible]

2. The account of the banishment of Themistocles, i
here, because it has any immediate connection with the P
war, but from its close relation to what has just been
Pausanias. The fate of so illustrious a personage as Them
also worthy of a place in a history, which, though confin
oponnesian war, had yet in its plan embraced the mo
events that had transpired from the time of the Per
under Xerxes. —— τοῦ—Μηδισμοῦ (cf. I. 95. § 5), *the M*
term was used to designate a leaning towards the Media
a partiality for the manners, customs, and dress of the
charge made against Themistocles followed immediately
viction and death of Pausanias. The Lacedæmonians we
to this, most likely, by a remembrance of the successful
Themistocles in respect to the fortification of Athens (
or by a selfish desire to involve the Athenians in the di
they had incurred in the defection of their most eminent
αὐ, also. —— ἐκ τῶν.... ἐλέγχων. "Ex epistolis apud P
ventis." Poppo. —— τοῖς αὐτοῖς, *in the same manner*, i.

3. ἔτυχε γὰρ ὀστρακισμένος, *for he happened to be ost*
ment by ostracism. —— διαιταν, *residence, abode.* ——
nection with. —— ἑτοίμων ὄντων ξυνδιώκειν, *who were* (se

ικόμενος....χωροίη, *being pursued by those who were appoint-*
llow him) *for the purpose of inquiring where he might go*, i. e.
icked thither by those who were sent to find out his place of
Bloomf. renders κατὰ πύστιν ἢ χωροίη, "(directed) *by inquiry*
he had gone." Similar to this is the sense given by Bauer:
iter pro πυθόμενοι, *quum audissent.*" Goel. renders it *ex per-*
me, and this appears to be the sense which Haack by his
ion attaches to the words. Against such eminent authorities
be slow to adopt an opinion, yet I cannot but think that the
ave given is the true one. Cf. Liddell and Scott sub voce
The optative is explained in N. on I. 49. § 3. —— κατά τι
in *his great strait.* Jacobs explains it by ἐν μεγάλῃ ἀπορίᾳ
:. —— Μολοσσῶν. Along the sea-coast of Epirus lay in order,
rth to south, the Chaones, Thesproti, Cassopæi, and Molossi,
boundaries of these respective tribes cannot well be defined.
ates that the sea-coast of the Molossi was 50 stadia in length,
this narrow basis their country widened far into the interior.
ndaries of the state were greatly enlarged by its enterprising
that it was quite powerful at the time here spoken of. Cf.
North. Greece, IV. pp. 174–184. —— ὄντα αὐτῷ οὐ φίλον.
y some oversight says, "cum quo ei hospitium fuerat." ——
ι, literally, *to unloose* or *unbind* the beasts of burden, i. e. to
s or *unload* them. This verb is followed by παρὰ Ἄδμητον,
ise of *to stop with Admetus.*
: ἔτυχεν ἐπιδημῶν, *happened not to be at home.* —— τὸν παῖδα.
ites, "filiam ejus parvulam arripuit." This deviation from
of Thucydides, would lead us to conjecture that he followed
er writer, unless he was grossly careless. —— καθίζεσθαι ἐπὶ
ν. The domestic fireplace, as the shrine of the household
always regarded by the ancients with veneration and reli-
chment. Hence, to sit down by the hearth was regarded as
making the strongest appeal for mercy and favor. Cf.
Dict. Gr. and Rom. Antiq. p. 427. —— δηλοῖ τε ὅς ἐστι, *he dis-*
ame; literally, *he makes known who he is.* For this use of the
f. Mt. § 485; S. § 174. 1. —— οὐκ ἀξιοῖ = ἀνάξιόν φησιν εἶναι
98. 1). —— εἴ τι ἄρα αὐτὸς ἀντεῖπεν, *if perhaps he had op-*
he extenuating force of εἰ—ἄρα is here beautifully seen. ——
ιι referring to Admetus depends upon ἀξιοῖ. —— καὶ γάρ....
or that he could be ill treated, at the present time, by one far
ful than him (i. e. Admetus). Most of the editors and crit-
the reading ἀσθενεστέρος (conforming to αὐτὸς both before
), although *against almost all* MS. authority. This would

give the sense: *for he would receive injury* (from Admetus) *as he was far his inferior in power.* Both readings imply the same general idea, viz. the abject condition of Themistocles. —— γενναῖος belongs to τιμωρεῖσθαι the subject of εἶναι. —— ἀπὸ τοῦ ἴσου = τοῖς ἴσοις ἀπὸ τοῦ ἴσου, *who are on equal terms.* —— καὶ ἅμα, *and at the same time.* —— αὐτὸς....ἐναντιωθῆναι, *he had opposed him* (i. e. Admetus) *in a matter of interest* (only), *and not in that which pertained to the saving of his life.* χρείας τινός depends on ἐναντιωθῆναι (= ἐνάντιος ὤν) the genitive of separation. Cf. K. § 271. 2. Some commentators supply περὶ or ἕνεκα. Cf. Mt. § 368. 5. Bloomf. cites Xen. Anab. VII. 6. § 5. ἐναντιώσεται τῆς ἀπαγωγῆς, *will be opposed to the leading away.* At σώμα Bloomf. unnecessarily supplies κατά. Poppo and Goel. consider the article to be taken twice with σώμα and σωτηρίας and refer to Vig. p. 720. 20. —— ἂν in ἐκεῖνον δ' ἂν belongs to ἀπωμόσω, the second being a repetition in consequence of the parenthesis εἰπὼν....διώκεται. Cf. Mt. § 600. —— ἐφ' ᾧ, *for what reason.* —— σωτηρίας, "*means of preserving.*" Bloomf. —— ὁ δὲ ἀκούσας. Poppo and some others make this the beginning of chap. 137. —— ἀνὴρ ....τοῦτο is enclosed by Poppo, Goeller, and Arnold, in the marks of parenthesis, and thus they connect ἀνίστησί τε and καὶ—οὐκ ἐκλίνατο. —— ὥσπερ....ἐκαθέζετο, "*in the way that he had sat himself down,* i. e. with hands joined." Bloomf. "Nos sic intelligimus: ut puerum tenens sederat, ita cum puero surgere eum jussit." Poppo (Prolegom. Adnot. p. 151). —— καὶ μέγιστον with the Molossians.

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1. —— ἐπολιόρκει Νάξον. Cf. I. 98. § 4. —— ὅστις ἐστί.
ς ἐστι, I. 136. § 3, which would have been more in point for
have cited than this passage. —— χρήμασι πεισθεὶς = *being*
· τὴν....εἶναι, *and that it would be for his safety*, or *his*
fety would consist in. The subject of εἶναι is μηδένα....
· μέχρι πλοῦς γένηται, *until there should be a fair wind for*
Xen. Anab. VI. 1. § 22. Some erroneously translate, *as*
voyage should last. The object of this direction was to
of the crew, who might happen to recognize him, from
ng with his enemies. —— πειθομένῳ δ' αὐτῷ, *to him being*
: *if he consented* to the proposal. —— ἀπομνήσεσθαι. Re-
—— ἀποσαλεύσας, *having rode at anchor in the open sea.*
off, probably as far to the windward as possible, in order
should board the vessel from the Athenian fleet. Nepos
ίρ. *procul.* In reading this account of the perilous posi-
istocles, in full sight of his enemies, we are reminded of
ul lines of Sir Walter Scott, in his Lord of the Isles:

So bore they on with mirth and pride,
And if that laboring bark they spied,
'Twas with such idle eye
As nobles cast on lowly boor,
When, toiling in his task obscure,
They pass him careless by.
Let them sweep on with heedless eyes!
But had they known what mighty prize
In that frail vessel lay,
The famished wolf that prowls the wold
Had scathless passed the unguarded fold,
Ere, drifting by these galleys bold,
Unchallenged were her way!

ευσε. *rewarded.* Port. renders *liberaliter prosequi.* ——
how it was that Themistocles had money to reward the
—— ἃ = τὰ χρήματα ἅ, of which the antecedent is the
:ε. —— ὑπεξέκειτο, *he had put safely away.* Perhaps ὑπὸ-
idea of *privately* or *secretly* to the verb. After his con-
Athens, his property to the amount of 100 talents was
onfiscated. —— μετὰ....τινος, *with one of the Persians*
he coast. According to Diod. his name was Lysithides,
calls him Nicogenes. —— ἄνω, i. e. into the interior. ——
ματα. He probably sent the letter by Nicogenes.
ves here as a mark *of quotation.* S. § 213. 1. "This brief

letter to Artaxerxes is as evidently the composition himself, as the celebrated oration which he puts in Pericles. Each has the hard, rigid, grasping style so historian, and to which no other Greek writer bears semblance. But the matter may be more genuine th Bulwer (Athens, II. p. 167. N). —— Θεμιστοκλῆς is in ἐγω understood. —— Ἑλλήνων limits ὅς taken partitiv πρῶν οἴκων, "in domum tuam." Νεῦρα. —— ἐμοὶ (= limits ἐνοικοῦντα, and ἀνάγκῃ is to be taken with ἠμε ἀγαθῶ. Repeat εἰργασμαι. —— ἐν.....εμοι. The S πρώγματα ἦσαν, but why may we not draw to this cla the next member, to be taken impersonally (= ἀσφαλ —— Bothe refers ἀποκομιδῆ to both members, givi *return*, when applied to Themistocles, and *retreat* Xerxes. But this dilogia is harsh and unnecessary. διαλεγων is parenthetically introduced, being the w rian, who briefly adverts to the reasons urged by The of his being hospitably received by the king. γραψα back to εἰδέναι δ' ἡ γραφή = ἔγραψε δὲ ὁ Θεμιστοκλ

m account of him (i. e. for the sake of Xerxes). —— *καὶ νῦν* *being able*) recommences the direct words of Themistocles. *τὸν ἐπισχών, having tarried a year.* S. § 186. 2. —— *περὶ* *α περὶ ὧν*, of which the antecedent is governed by *δηλῶσαι.*

CHAPTER CXXXVIII.

roving of what he said, Themistocles applies himself to the study of the guage and customs (§ 1); after which, proceeding to the court he soon gains ed influence over the king (§ 2), which was the result of his talents (§ 3); his a monument is erected for him at Magnesia (§ 5), but his relations say that ere privately conveyed to Athens (§ 6); thus ended the fortunes of Pausanias tocles (§ 7).

διάνοιαν, understanding, prudence. Some render, *spirit*, nd others, *plans, intentions.* —— *οὕτως* as he had said. See (end). —— *ὃν ἐπέσχε.* Cf. *ἐνιαυτὸν ἐπισχὼν* supra. —— ..*κατενόησε.* The order and construction is: *κατενόησε* *σοῦτα ὅσα ἠδύνατο κατανοεῖν, he learned as much of the lan-* *could.* The proficiency in the Persian language attributed Cor. Nepos, is highly exaggerated.

αὐτῷ, i. e. with Artaxerxes. —— *ὅσος....Ἑλλήνων* explains emphatic the preceding *μέγας*, and therefore *καὶ* is *even.* *ιν, dignity.* Cf. II. 34. § 6. —— *δουλώσειν*, sc. *αὐτὸ* (i. e. *τὸ* , which is wanting here because by attraction it has already n the previous proposition (*τοῦ Ἑλληνικοῦ ἐλπίδα*), to which *ώσειν* is added by way of explanation. Cf. K. § 347. 2; Mt. *αὐτῷ* limits *ὑπετίθει* and not *δουλώσειν* as Bloomf. asserts *τες δουλώσειν* depend on *ἐλπίδα*, as though it were written *τῷ τοῦ Ἑλληνικοῦ ἐλπίδα δουλώσειν.* —— *ἀπὸ τοῦ* and *ξυνετὸς* are to be joined, and so Jacob explains, *καὶ μάλιστα ὅτι αἴνετο, οὐ πεῖραν ἐδίδου.* But *διδοὺς* is *quum daret* and not Poppo and Haack, after Kistem., rightly remark.

cydides in this section sketches with a masterly hand the characteristics of this eminent man, of whom Bulwer says I. p. 170), "after him the light of the heroic age seems to nd to fade, and even Pericles himself appears dwarfed and eside that masculine and colossal intellect, which broke into the might of Persia, and baffled with a vigorous ease the gacity of Sparta." —— *ἦν—δηλώσας = was a man who showed.* ives emphasis to *βεβαιότατα.* K. § 315. 2. —— *διαφερόντως*

τι *somewhat remarkably*. Cf. Mt. § 487. 4. —— ἐν αὐ [illegible] τῆς Θυνίας. Scholl. "Acc. tratius Schol. ἐν τῷ φύ [illegible] —— ἄξιος [illegible] *worthy to be* [illegible] Mt. § [illegible] —— [illegible] = [illegible] —— [illegible] —— [illegible] *of the rude* [illegible] The idea is, that he had no [illegible] after he entered upon public [illegible] for their proper discharge. [illegible] —— τῶν τε παρεχόντων *of p* [illegible] τῶν τε μελλόντων *of future* [illegible] the best of measures, which [illegible] little time for deliberation. [illegible] —— γνώμων = κριτής, *judge*. —— [illegible] There are two methods of construction [illegible] depend on ἐπὶ πλείστον [illegible] ἐλάττοσι or τοῖς γεγενημένοις upon ἐλάττοσι [illegible] τῶν μελλόντων upon [illegible] ἐλάττοσι (Kruger's construction): [illegible] antithetical opposition with τῶν μελλόν [illegible] by the best critics, and is [illegible]

§ 223. 2. —— κράτιστος δή. See N. on βεβαιότατα δή supra. —— χειριάζειν, *to plan off-hand*, "*ex tempore agere.*" Betant.

νοσήσας, *by sickness*, opposed to a violent death. This account Thucydides is far more rational and worthy of credit, than that attributes his death to poison administered by himself. —— καὶ belongs to the whole sentence and not to ἑκούσιον alone. —— πλέον is the subject of εἶναι.

5. οὖν, *therefore*, i. e. in consequence of his having died at Mag- (Μαγνησίᾳ—τῇ Ἀσιανῇ, i. e. *Magnesia* on the river Mæander). — Μαγνησίαν μὲν ἄρτον (= εἰς ἄρτον. Cf. εἰς ζώνην, Xen. Anab. I. 4. *Magnesia for bread.* The last of these substantives shows the of the former. Cf. Mt. § 433. *Obs.* 3. —— προσέφερε to Thoocles. —— Λάμψακον. Repeat mentally δόντος βασιλέως αὐτῷ. — τῶν τότε, *of the cities of that time.* S. § 169. 1.

6. τὰ δὲ....οἴκαδε. The order is: οἱ προσήκοντές φασι τὰ ὀστᾶ κομισθῆναι οἴκαδε. —— γὰρ explains why his bones were conyed to Attica unbeknown to the Athenians (κρύφα Ἀθηναίων).

7. τὰ μὲν κατὰ Παυσανίαν, "*res Pausaniæ.*" Mt. § 272. 4. *b.* —— as has been described in chaps. 128–138.

CHAPTER CXXXIX.

demand for the expulsion of the sacrilegious having been made, the Lacedæmonians quire the Athenians to retire from Potidæa, restore Ægina to independence, and rescind decree concerning Megara (§ 1); to none of which demands the Athenians accede, but rminate the Megareans (§ 2); the Lacedæmonians then send an embassy of three ons to Athens, requiring the Athenians to permit every Greek state to be governed its own laws (§ 3); an assembly of the Athenians having been convened on this sion, some give their opinion in favor of war, and others against it, upon which Peri- delivers a speech in which he strongly urges the necessity of war (§ 4).

Λακεδαιμόνιοι δὲ κ. τ. λ. The narration is now resumed from § 2. —— ἐπί, *by.* —— περὶ....ἐλάσεως, *concerning the expul- of the accursed.* See N. on I. 126. §§ 2, 11. —— Ποτιδαίας τε στασθαι. See N. on I. 61. § 2. Cf. I. 64–67. § 1. —— Αἴγιναν νομον ἀφιέναι. See N. on I. 67. § 2. —— τὸ....πόλεμον, *if they d revoke the decree concerning the Megareans* (cf. I. 67. § 4), *there ld be no war;* literally, *to them revoking—there should be no war.* spect to the protasis, see N. on I. 71. § 6 (init.). μὴ ἂν γενέσθαι γενήσεσθαι. See N. on I. 71. § 5.

τἄλλα in respect to the decree against the Megareans especially

referred to in the next clause. —— *ἐνεργασίαν* is the a
wherein the blame consists (cf. Jelf's Kühn. § 568; M
In respect to the charge here brought against the
that was *ἄόριστος* (*without boundaries*) might be use
but could not be fenced off and applied to purposes c
in the case of private property. On the boundari
nations, strips of land were thus left as a common, in
disputes about boundary lines. That this common mi
it was consecrated to the gods, and hence to enclos
regarded as a sacrilegious act. The *καὶ* before *τῆς ἐ*
getical, *even*. Goeller without reason, thinks that t
are referred to, viz. the land dedicated to the Ele
(Ceres and Proserpine), and that on the confines o
ἀνδραπόδων. The slaves of Aspasia are supposed t
Cf. Athen. 570, and Aristoph. Acharn. v. 525, cited

3. *λεγόντων....εἰώθεσαν*, *repeating nothing else o*
they were wont to speak of, i. e. they waved all the o
pute, and confined themselves to one requisition, w h
broad as to cover the whole ground. *ὧν* = *ἐκείνω*

CHAPTERS CXL.—CXLIV.

ters contain the oration of Pericles, which has for its lead-
war should be preferred to making any concessions to the
s. After a brief exordium (140. § 1), he enters upon his ar-
has two divisions: the cause of the war, or the τὸ δίκαιον
. § 1), and the means of carrying it on, or the τὸ ὠφέλιμον
p. 143). This second division is opposed to the words of the
hap. 121, et seq.), and is subdivided into two parts, in the
141. § 2—143. § 2) the resources of the Peloponnesians and
carrying on war are considered · and in the second (143. §§ 3
in advantageous contrast, the circumstances and condition of
Then follows the response which the orator would have them
cedæmonians (144. §§ 1, 2), and to this is subjoined a short
l. §§ 3–5). This is one of the most finished and elaborate
whole history, and in dignity and loftiness of sentiment, is
or to the celebrated funeral discourse of the same orator and
35—46). It seems to have carried all before it, and so brok-
sition, that a decree was forthwith made conformable to the
n the speech.

CHAPTER CXL.

by advising the Athenians to make no concessions to the Peloponnesians,
e same time, that the ardor with which a war is commenced, is abated
the increase of difficulties which may attend its prosecution, and hence
ve on war should vigorously support it even in the event of disastrous
); the Lacedæmonians are charged with endeavoring to do the Atheni-
of of which is their refusal to submit the differences to fair arbitration,
mode of adjusting difficulties stipulated in the treaty (§ 2); their desire
ed in their dictation concerning Potidæa, Ægina, and Megara, and es-
last imperious demand (§ 3); no one should think that the rescinding of
erning Megara was a small matter (§ 4), for if they yielded to this, greater
be made upon them (§ 5).

ἔχομαι, *I still adhere to the same opinion.* For the gen-
on γνώμης, I. 22. § 1. —— μὴ εἴκειν Πελοποννησίοις ex-
ὁμῆς. —— καίπερ....πράσσοντας, *although I know* (see
.) *that men carry on war not with the same ardor* (ὀργῇ)
el when persuaded to engage in it; literally, *that men*
to go to war with an ardor not the same as (= much
that with which they carry it on. Cf. ἐνθυμεῖται....

ός, for a trifling matter. This is referred to in τὸ *this small something* (τι), *this trifling affair* (i. e. what small importance). —— ὅπερ belongs to προὔχονται by natural construction being ὅπερ εἰ καθαιρεθείη μάλιστα ροβάλλονται. Schol.) μὴ—πόλεμον. —— μηδ'....ἐπο- mphatic repetition of ὑμῶν....πολεμεῖν, the course of nterrupted by the intermediate clauses.

ραν τῆς γνώμης, a trial of your spirit, a test of your οἷς. Arnold says that this relative has no regular an- to be resolved in English into the demonstrative pro- Bloomf. remarks, there is an antecedent to it in the χονται, i. e. Λακεδαιμόνιοι found in § 2. The remote- cedent, in such sentences as Thucydides constructs, one to stumble. —— ἄλλο τι μεῖζον depends on ἐπι- he accusative of the thing, the dative of the person he subject in the passive construction. Cf. K. § 281. o the sentiment we are reminded of the remark of his celebrated speech at the commencement of the ution: "But the right to take ten pounds, implies the thousand, and what must be the wealth, that avarice, cannot exhaust." —— καὶ τοῦτο is referred by Poppo, eller, to τὸ βραχὺ τοῦτο, *as if you yielded this even through fear.* —— ἀπισχυρισάμενοι, *by giving a firm* λον belongs to προσφέρεσθαι instead of ἀπὸ τοῦ ἴσου: *you on terms of equality* than with an affected

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CHAPTER CXLI.

d make up their minds to submit at once to the Lacedæmonians, or ession whatever to them (§ 1); in respect to the means and mode of ar, they are by no means inferior to the Peloponnesians (§ 2); for be- er have no wealth, they have little experience in long continued or (§ 3); they can neither man their fleets, nor be absent themselves from cerns on expeditions by land (§ 4); wars are sustained by wealth pos- undance, and not by forced contributions (§ 5); the Peloponnesian : of a kind favorable to speedy or decided measures, the states having d diverse interests (§ 6); for which reason but little attention to the e given in their assemblies, called together at long intervals, and the being spent in promoting each his own interest (§ 7).

ἢ = ἐκ τούτων, *ex his igitur.* —— ὑπακούειν the Lace- — πρίν τι βλαβῆναι, *before you suffer any injury.* ——

εἰ πολεμήσομεν—μὴ εἴξοντες. Regularity of construction would have required *εἴξειν*, in dependence upon *διανοήθητε*. After *εἴξοντες* Poppo supplies the infinitive *πολεμεῖν* from *πολεμήσομεν*. But Arnold and Goel refer *εἴξοντες* to *διανοήθητε*, in the sense of *παρασκευάσασθαι* or *μὴ εἴξοντες*, which Poppo (Suppl. Adnot.) says that he would approve of "si cogitandi verbum intelligi posset, et si *οὐκ εἴξοντες* *οὐδ—εἴξοντες* legeretur." —— *ἐπὶ....προφάσει* should be constructed, I think, with *εἰ πολεμήσομεν*, *if we determine to go to war for any cause great or small* (i. e. however it may be estimated). Pericles had just affirmed, that the demand of the Lacedæmonians in respect to the Megarean decree was no trifling one, inasmuch as it involved a great principle. Others, however, might think differently. But whatever estimate might be placed upon the cause of their taking up arms, such a course was determined on, no concessions were to be made by their enemies. Some, however, may prefer the more usual method of construction, by which these words are joined with *μὴ εἴξοντες*, *make no concession on any account great or small.* I am free to knowledge that this mode of construction harmonizes better with *γάρ*. ....*ἐπιτασσομένη.* —— *ἃ* = *ἐκεῖνα ἃ.* —— *τὴν....δουλωσιν*, *the same subjection, signifies a like subjection.* *δουλωσιν* is Kühn (Jelf's edit. § 578) calls the accusative of valuation, or which defines the notion of value contained in the verb. Cf. Jelf, Kühn. § 748 *c.* —— *δικαίωσις*, *postulatio.* —— *ἀπὸ τῶν ὁμοίων ἀνθρώπων* —— *πρὸ....ἐπιτασσομένη*, *made upon their neighbors by a judicial decision.*

2. Here the orator enters upon the consideration of the means

ον ἄπειροι. The adverb βραχέως refers to time and qualifies ἱρειν. —— αὐτοὶ conforms in case to ἄπειροι.

ναῦς depends on ἐκπέμπειν, and πληροῦντες belongs to the sub- of δύνανται, *are not able having manned ships* (= to man ships) *to send them forth.* —— ἀπὸ τῶν αὐτῶν, *from their private re-* or *at their own expense.* From the time of Pericles, the Athe- were paid for their military service (cf. Boeckh's Pub. Econ. p. 291), but not so the Lacedæmonians, which circumstance, addition to the neglect of their own affairs, occasioned by absence military expeditions, made war a grievous burden to them. —— ἐργόμενοι does not refer, as Bloomf. supposes, to οὔτε ναῦς πληροῦντες, but to the exclusion of the Peloponnesians from the sea the superior naval force of the Athenians.

5. περιουσίαι, *surplus treasures.* —— βίαιοι ἐσφοραί, *forced* (and *burdensome*) *contributions.* Boeckh (Pub. Econ. Ath. p. 71) says that the *property-tax* (εἰσφορὰ) had not yet been imposed Athens, since it appears from our author (III. 19), that it was first vied in consequence of the exhaustion of the public treasure at the ge of Mitylene (A. C. 428). But Tittmann thinks that all the pas- ge cited by Boeckh means, is that the amount before collected had ver been so great as 200 talents, which was raised at the time re- red to. The latter writer cites the present passage in proof, that extraordinary property-taxes levied in war were general through- Greece before the Peloponnesian war, particularly in Sparta and bably at Athens also. Cf. N. on Boeckh (l. c.) by the translator, Lewis. —— χρήμασι, *money* contributed for the expenses of the here opposed to σώμασι = *personal services.* —— τὸ μὲν πιστὸν λ. contains the reasons why men prefer to expose their persons, r than expend their substance in war. They hope to live through ontest (τῶν....περιγενέσθαι), but have faint expectation that money will not be exhausted, especially if the war is protracted. words τὸ μὲν and τὸ δὲ represent *ad sensum*, the two things ired, viz. their bodies and their treasures. At οὐ βέβαιον repeat lly ἔχοντες. —— ἄλλως τε κἄν, *especially if.* —— ὅπερ εἰκός, *as hable* in the present case.

δυνατοὶ—ἀντισχεῖν. See N. on ἀντίσχοιεν, I. 121. § 4. —— μὴ ὁμοίαν is put for πρὸς μὴ ὁμοίαν (cf. I. 91. § 7; Jelf's Kühn. *Obs.* 3). The disparity here spoken of consisted in the superior tages which Athens derived from its ships, treasures, trans- territories, etc. —— ὅταν....ἐπιτελῶσι, *since* (ὅταν. Cf. Mt. 2) *by not using one general council, they can do nothing* on the *f the moment* (παραχρῆμα) *with dispatch.* μήτε is to be referred

to both the participle and the verb. Poppo transla
concilium perpetuum, *Bundesrath*. Without such a co
continued sittings could provide for any sudden emerg
nothing efficient could be done, and no advantage
chances of war which in its progress might turn up.—
to μήτε, and introduces another defect in the internal
of the Peloponnesian affairs, viz. that all the states
suffrage (ἰσόψηφοι), but not of the same race (ὁμόφυλ
fore self-interest would be the predominating princi
their assemblies (τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ). The re
the paronomasia in ἰσόψηφοι and ὁμόφυλοι. In resp
word Poppo remarks: "praeter Dorienses plerosque
populi Aeolici, Achaici, Pelasgici foederis Laconici e
ἕκαστος is in partitive apposition with πάντες. In s
verb as here sometimes follows in the singular. Cf. M
K. § 266. 3. —— ἐξ . . . γίγνεσθαι, *for which reason no
accomplished*. φιλεῖ γίγνεσθαι, *is wont to happen*. Se

7. καὶ γὰρ shows why no efficient and decided me
by a council of states which are ἰσόψηφοι and not ὁμ
diversity of views and interests tending to distract a

CHAPTER CXLII.

the Peloponnesians will be retarded for the want of funds (§ 1); no ed be entertained of their occupying posts or building a navy, the former uld hardly do in the time of peace (§§ 2, 3); and even if they succeeded a fortress in Attica, it would not prevent the Athenians from retaliation r coasts with a fleet (§ 4); the Athenians are better fitted for land service ill, than are the Lacedæmonians for naval warfare by their experience in s (§ 5); nautical skill they will not easily acquire, since the Athenians, d in it from the time of the Persian war, are by no means perfect in it, it be acquired by husbandmen, hindered from going to sea by a blockading few of the blockading ships they may dare to encounter, yet will be held rior fleet (§ 8); thus they can acquire no skill in nautical affairs by prac- nain ignorant of that species of warfare, and to an equal degree without t to it (§ 9).

δέ, but what is greatest (cf. Xen. Anab. II. 5. § 7), is in the proposition with which it is connected (cf. Mt. § 432. such cases the article is rarely omitted. Cf. Jelf's Kühn. —— *κωλύσουσι* has a passive signification. Cf. Soph. 7; K. § 251. R. 1. —— *σχολῇ* = *βραδέως*. Schol. Per- ication *ægre* which Portus gives would suit the passage ense given it by the Schol. would require to be followed *πορίζονται*. Haack interprets *σχολῇ*, *in otio*, which is he context, since it is no argument against a liberal and ibution of funds to carry on a popular war, that they lowly and reluctantly in time of peace. —— *αὐτὰ πορι- ἀπὸ τῆς ὑπαρχούσης τε ἑκάστοις οὐσίας* (quæ sunt *αἱ* I. 141. § 5), *καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρη- § 3.*" Poppo. —— *τοῦ....μενεοί, for the opportunities* points of time) *of war will not wait*, i. e. in war things in the very nick of time, or the favorable opportunity and be lost for ever. Cf. Xen. Cyr. VIII. 5. § 7. *ισις* (sc. *ἐστί*). Compare the threat of the Corinthians, — *φοβηθῆναι* is to be taken passively. Cf. Mt. § 535.

τίπαλον. The following note of Arnold (abridged by illustrates the use of this term in connection with *ἡ ἐπι-* r author is here distinguishing between two different fying (*ἐπιτείχισις*)—the one by founding a city (so *ἐποι-* in the neighborhood of Athens, strong enough to be her power (*πόλιν ἀντίπαλον*, a city equal in power to III. 9)—the other by erecting forts in Attica, as strong-

holds for plundering parties to issue forth from and alarm
the country. Of the former sort of ἐπιτείχισις, instances are
the case of Megara, founded by the Dorians as a check on the
nians, and of Heraclea in Trachinia built to curb the Thes
(cf. III. 92; V. 51); of the latter, Decelea forms an example.
nold also remarks that πόλιν ἀντίπαλον is the accusative abs
σκευάσασθαι, the construction being τὴν μὲν γὰρ (ἐπιτείχισιν)
καὶ ἐν εἰρήνῃ παρασκευάσασθαι. —— ἤκου δή, *certainly, inde*
more. Mt. § 604.—— ἐκείνοις is the *dat. incommodi*. —— ἀν
χιζόμενον, "*occupying ground with forts in return.*" Liddell a
The perf. pass. has here a middle signification. Cf. Mt. § 493.

4. φρούριον δ'. See Arnold's note on πόλιν ἀντίπαλον.
limits μέρος. —— καταδρομαῖς καὶ αὐτομολίαις, *by inroads* (in
the fort) *and by desertions*, i. e. by furnishing a refuge for
slaves and deserters. This was fully verified in the case of
—— οὐ μέντοι ἱκανόν γε κ. τ. λ. Bloomf. makes ἐπιτειχίζειν
ject of ἔστι, by removing the following τε (which he th
interpolated by editors, who wished to make the sentence bi
and by prefixing τὸ to the infinitive. But it is better to mak
χίζειν depend on κωλύειν, and to supply φρούριον as the s

τες, they might perhaps adventure an engagement, taking heir ignorance from their number; literally, *emboldening ice by number.* This is exceedingly beautiful as well as - πολλαῖς ships. —— *εἰργόμενοι* (sc. *τῆς θαλάσσης*), *if they from the sea* —— *ἐν τῷ μὴ μελετῶντι, by their want of* erally, *in their not practising.* See N. on *τὸ δεδιός*, I. on *τὸ πιστόν*, I. 68. § 1. —— *δι' αὐτό*, i. e. their want of from their want of practice.

καὶ ἄλλο τι, as much as any other thing. Cf. Mt. § 117. e. ...*μελετᾶσθαι, and does not admit of being practised ὅταν τύχῃ) as a subordinate affair,* "*as a bye-job.*" Pick- ὅταν τύχῃ supply from the context *μελετώμενον* or *μελε- γίγνεσθαι* depends on *ἐνδέχεται* (in this place = *δεῖ*), and ect *πάρεργον.*

CHAPTER CXLIII.

ians should seize on the treasures at Delphi, and by outbidding attempt n seamen from the Athenian service, it would be fruitless, since Athens naval officers and seamen than all the rest of Greece put together be induced by higher wages for a short period, to serve on a most incur the greatest peril (§ 2); thus it appears that the Athenians disadvantages of the Peloponnesians, and possess advantages far above possession of the Peloponnesian territory (which could be made by sea) ore disastrous to the Peloponnesians, than an irruption into Attica would for Peloponnesus constitutes the whole of their territory, while the much territory besides Athens (§ 4); therefore as though they were nians should be regardless of their country-possessions, and hazarding by land, be intent only on fortifying their city and maintaining their naval .

τες . . . . χρημάτων, having removed (literally, *having moved,*) *the treasures at Olympia and Delphi.* The genitive is account of the partitive force of the verb. —— *μισθῷ* cles here replies to what the Corinthians said. I. 121. § 3. us refers to the mercenaries drawn from other countries, distinguished from the *μέτοικοι* (*resident aliens*), their limited mostly to the fleet, although they were some- ed as garrison soldiers and in campaigns. Cf. Boeckh's th. p. 261. —— *μὴ . . . ἦν, if we ourselves and the resident ring embarked were not a match for them, it would be a ared.* For the construction of *ὄντων*, see N. on I. 71. § 6. ers to what has just been said about being a match for

the Peloponnesians. —— ὅπερ is in apposition with the sentence ... βεβήκασι....Ἑλλὰς which follows, ἐστὶ being understood. —— ἄλλ... is here employed as in παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευ... II. 14. § 1. This use of ἄλλην is merely distinctive. Cf. Xen. Anab. I. 5. § 5; VII. 3. § 48; Odyss. 6. 84. —— ὑπηρεσίαν (abstract for the concrete) is used collectively, and therefore takes πλείους and ἡμ... in the plural. Cf. Mt. § 434. 2; S. § 157. 3.

2. καὶ ἐπὶ τῷ κινδύνῳ κ. τ. λ. constitutes the second reason, why the attempt of the Peloponnesians to draw away the Athenian mercenaries would prove abortive. ἐπὶ is here used τελικῶς (see N. on 65. § 1), *for the sake of danger*, and belongs to δέξασθαι—τήν τε κατ... φύγειν. Cf. K. § 296. II. 3. c. The rendering *on account of danger* would make μετὰ....ἐλπίδος a needless repetition. —— τήν τε κατ... φύγειν. The Schol. supplies κατοικίαν, which Bloomf. pronounces to be harsh, and understands γῆν, not in the sense of *country*, but of the French *sejour* (Engl. *sojourn*, *temporary residence*). —— καὶ respects τε, and is strengthened by ἅμα. —— ἡμερῶν depends on μετ... and δόσεως (*a giving*) is governed by ἕνεκα. This succession of genitives is rather unusual in Thucydides. —— ἐκείνους refers to the Peloponnesians.

3. τοιαῦτα καὶ παραπλήσια. See N. on I. 140. § 1. —— τὰ δὲ ἡμε...

ϑε δέ. "A formula requesting attention = *consider* (what omf. —— ἀληπτότεροι, *more impregnable* than we. ἄλη- e *caught* or *laid hold of*. —— ὅτι ἐγγύτατα τούτου διανοη- ng *our plans as far as possible in reference to this* (i. e. f islanders); "*entertaining views and feelings as near as* e *state of actual islanders*." Arnold. —— οἰκίας refers to untry residences, as is evident from the next sentence, enthetical. —— αὐτῶν, i. e. τῆς γῆς καὶ τῶν οἰκιῶν. —— ι. The Peloponnesians boasted of their numerical supe- this Archidamus alluded, I. 81. § 1. —— μὴ belongs in ϑέντας as well as to διαμάχεσϑαι (see N. on I. 12. § 1), and ρω remarks, that it properly should have been placed after καί. —— κρατήσαντες, *if we should be victorious*. See § 6. The participle so often contains the protasis, that cial cases no allusion in these notes need be made to it. σοσι, *not inferior* to our own. —— τὰ....προσαπόλλυ- *derived from our allies, in which our strength consists, is lost also*; or, *our allies* (τὰ τῶν ξυμμάχων), *whence we ength, will at the same time* (προσ-) *be lost to us*, i. e. will mpare what is said by the Corinthians, I. 122. § 1. This tle dependence Pericles placed upon the attachment of the Athenian cause. The defection did not take place, after the disastrous Sicilian expedition, although previenians had been defeated in a land engagement at De-). —— ἡσυχάσουσι refers to the allies and not to the ns as the Schol. thinks. —— μὴ....ὄντων, *unless we are* ρατεύειν depends on ἱκανῶν. —— οἰκιῶν. S. § 194. 1. —— *for the persons*, opposed to οἰκιῶν, and superior in value, possessors of these houses and villas. —— αὐτοὺς....δῃώ- *exhort you yourselves to go forth and lay them waste*.

CHAPTER CXLIV.

ht be mentioned which promise a successful termination of the war (§ 1), of which things is promised at another time. The orator then dictates an Lacedæmonians (§ 2); which answer he deems just and in accordance ty of the state (§ 3), and also worthy of their ancestors, who with far less ed the Median invasion, and advanced the prosperity of the state (§ 4); ht to resist the encroachments of their enemies, and hand down their mpaired to posterity (§ 5).

δὲ καὶ ἄλλα. The Schol. says that Pericles hints here at n of Sicily and Italy. But how is this consistent with ἢν

....προστίθεσθαι which follows! —— ἐς....περιίστασθαι, to *inspire hope of victory.* —— ἀρχήν τε μὴ ἐπιστᾶσθαι, *not to ac ditional dominion = to enlarge dominion by making fresh ac* This prudent advice was lost sight of in the ill-fated exp Sicily. καὶ responds to τε. —— κινδύνους....προστίθεσθαι, *self-incurred dangers* (to those which are necessary).

2. ἐκεῖνα refers to πολλὰ ἄλλα, § 1 (init.). —— ἅμα τοῦ "*dum res ipsæ gerentur*, i. e. *in ipso bello.*" Poppo. —— ἐάσομεν. The order is, ἀποπέμψαμεν (αὐτοὺς) τούτοις ἐπ ὅτι Μεγαρέας μὲν ἐάσομεν. The position of Μεγαρέας befo gives it prominence = *as it respects Megara, that we will* —— ξενηλασίας—ἡμῶν, *an expulsion of us as strangers = by which we are expelled.* The Spartans took this cours that the pure Doric character and customs, handed dow ancestors, might not be contaminated by the introductio novelties. The plural form (ξενηλασίαι) is employed in r the various regulations attending its practice. Cf. Müll. p. 4. N. g. —— ἐκεῖνο refers to the Megarean decree, and alien act of the Lacedæmonians. —— κωλύει is taken by sense of κωλύεται. Hermann covers the pronoun by κατὰ

ıd ardor with which Pericles represents their Grecian an-
ıshing to battle. —— γνώμῃ and the following datives de-
—— ἐς....αὐτὰ (sc. τὰ ὑπάρχοντα), *advanced the state to*
greatness.
. e. τῶν πατέρων) depends on λείπεσθαι, *to be inferior to.*
γιγνομένοις, *to our posterity.* —— μὴ ἐλάσσω, *not worse,*
.

CHAPTER CXLV.

approving of the advice of Pericles, reply to the Lacedæmonians that they
ing at their command, but are ready to submit their differences to a fair
1).

είνου γνώμῃ, *in conformity with his counsel.* —— οὐδὲν
ποιήσειν, *that they would do nothing upon command.* ——
νθήκας, *according to treaty.* —— οἱ μέν, i. e. the Lacedæ-
bassadors. Cf. I. 139. § 3.

CHAPTER CXLVI.

mutual criminations and grounds of complaint, which preceded the war,
which commenced with the affair of Epidamnus and Corcyra (§ 1).

....ἐγένοντο. Cf. 1. 23. § 4. —— ἀπὸ....Κερκύρᾳ. Cf. I.
— ἐπεμίγνυντο—ἐν αὐταῖς = *they had intercourse with one*
— ἀκηρύκτως, *without a herald = without a flag of truce.*

BOOK II.

CHAPTER I.

After the return of the Lacedæmonian ambassadors, all intercourse is broken off

1. ἐνθένδε, i. e. from this time. The Schol. explains it: ἀπὸ τῆς αἰτίας, referring it to the Platæan affair which was abo related. Haack approves of this. —— οὔτε—τε. As the se these connectives has its own verb, it has an affirmative meani Mt. § 609. p. 1080; S. § 229. N. 1. —— ἀπηρνεῖτο. See N. on § 1. —— καταστάντες....ἐπολέμουν is elliptically put for ον

onths (accus. of time), i. e. two months remained be-
his office expired. —— μετὰ....ἕκτῳ. Cf. I. 62. § 5.
ομένῳ, *at the beginning of spring.* "To define more
n of coincident time, ἅμα is added to the dat. abso-
hn. § 699. *Obs.* 2. The affair at Platæa took place in
A. C. 431. Olymp. 87. 1). Cf. Dahlmann's Tab. Chron.
189. —— ἄνδρες....τριακοσίων, 300 *men and upward.*
iefly touches upon this affair, κατὰ Νεαίρας, p. 1578.
τες. There were eleven of these officers elected an-
dependent cities and states of Bœotia. Some, how-
: IV. 91 as to make Thucydides speak of twelve, and
Bœotarchs. If the last mentioned number is the true
hinks it is, there must have been twelve states, since
l one Bœotarch, and Thebes two. According to Plut.
the return of the exiles with Pelopidas, there were
officers at Thebes. Cf. Smith's Dict. Antiq. p. 151.
ὕπνον, *about the first sleep = the first watch.* Thebes
. II. 5. § 2), i. e. about two hours' march from Platæa.
th. Greece, II. p. 359. —— ἐς Πλάταιαν τῆς Βοιωτίας,
Bœotia. See N. on I. 114. § 2. Cf. I. 108. § 1; III.
ίων = Ἀθηναίοις. C. § 389. R.
, *called in.* —— Ναυκλείδης and οἱ μετ' αὐτοῦ are in
ἄνδρες. —— ἄνδρας depends on διαφθεῖραι. —— τῶν
artitive genitive. —— σφίσιν, i. e. Nauclides and his
σποιῆσαι, *to bring over* (cf. Xen. Cyr. III. 3. § 26).
nerly belonged to the Bœotian confederacy, and now
ed to it.
. This was the Leontides who went over to Xerxes
forces which he commanded at Thermopylæ. ——
K. § 324. 2. c. —— ὅτι ἔσοιτο. The optative is here
ndent clause, because the statement is made not as by
elf, but as it passed in the mind of the Thebans. Cf.
385. *Obs.* 1; S. § 218; C. § 587. 2. —— ἠβούλοντο.
imes takes the temporal in addition to the syllabic
. § 189. 1. —— ἀεὶ—οὖσαν, *which had always been.*
1. —— ἔτι ἐν εἰρήνῃ, *while yet there was peace.* ——
preoccupy. —— ᾗ, *on this account* (cf. I. 11. § 1; 25.
e hostilities had not yet actually commenced. ——
θόντες, *they effected their secret entrance more easily*
ay for them to enter unobserved. —— προκαθεστηκυίας,
C. § 556. II.
.ὅπλα, *piling their arms in the market-place.* Re-

on walls. —— τῶν ὑποζυγίων, *the draught-animals.* —— ἵν'.... *rder that they* (i. e. the wagons) *might serve as a rampart.* The r verb is here used for the plural, by way of accommodation to positional phrase ἀντὶ τείχους (= τεῖχος), or τοῦτο, referring to τάνα τὰς ἁμάξας, may be supplied. Mt. (308. 1) refers this con- ion to what grammarians call the *schema Pindaricum* et *Boeti- y* which, with plural subjects masculine and feminine, the verb in the singular as with neuters.

ὡς (sc. ἐδύναντο) ἐκ τῶν δυνατῶν, *according to their ability*, or ps, *according to their means* would better suit this passage. —— is here employed in an absolute sense. —— φυλάξαντες....πε- ον, *waiting for just the beginning of dawn;* literally, *waiting e time when it was yet night and the day was just dawning.* vas a time most favorable for surprise. —— προσφέρωνται (see I. 13. § 5, and Poppo's Proleg. I. p. 282) refers to the Plataeans, ίγνωνται to the Thebans. —— ἐκ τοῦ ἴσου = ἴσοι. C. 449. β. φοβερώτεροι, *in greater consternation.* The adjective φοβερὸς ignify *feeling fear* as well as *causing fear.* —— ἐμπειρίας is the re of cause denoting *by reason of, on account of* (K. § 272; b 1), and does not depend upon the comparative ἥσσους.

CHAPTER IV.

bans seeing that they are deceived, form themselves in close order and at first the enemy, but the Plataeans with their women and servants, assisted by a sweep- mpest and the darkness of the night, rush upon them and kill many, as ignorant streets of the city they attempt to flee from their pursuers (§§ 1, 2); at the same Plataean contrives to fasten the gate through which they had entered, so that they no place of egress (§ 3); thus hunted up and down the city, some throw them- over the wall, others by the compassion of a woman effect an escape through a nd others wandering up and down the city are butchered (§ 4); of those who re- d the major part throw themselves into a large edifice (§ 5), and there being inter , the Plataeans debate whether they shall burn them in the building (§ 6); at last bans give themselves up (§ 7).

οἱ δ' refers to the Thebans. —— ἔγνωσαν ἠπατημένοι. See N. 5. § 1. —— ξυνεστρέφοντο....αὐτοῖς, *formed themselves into a dy*, as Bloomf. and Poppo think, in the form of the πλινθίον. ὰς προσβολὰς of the Plataeans. —— προσπίπτουσιν refers to the ans. —— ἀπεωθοῦντο, *attempted* (see N. on I. 57. § 4) *to repel.* ἀπὸ in ἀπὸ τῶν οἰκιῶν is employed in reference to the stand- of the Thebans. —— ἀλαλυγῇ *refers to the shouts of the women*

— the year Dell
Antiq. p. 178) = *when*
φεύγειν, "*well acquai*
literally, *skilful in* or
ders, *those who pursue*
add τοῦ μὴ ἐκφεύγειν,
sued them for any othe
sumed in a writer like
65. § 1) is here followed
is indicated as a fact.
many. As the captives
300, not quite one-half

3. τὰς πύλας is the ob
lower end of the spear-sh
the diminutive στυρακίο
bottom of the spear w
ground, the spear was
See Smith's Dict. Antiq.
gate was fastened on the
its proper position by a c
passing through the bar
gate, so that, unless it wa
and the gate opened. To
to it and called βαλανάγρα (
employed. Cf. Smith's Di
rity in ἐς τὸν

ὁ δὲ πλεῖστον of those who were left. —— ὅσοι μάλιστα, most
'ly such as. —— ἐσπίπτουσιν is put in the plural because τὸ
ν is taken collectively. Mt. § 302; C. § 548; S. § 151. 2. ——
ι τείχους (see N. on I. 134. § 1). Bloomf. with Port. translates,
ιας contiguous to the wall. But εἴχετο instead of ἦν would in
ιε have been employed, and it seems unwarrantable to supply
ν. —— αἱ πλησίον (to the Thebans) θύραι. For this inter
of the relative and the demonstrative, in the continuation of a
ion, cf. Mt. § 472. 3. p. 782. In consequence of this change,
encloses αἱ....αὐτοῦ in a parenthesis. The same critic re-
"αἱ πλησίον θύραι nihil amplius est, quam *propinquæ januæ*
ane in adversa ædificii, quod ad murum pertinebat, parte
—— οἰόμενοι....εἶναι, *thinking that the doors of the edifice*
ι *city gates* (πύλας). —— ἄντικρυς, *straight, plain.*
βουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν—εἴτε—χρήσωνται.
ι of the indicative instead of the optative in the dependent
gives life and energy to the narrative, and makes the subordi-
oposition emphatic. Cf. K. § 327. R. 2.
χρήσασθαι....βούλωνται, *to be treated as they* (the Platæans)
please, i. e. they surrendered at discretion. For the passive
ation of χρήσασθαι, cf. Mt. § 532. *a.*

CHAPTER V.

n reinforcement which should have reached Platæa in the night, now arrives (§ 1),
consequence of the rain and the difficulty of crossing the Asopus, too late to assist
companions (§§ 2, 3); the Thebans meditate retaliation upon such of the Platæans
d in the country, but the Platæans in the city anticipating this, threaten to put the
n prisoners to death, in case any injury is done to those without, but promise to
the prisoners, if the Thebans will evacuate their territory (§§ 4, 5); which promise
ans deny that they ever made (§ 6); the Thebans retire from the territory,
pon the Platæans remove their friends from the country into the city, and put all
oners to death (§ 7).

ὃς ἔδει—παραγενέσθαι, *who were to come* according to previous
ment. —— τῆς νυκτὸς is the genitive of time, and παντρατιᾷ
lative of accompaniment. —— εἴτι ἄρα μὴ προχωροίη (sc. τὰ
α), *if perchance success should not attend.* The apodosis takes
ative (ἔδει) because the assertion is positive, but the protasis
ι the optative to denote the possible occurrence of the thing
f. Cf. Mt. § 524. 3. ——ἐπεβοήθουν, *came to their aid.* The
t is here employed *de conatu* (see N. on I. 57. § 4), as no καὶ

was really furnished. Poppo however remarks, that βοήθειν frequently has the signification *auxilio proficisci*, ἐπὶ τίνα τινὰ being sometimes added.

2. τῶν Θηβῶν. S. § 197. 2. —— τὸ ὕδωρ, *the rain*. Cf. II. 4. § 2. —— ἐῤῥύη μέγας, *flowed deep* = *was swollen*.

3. πορευόμενοι....παρεγένοντο, *by their marching in the rain, and the difficulty with which they crossed the river, they arrived too late*. —— ἤδη, *already*. —— ἀνδρῶν limits τῶν μὲν and τῶν δέ taken partitively.

4. τοῖς....Πλαταιῶν, *against such of the Plataeans as were without the city* (i. e. living in the country). τῶν Πλαταιῶν depends on τοῖς ἔξω. —— ἦσαν γὰρ κ. τ. λ. explains τοῖς ἔξω, and ἐβούλοντο γάρ is epexegetical of ἐπεβούλευον at the beginning of the section. —— ὡς ....γενομένου, *inasmuch as the evil came upon them unexpectedly* (being) *in a time of peace*. Cf. S. § 226. a; C. § 662. —— εἴ τινα λάβοιεν—ἤν ἄρα τύχωσί τινες ἐζωγρημένοι, "*could they succeed in taking any prisoner—should any happen to have been taken alive*." Arnold. This translation is based on the distinction which he lays down in the use of the moods, that the optative expresses uncertainty, with no intimation on the part of the speaker or actor in respect to the probability or improbability of the event; whereas the subjunctive shows that an impression is entertained of its probability, although the thing is yet uncertain. See N. on I. 95. § 1 (end). But Mt. (§ 525. 6) seems to regard the moods as used together here in an equivalent sense. —— ἐπάρχειν depends on ἐβούλοντο.

5. οἱ μὲν is opposed to οἱ δὲ in the next sentence. —— ἔτι....

ι. Cf. K. § 318. R. 1. —— εὐθύς, *immediately*, qualifies ἀπο-
and is opposed to the time designated in λόγων πρῶτον γενο-
c. ἀποδιδόναι) which follows. —— οὔ φασιν. See N. on οὐχ
ίστι.

ν serves here as a particle of reference = *as for that matter*,
r the truth may have lain with either party) *the Thebans*
ν, etc. —— ἐσεκομίσαντο refers to the Thebans. —— ἀνέκτεινον
ας εὐθύς. That this atrocious deed was performed in violation
tipulations expressed and implied in the treaty, is very mani-
ne perfidy as well as cruelty of the act so exasperated the
, that they could be satisfied with nothing short of the utter
ion of the Plataeans. —— Εὐρύμαχος. Cf. II. 2. § 3. —— πρὸς
whom. K. § 298. 3. b. —— οἱ προδιδόντες, *proditores*.

CHAPTER VI.

ns having sent a messenger to Athens, put their affairs on as good a footing as
§ 1); the Athenians on the receipt of the intelligence, apprehend such of the
as were in Attica, and direct the Plataeans to make no disposition of the prison-
they had consulted with them (§ 2), for they had learnt nothing of the state of
nsequent to the defeat of the Thebans (§ 3); the herald finds on his arrival that
ners have been put to death. The Athenians place a garrison in Plataea, and
ne women and children to Athens (§ 4).

ίτο refers to the slaughter of the captives, and the messenger
was the third one sent to Athens on this occasion (cf. § 2
'oppo is disposed to refer τοῦτο to the whole transaction. ——
ους. See N. on I. 63. § 3. —— πρὸς τὰ παρόντα, *according to*
nt state of things, belongs to ἢ ἐδόκει.

γελθη has the force of the pluperfect. —— εὐθὺς—καί, *as soon*
the Latins employ, *statim atque—simul atque*. —— τὰ....
α = *the situation of the Plataeans*. This refers to the news
to Athens by the first messenger, relating to the surprise of
by the Thebans (II. 2. § 1). Upon this the Athenians appre-
ll the Boeotians within their city. Before they had time, how-
reply to this first message, a second messenger reported the
' the Thebans, whereupon an answer was returned respecting
ment of the prisoners, which did not reach Plataea until the
had been slain. A third messenger was then despatched to
f the Athenians the course to be pursued in the existing state
ι. I am indebted to Bloomf. for the substance of this note.
ε = τόσας ὅσοι, of which the antecedent is followed by Βοιω-

τῶν as genitive of the whole. —— πρὶν—βουλεύσωσι. The subjunctive is employed (as usual when substituted for the optative) for the sake of vivacity and emphasis. It is referred by some however to the [illegible] of ποιεῖν. Cf. Jelf's Kühn. § 848. *Obs.* 3. For πρὶν ἄν, see [illegible] 91. § 3. —— αὐτῶν, i. e. the captured Thebans.

3. γὰρ shows why the Athenians directed the captives to be [illegible] viz. because they were ignorant that they had already been put [illegible] death; and the next γὰρ explains why they had not received [illegible] ligence of the death of the prisoners. —— ἅμα....γιγνομένῃ, [illegible] *as the entrance* (of the Thebans) *took place.* —— ὁ δὲ ἀνήρου[illegible] peat ἐξῆει. —— ἄρτι νενικημένων (sc. Θηβαίων), *just after the Th[illegible] had been conquered.* ἄρτι is often used to denote that which [illegible] place immediately after some other event. —— τῶν ἔσπερον (8. § 1), i. e. the parley with the Thebans (I. 5. § 5), and the massa[illegible] the prisoners. —— οὕτω δή, *thus then.*

4. μετὰ ταῦτα. The interval could not have been very long, [illegible] was necessary to put Platæa immediately in a posture of defence. [illegible] ἐσήγαγον from the country of the Plataeans, and perhaps in part [illegible] Attica. —— τοὺς ἀρχαιοτάτους in respect to war.

oomf. and others, and studying the passage itself, I have come conclusion that this translation is the least liable to serious ns: *those states in Italy and Sicily, which had espoused their* oponnesian) *cause, were commanded by the Lacedæmonians to ips, in addition to those already on hand there, according to of the states.* In this translation Λακεδαιμονίοις is put for the f the agent (= ὑπὸ Λακεδαιμονίων), and αὐτοῦ = ἐν Ἰταλίᾳ καὶ elicited from ἐξ Ἰταλίας καὶ Σικελίας, which words are to be ted with τοῖς τούτων ἑλομένοις. Supply ναῦσι with ὑπαρχού- The pronoun ἐκείνων (in τοιούτων) = αὐτῶν referring to the nonians, and τοῖς—ἑλομένοις (*to these—who had espoused*) lim- χθησαν (cf. Jelf's Kühner, § 589. 3). One of the most difficult the grammatical analysis of the passage, is to determine the of ἐπετάχθησαν. Arnold supplies the subject from τοῖς τοιού- νοις; Goel. from κατὰ μέγεθος τῶν πόλεων. Bloomf. with regards ναῦς as the subject (cf. Jelf's Kühn. § 898. *Obs.* 2). nds the subject in οἱ ξύμμαχοι, supplied from οἱ Λακεδαιμόνιοι μμαχοι, or from πόλεις τε ξυμμαχίδας (§ 1 supra), which on the prefer as the most natural and simple. —— τὸν πάντα ἀριθμὸν the Italian and Sicilian ships, those on hand and those which be built. Bloomf. unnecessarily adds those of the home alli- n respect to the greatness of the number (πεντακοσίων), Bloomf. plains it by the *immane quantum*, the μέγα χάσμα, between plans and their execution. —— ἀργύριον ῥητόν. "The highest (among the Peloponnesians) which each state could be called upply, was fixed once for all, and it was only on particular s to be determined what part was required. In like manner, plies in money and stores were regularly appointed, so that an ith all its equipments, could be collected by a single summons." or. I. p. 198. —— ἑτοιμάζειν, sc. ἐπετάχθη. —— τά τ' ἄλλα, *in spects.* The participles ἡσυχάζοντας and δεχομένους conform to nitive ἑτοιμάζειν. —— μιᾷ νηί. With more than one ship, it e presumed that they came with a hostile intention.

in Ἀθηναῖοι δὲ responds to μέν in the beginning of § 2. —— = *diligentius.* Poppo. —— Κέρκυραν. It will be seen by those ve read I. 24–55, why the Corcyræans took part with the ns. —— Κεφαλληνίαν. Cf. I. 30. —— εἰ—εἴη. This is not the of the *oratio obliqua*, but is used to designate uncertainty as to the certainty of the indicative. Cf. Jelf's Kühn. § 865. —— καταπολεμήσοντες, is here equivalent to μέλλοντες with nitive (Jelf's Kühn. § 681. *Obs.*), and depends on ὁρῶντες (viden- intelligentes. Bothe).

CHAPTER VIII.

Both sides prepare for war with the utmost ardor (§ 1); many predictions a oracle-mongers (§ 2), and the great earthquake which happened in Dei prognosticate the coming events (§ 3); the generality of Greece take s Lacedæmonians, and, on account of their great animosity towards the Ath them to their utmost ability (§§ 4, 5).

1. ἐλίγων....ἀμφότερα, *both parties contemplated* with i. e. they anticipated a severe struggle. —— ἔρρωντο is t with the signification of the imperf. Bloomf. finds in th *agonistic* metaphor, its signification being *to string one's* undertaking. —— ἀρχόμενοι, *in the beginning*. —— γὰρ ἐπ ἀντιόντων (see N. on I. 78. § 1). —— δὲ καί, *and also*. — ρίας, *from inexperience*. The Schol. quotes the proverb: γλ πόλεμος. —— μετέωρος ἦν, *was aroused to the height of* —— πρώτων in power and influence.

2. λόγια, *oracles*. —— χρησμολόγοι, *fortune-tellers*, who sang their prophecies composed in verse, "*oracle-mo* dell and Scott. Against this worthless class of impostor regarded as nuisances by the better portion of the commu

ρὰ πολύ, *by far*, belongs to μᾶλλον. —— προστάντων (sc. ονίων). The genitive absolute is here put for the accusative ment with Λακεδαιμονίους. —— ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ct to this war, Müll. (Dor. I. p. 215) says that it was the union ree Greeks against the evil ambition of one state. But see N. ll. § 4. —— αὐτοῖς refers to the Lacedæmonians. —— ᾧ....πα- *where any one himself was not present.* ᾧ refers to ἐν τούτῳ. ὕτως ὀργῇ εἶχον, *were so enraged.* Cf. Mt. § 577. p. 1008. —— and οἱ δὲ are in apposition with πλείους. —— βουλόμενοι. See . 37. § 2. —— παρασκευῇ denotes the manner.

CHAPTER IX.

ter contains a list of the confederates of the two great and powerful states, which were about to engage in a struggle for the supremacy.

Ἀργείων. Next to the Lacedæmonians the Argives were the werful people in Peloponnesus; and through rivalry and dif- in the form of government these states were at perpetual vari- This will account for the neutrality of the Argives in the first f the war. —— τούτοις, i. e. the Argives and Achæans. —— the Achæans. Cf. VIII. 34. —— Λοκροὶ Opuntii, not the See N. on I. 103. § 3; 113. § 2. —— Φωκῆς. "Aut erravit aut mox ad adversarios transierunt." Poppo, Proleg. I. 2. p.

ύτων is the partitive genitive.

ίοι, Λέσβιοι. These were the only islanders in the Ægæan subject to the Athenians. Samos is not mentioned, because it endered its fleet and become a tributary (cf. I. 117. § 3). —— ων οἱ πλείους. The Œniadæ are the ones particularly excepted. 102. § 2. It appears from this that the Arcarnanians were eople joined closely together, but composed of separate dis- — ἄλλαι....οὖσαι, *some other states which were tributary; other tributary states*, which would imply that the states ly mentioned were tributary. The position of the article so forbid the latter translation. —— Καρία, Δωριῆς, etc. are ployed in specification, and hence are put in the nominative, re being regularly demanded by ἐν ἔθνεσι τοσοῖσδε. Cf. C.

§ 844. 2. —— Καρσὶ πρόσοικοι, *adjacent to the Carians.* In
extensive signification Caria included Doris, which refers
Schol. remarks, to the islands of Rhodes, Cos, and the pen
Cnidus. —— πρὸς ἥλιον ἀνίσχοντα. The Cyclades and Spor
not directly between Peloponnesus and Crete, but in an east
tion. —— πᾶσαι αἱ ἄλλαι Κυκλάδες, i. e. besides those lying
Peloponnesus and Crete, viz. Andros, Scyros, and the island
Thessalian coast. —— Μήλου καὶ Θήρας. These belonged to
daemonian interest.

CHAPTER X.

**The Lacedaemonians send orders to the Peloponnesian states to get their forces
readiness, with a view to an expedition into Attica (§ 1); all things being
troops assemble at the Isthmus, where the officers and commanders of the
dressed by king Archidamus (§§ 2, 3).**

1. περιήγγελλον.... ἐκτήδεια. The order is: περιήγγ

CHAPTER XI.

pter contains the speech of king Archidamus to the officers of the allied forces as-
bd at the Isthmus. He begins by reminding them of the strength of their forces
the field, admonishing them at the same time, that they are advancing against a
ful state (§ 1); their behavior should correspond therefore to their former glory,
ally as the eyes of all Greece were upon them (§ 2); they should by no means relax
igilance on account of their powerful and well-organized force, but be in a con-
tate of readiness to encounter danger (§ 3); for the events of war are doubtful, and
s are oftentimes suddenly made, and want of caution has resulted in the defeat of
far superior to those opposed to them (§ 4); in a hostile country, they should be
their plans and cautious in action, for thus their security from any attack would
them with courage (§ 5); they ought to expect from so powerful a state as Athens
st determined resistance, especially when they see their country invaded and rav-
§ 6); for all men are excited when they see themselves suffering injury, and espe-
will this be true of persons so impulsive as the Athenians (§ 7), who, while they
it right for them to ravage the territory of others, will not wish to see their own
lealt with (§ 8); in a war with such a state, it behooves the invading army to be
nt to orders, and conform to discipline as the surest ground of success (§ 9).

οἱ ξύμμαχοι, sc. ὑμεῖς. Cf. Xen. Anab. II. 5. § 39. —— τῆσδε
ls on μείζονα. —— ἀλλὰ....ἐρχόμεθα, *but* [as we have a very
'orce] *so also we are now marching against a most powerful state.*
ατρατεύοντες. Poppo says, "in participio στρατεύοντες singulare
um temere quærit Matth. § 556. N. 1." See N. on I. 7. § 1.
μήτε....ἐνδεεστέρους, *nor inferior to our own glory.* —— ἐπῆρ-
μετέωρός ἐστιν (II. 8. § 1). —— Ἀθηναίων is the objective geni-
—— πρᾶξαι ἡμᾶς, *that we may accomplish*, depends upon εὔνοιαν
, to be mentally repeated in the sense of *wishing*, *desiring.*
a dilogia is quite common in so compressed a style as that of
'dides.

τῷ (i. e. τινὶ) belongs to πλήθει, and supplies the place of our
nite article (S. § 165). In such a use it generally follows its sub-
ve. —— ἀσφάλεια πολλὴ εἶναι = *to feel much certainty.* —— ἂν
—διὰ μάχης, *will come to battle.* For ἂν with the infinitive, cf.
15. 5; for the use of διά, cf. K. § 291. I. 1. *b.* —— τούτου refers
preceding clause εἴ τῳ....μάχης. —— ἀμελέστερόν τε, *any the*
autious. Mt. § 457. —— τὸ καθ' αὑτόν, *as far as pertains to*
f, for his part. Matthiæ (§ 283) says that the article is redun-
n these phrases, which must be rendered as if they were paren-
l.

ἐξ....γίγνονται, *oftentimes attacks are made suddenly* (ἐξ ὀλίγου)
rough passion. —— δεδιὸς = "*sibi cavens, prospiciens.*" Poppo.
μεινον. Supply mentally ἢ οἱ πλέονες τὸ ἔλασσον πλῆθος. ——

6. ἀδύνατον
of resistance p
§ 206. 2. In
πάνυ (see N. o
See N. on § 3 s
Athenian coun
will be in moti

7. πᾶσι....
upon all) to see
ment suffering
σχοντας, cf. S. §
ξυμφ....καθίστα
Bloomfield.

8. πλέον τι =
—— εἰκὸς is the
of the sentence,
pends on ἀξιοῦσι.
δηουμένην elicited

9. ὡς οὖν, since
ἐπ' ἀμφότερα = as
adverse. This phr
the sense of *good o*
nate. ἐπὶ denotes
ἐκεῖσε ὅπη, *into the*
use of the subjuncti
Mt. § 507

CHAPTER XII.

Melesippus to see whether the Athenians are disposed to give way (§ 1); mit him into the city, and order his immediate departure, affirming that no message from the Lacedæmonians, until they first retire to their own the same time they take measures to prevent Melesippus from having ny one (§ 3); upon his return, Archidamus breaks up his encampment, ard into the Athenian territory (§ 4); the Bœotians ravage the Platæan

ει—εἴ τι. Supply σκεψόμενον, or some such word. § 1. τι depends on ἐνδοῖεν. —— μᾶλλον than at the last embassy was sent (I. 139. § 3). —— ἐνδοῖεν, *would* s like our usage of the phrase.—— ἐν ὁδῷ ὄντας. The were now at the Isthmus, on their way to Attica.

. the Athenians. —— αὐτὸν refers to Melesippus. —— N. on I. 90. § 5. —— κήρυκα....προσδέχεσθαι is epex- μη, or perhaps some would construct it as the subject case the sense would remain the same. —— ἀκοῦσαι — ἐκτὸς....αὐθημερόν, *to withdraw from their bounda- lay* (as Arist. I. 250 explains it, πρὸ ἡλίου δύνοντος, *be- κτὸς ὅρων εἶναι* is something like our brief expression, *self.* The order here given was by no means an un- —— ἀναχωρήσαντας refers to the Lacedæmonians. —— ith the genitive implied in σφέτερα. C. § 454. 8. —— *rt.* —— ὅπως has the telic sense. See N. on I. 65. § 1. efers to ἥδε....ἄρξει (*is the beginning of*). The pre- passage (of which many imitations exist) was most l. ὅτι is here the sign of a direct quotation.

not yet (although threatened by so powerful an inva- δή, *so then, then indeed.* These particles are often incipal clause, when it is placed after the subordinate ts result. Cf. Jelf's Kühn. § 839. 4. —— ἄρας τῷ στρα- *with his army.* αἴρω is used both of armies and fleets. rs to the Athenians.

τὸ σφέτερον, *their quota.* Cf. II. 10. § 2. —— καὶ not epexegetical of μέρος, for the reason that the Bœo- I. 9. § 3) to have furnished cavalry, and because of the article. For it is not said in the passage referred to, ans furnished only cavalry, a thing rendered very im-

ἴσον καὶ πρότερον, *the same as before.* Cf. I. 143. § 5. —— τὸ ....ἐξαρτίεσθαι. Cf. I. 142. § 4 (end). —— διὰ χειρὸς ἔχειν = ναι, or (as it is expressed III. 46. § 5) σφόδρα φυλάσσειν. "To watchful eye over them, and by no remissness encourage them t." Arnold. —— λέγων belongs to the subject of παρέχει, i. e. ς. —— τὴν ἰσχὺν αὐτοῖς, *their* (i. e. the Athenian) *strength.* —— ρων refers to the allies, and is to be construed after τῶν.... ν. —— τῶν χρημάτων depends upon τῆς προσόδου, *the revenue* ν. Krüg. governs τῆς προσόδου by ἀπό. —— κρατεῖσθαι (Poppo) has for its subject πράγματα understood to which πολλὰ

ροσιόντων....ταλάντων, *because* (see N. on I. 9. § 4) *there was* 600 *talents.* —— ὡς ἐπὶ τὸ πολύ. See N. on I. 12. § 2. —— pends on ταλάντων, and denotes the material. —— ἀπό, *from.* πόλει limits προσιόντων. —— τῆς ἄλλης προσόδου from the ands, mines, customs, alien taxes, fines, market tolls, etc. —— , *coined;* literally, *bearing an inscription, stamped.* —— τὰ νετο, *for the gross sum was* 9700 *talents;* literally, 9700 *ta-ting* 300. See N. on II. 2. § 1. The γάρ in this sentence is tory of ἔτι τότε (*yet at that time*), which implies that some of ls had been drawn out. The difference between the two sums ntioned (viz. 3700 talents) had been expended upon the public gs and in the Potidæan war. —— τὰ προπύλαια, *the propylæa.* ake (Athens, I. p. 465) says that the prominence given to this work, by thus designating it particularly, may have been in ence of its more recent construction and its comparative cost. Ποτίδαιαν (cf. I. 56, et seq.). It appears from II. 70. § 2 that ole siege of Potidæa cost 2000 talents, but a part only of this ad been expended, when Pericles made his financial statement. (Athens, I. p. 470) estimates this portion to have been in round rs 750 talents, which leaves 2950 talents for the expense of the gs. —— ἀπανηλώθη is without a subject, as many transitive are without an object. Krüg.

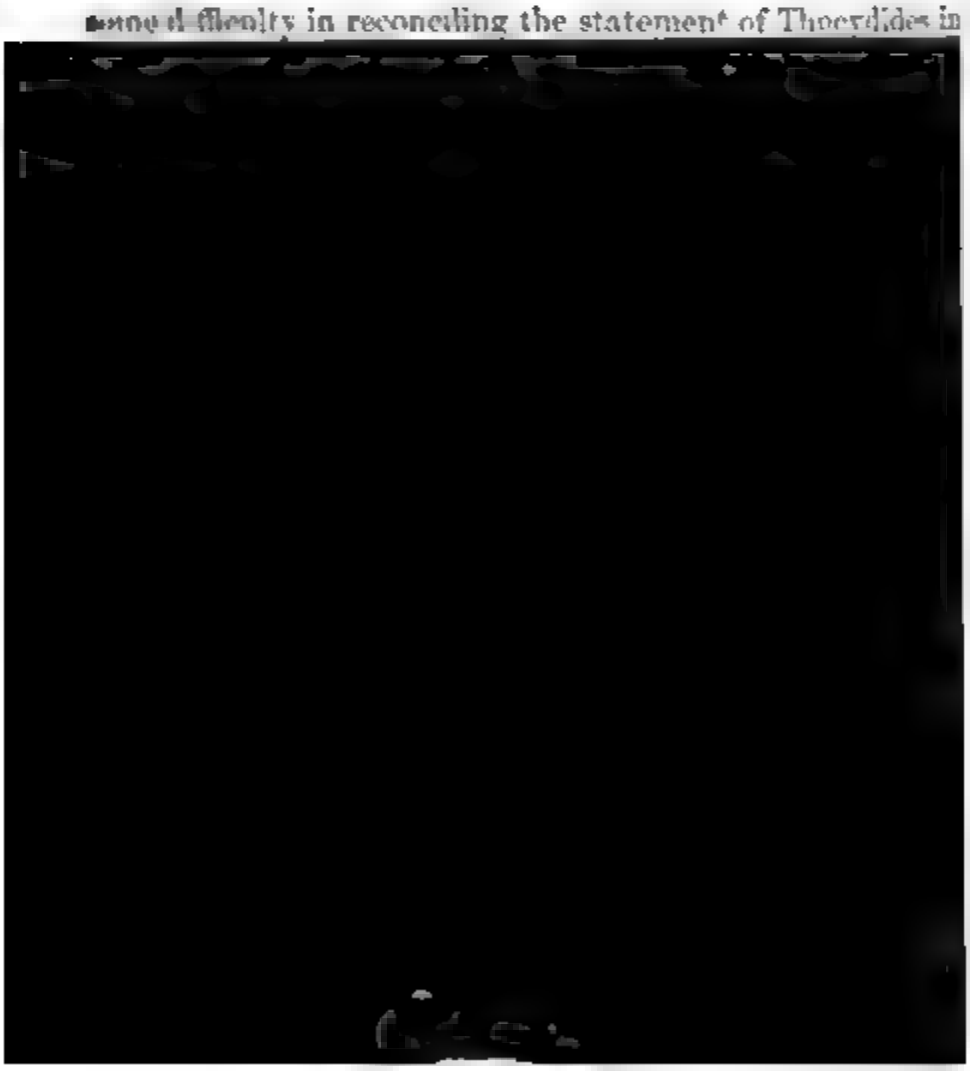
χωρίς, *independent of.* —— ἦν ᾖ. There is some obscurity in e of ἦν in this place. Poppo with several other critics is dis- to omit it altogether. In that case, the construction might be ντος (from § 3) χρυσίου—οὐκ ἐλάσσονος. If ἦν is the true read- should have expected χρυσίου—οὐκ ἔλασσον ἦν. —— ταλάντων. 8.

ἔτι δέ, *but moreover.* —— ἄλλων than the temple of Minerva in opolis, "the Parthenon, which was the treasury of Athens." —— καὶ before ἦν connects οἷς and χρυσίοις. —— 2—

ναι, if they should be wholly debarred from all, i. e. the revenue and income which have been previously mentioned ence is not had to the sacred utensils and offerings, for it to use these in emergencies, if their value was repaid (see N § 3). The case supposed refers to a cutting off of revenue a in the contingency of a revolt of the allies. —— *τάλαντα* is cate. —— *σταθμῷ, by weight.* —— *ἀπέφθου, refined;* liter *down.* —— *μὴ ἐλάσσω = equal in value.*

6. *χρήμασι* = "*on the score of funds.*" Bloomf. —— *σύν* a recapitulation of the financial resources. —— *τρισχίλιοι*. The 3000 hoplites employed in the siege of Potidæa are i this number. —— *τῶν παρ' ἅπαλξιν, of those who lined th* So Arnold explains. On account of the continuous posit parapets, the singular is used collectively for the plural.

7. *οἱ πολέμιοι*, i. e. the Peloponnesians. —— *ἰσοβίλους* § 521. —— *μετοίκων* (see N. on I. 143. § 1) *ἴσα*, i. e. the *ἴσο* posed of the richest and most respectable class of *μέτοικοι*.— troduces the reason why so many men were employed in g fortifications, viz. their great extent. —— *Φαληρικοῦ τείχους* some difficulty in reconciling the statement of Thucydides in



; Bloomfield's Hist. of Thucyd. I. p. 318; Goeller's note on this ge, and Woolsey's Gorgias, p. 142. —— κύκλον. The wall around ns was circular in form. —— ἔστι δὲ αὐτοῦ ὁ = *a part of it*; lly, *there is of it what*. —— τὸ μεταξὺ....Φαληρικοῦ explains ...ὅ. This portion of the city walls lying between the two , is said by the Schol. to have been in length seventeen stadia. -τὸ ἔξωθεν, *the outer one*, so called in the relation in which both Long Walls stood to the Phaleric wall. For the same reason, ydides would have called the other wall τὸ ἔσωθεν, *the inner one*, h would have responded to the τὸ διὰ μέσου τεῖχος of Plato. reason why the southern leg of the Long Walls (i. e. the inner in reference to the three walls) was not guarded will readily ar, when it is borne in mind that it lay between the northern of the Long Walls and the Phaleric wall, both of which were led. It appears from what has been said, that the whole line of ications to be guarded was 148 stadia in length.

. ἱπποτοξόταις, *horse-archers, mounted bowmen*. —— ἑξακοσίους τοξότας. As the orators make mention of only 1200 bowmen who d on foot, Boeckh (Econ. Ath. p. 264) thinks that the difference be accounted for by the fact, that the mercenary (Scythian) men were at most 1200, but that the others were either citizens e poorer class, or resident aliens, who were light-armed, and ly trained in archery.

. οὐκ....τούτων, *and not less in each particular*, i. e. no one of the mates was overrated. —— καθίσταντο refers to the Athenians. —— ..πολέμῳ, *to show that they would carry on the war successfully*; ally, *for a demonstration that they would be superior in the war*.

CHAPTER XIV.

Athenians listen to the advice of Pericles, and bring their families and effects from the country into the city (§ 1); not however without extreme reluctance (§ 2).

1. ἄλλην. See N. on I. 143. § 1. —— αὐτῶν....ξύλωσιν, *taking on the very wood-work of their houses* (in order to remove them). me erroneously render καθαιροῦντες, *pulling down* in the way of troying. But why not set fire to their dwellings, if that was their ject?

2. χαλεπῶς is equivalent to an adjective in agreement with ἡ ἀνάστασις. Cf. Mt. § 309. *c*. —— τοὺς πολλούς, *the most of them*, is the ject of εἰωθέναι.

CHAPTER XV.

The design of this chapter is to show, that the Athenians from the earliest times had been accustomed to live in the country, for before the time of Theseus, Attica was occupied by a number of towns, having each its own government and quite independent of the king; Theseus united these towns into one political confederacy having Athens as its capital, and thus left the state to his successors (§ 2); before this period, the city consisted only of the citadel and the space at the foot of it towards the south (§ 3); a proof of this is the present situation of the principal temples and works of more ancient times and the name *city* which is still given to the Acropolis (§§ 4–6).

1 ἑτέρων (nations) μᾶλλον. See N. on I. 85. § 1. —— τοῦτο, τὸ τὸ ἐν ἀγροῖς διαιτᾶν ἔχειν. —— ἐπὶ γὰρ Κέκροπος, *for in the time of Cecrops.* K. § 296. I. 2. —— κατά. See N. on κατὰ κώμας, I. 10. § 2. —— πόλεις. There were twelve of these towns according to Strabo. —— ἔχουσα = *each having.* The singular naturally proceeds from πόλεις, which Bloomf. would repeat in the sense of *aquae in singulis pagulis.* —— ὡς is to be constructed before βουλευσόμενοι, *to consult.* —— ἐπολέμησαν with one another. "Male Bloomf. ἀπολεῖ supplet." Poppo.

2 ἐβασίλευον, *became king.* —— τά τε ἄλλα, *in many other respects*

- ἡ ἀκρόπολις, with which ἡ νῦν οὖσα (see N. on τὴν νῦν § 2 supra) is to be taken, is the predicate. Stanley well ss. Mus. I. 51) that the original destination of the Greek not so much military as social and religious, and that er was not that of a fortress for the accommodation of r, but in early times the seat of the infant city, and in all ne of the ancestral gods of the people. Hence (the same ks) the traveller visiting Greece for the first time, and not fact, would believe that the towering height of Lycabet- the little square rock which nestles at its foot, was the Athens. —— καὶ τὸ....τετραμμένον, *and the part most ich lies under it* (i. e. the Acropolis) *towards the south.*
ον δὲ is a proposition by itself. The ellipsis may be sup- ἐστὶ τοῦτο. Cf. Bntt. § 151. 6. —— ἐν—ἐστι, *are situated* ον than Minerva. —— ἔξω the Acropolis. —— πρὸς τοῦτο *the south*, inasmuch as πρὸς νότον is referred to. —— τὸ ιον, (as for example) *the temple of the Olympian Jupiter.* the situation of the temples here referred to, I must, for e, be content to refer the reader to Col. Leake's Topog. 313, 485—498. —— ᾧ, i. e. to Bacchus. —— τῇ δωδεκάτῃ νθεστηριῶνι, *Anthesterion*, the eighth month of the Attic sing the latter part of February and the former part of ng which time the Anthesteria or *Feast of Flowers* was —— νῦν, i. e. in the time of the historian. —— νομίζουσιν. μίζει. I. 77. § 6.
in this quarter, here. —— κρήνη depends on ἐχρῶντο, and n ἐκείνη, in consequence of its having been separated from z word by the intervening clauses. S. § 163. N. 3. —— μένη, *that which is now called Enneacrunus* (i. e. having *on account of the tyrants* (i. e. the Pisistratidæ. Schol.) *structed it.* —— φανερῶν, *visible* to the eye. —— καλλιρ- utifully flowing. —— ἄξια, sc. ἐς. See ἐς ἄλλα infra. Cf. K. § 278. 4. Or if it is thought preferable, τὰ—ἄξια may esult or purpose of the verb ἐχρῶντο. Cf. C. § 432. 3. —— Ἀθηναῖοι from Ἀθηναίων in the preceding context. —— θῆσαι, *it is customary to use.* See N. on I. 77. § 6.
λις is the subject and πόλις is the predicate of this sen-

CHAPTER XVI

[illegible] and [illegible] of being the [illegible] [illegible] their dwellings, being [illegible] and [illegible] claim (§§ 1, 2).

1. ἐὰν resumes the train of thought from chapter, which was interrupted by the digression graph so far as ξυμμάχους is a repetition of two sections. The historian then shows th political metropolis did not win the affection of their country residences. Αἱ οἰ δῆμοι.... χαλεπωτατοι....ἐγγυτατω (ii. 14. § 2), which word seen in chap. 15. —— μετοίκων = usual, "clung For the dative after this verb instead of th Jelf's Kühn. §§ 656. II. a; 642. 5 —— ἐς τοὺ (*deputies*). —— ξυμμαχίας, *with the whole fa* refer to the times immediately preceding the translation, *even after the Persian war.* recovered, with the additional idea of *repairi* their habitations had been injured or destroye

n and uninhabited portion of the city. —— τό τε Πελασγικόν. supplies τεῖχος, and says that it refers to a place adjacent to lasgic wall, and deserted from the time that the Pelasgians onspired against the Athenians. Col. Leake (Topog. Ath. I. says, "the word Pelasgicum was applied not only to a part of ll of the Acropolis, but also to a space of ground below the f the Acropolis." He also refers to this passage in proof, that n enclosed space and not merely a wall. This is the opinion, s I am able to discover, of all the best commentators. —— ὃ ῶν, *and which it was forbidden even* (καὶ) *by a curse to inhabit;* , *to inhabit which was laid even under a curse.* For μὴ with nitive, see N. on I. 10. § 1. —— τι—ἀκροτελεύτιον τοιόνδε, *a verse-ending after this sort; some such fag-end* (Bloomf.) *of a this.*

οὐναντίον....προσεδέχοντο, *to have been fulfilled in a differ-nner from what they expected = to have had a different g than the one usually supposed.* —— οὐ γὰρ διὰ κ. τ. λ. In ice Thucydides betrays his disbelief in the oracle. Calamities ed result from inhabiting the Pelasgicum, not however from se pronounced upon it, but from the great necessity, which ed the Athenians in face of such a prohibitory oracle to in-t, and which necessity, whenever it came, might be predicted trous without any great claim to foreknowledge. The ambig-plies of the oracle are referred to in I. 126. §§ 4–6, in a way hows that our author had little confidence in them. —— αἱ αὶ γενέσθαι. Supply δοκοῦσι from δοκεῖ in the preceding pro-. Mt. § 556. *Obs.* 1. —— ὃν refers to πόλεμον, and αὐτὸ to κόν. —— τὸ μαντεῖον with ὀνομάζον has the sense of *the oracle,* h προῄδει, *the one who uttered the oracle.*

ατεσκευάσαντο, *made themselves huts,* "*settled, quartered,* or *hed themselves.*" Arnold. Cf. Xen. Cyr. VII. 5. § 37. —— κατα-νοι, *dividing among themselves.* The huts are said by the to have been built on the walls, but it is more natural to sup-ith Bloomf., that they were built along the base of the walls so supported by them. —— τοῦ Πειραιῶς, *of the Piræus,* not *of ls of the Piræus,* as Bloomf. supposes.

ῖμα δέ, *but at the same time* with the removal of these persons e city. —— τῶν ἥπτοντο. S. § 192. 1. —— ἀγείροντες belongs ντο as the participle of manner. See N. on I. 37. § 5. —— τῇ νήσῳ, *against Peloponnesus.* Dat. incommodi.

ν τούτῳ παρασκευῆς, *in this state of preparation.* See N. on 6 (end).

CHAPTER XVIII.

The Peloponnesian army reaches Œnoe, and making preparations to take it by st for some time delayed §§ 1, 2; which delay and his tardiness in other respec much censure upon Archidamus for during the siege of Œnoe the Athenian their territory to the city (§§ 3, 4); the official reason for its slowness of mo was the expectation that the Athenians would make some concession (§ 5).

1. ἀφικνεῖτο....πρώτον. *came upon Attica first at Œnoe* § 561. a. See N. on I. 114. § 2. Œnoe lay on the route fro Isthmus to Boeotia, under Cytheron, and on the Eleusinian Cep —— παρεσκευάζετο—ποιούμενος. *prepared to make.* ὡς is ge § and in the construction before the participle. Cf. Mt. § 555. p. 961. K. § 319. 4. *b.* Archidamus especially assailed this pla cause he thought it unsafe to leave so strong a fortress in his r on his flank; or he wished to give some color to the delay, wh was making for the purpose referred to in § 5 infra.

2. αὐτῷ φρουρίῳ—ἐχώρουν. *as if it for a fortress.* — With a second dative often stands by means of attraction, so as to the *aim* or *design.*" K. § 285. 1. (2). αὐτῷ refers to Οἰνόη, b forms in gender to φρουρίῳ. Cf. Kr. § 61. 7. N. 1. —— ἀνέπ

CHAPTER XIX.

Peloponnesians not succeeding in taking Œnoe, and receiving no proposals of peace the Athenians, break up the siege, and marching forward into Attica, lay waste the try (§ 1); after defeating a detachment of Athenian cavalry at Rheiti, they proceed harnæ, and ravage the surrounding country (§ 2).

πᾶσαν ἰδέαν depends on πειράσαντες. Poppo professes himself ibt between this construction, and that of the explanatory accu- (cf. Mt. § 425. 5; K. § 279. 7). If the latter construction be ne one, αὐτῆς referring to Œnoe must be supplied with πειρά- . —— οὕτω δή (*then indeed*) responds to ἐπειδή. —— ὁρμήσαν- *departing*. —— ἀπ' αὐτῆς, i. e. from Œnoe. —— μετὰ....γενό- s to be construed after ἡμέρα. τὰ—γενόμενα has the sense of a ntive (= *the event*), and is therefore followed by the genitive ων. Cf. Mt. § 375. Obs. 1. —— ἐν Πλαταιᾷ depends upon τὰ— ενα, and not upon τῶν ἐσελθόντων Θηβαίων. —— τοῦ θέρους.... ατος, *in midsummer and when the harvest was ripe;* literally, *in ight of summer and of harvest.* Arnold says that the commence- of this ravage of Attica could not be later than the end of June. refers τοῦ σίτου ἀκμάζοντος to the time when the corn is in r, and Leake says that the harvest in Peloponnesus begins about 10th, and does not end before July 20th, or the beginning of st.

Ἐλευσῖνα....πεδίον. Eleusis was situated on the bay of the name, about midway between Megara and Athens. Its modern is Lepsina. North of the town was the Eleusinian plain, in was Thria, about three miles north-east from Eleusis, which ts name to the greater part of the plain. —— τροπὴν—ἐποιή- *put to flight.* —— τινὰ—ἱππέων = *a detachment of Athenian* It is not to be supposed that the whole of the invading army ed to Rheiti, for this repulse of the Athenians was doubtless d by a detachment of the Peloponnesian horse. —— περὶ τοὺς s, *at Rheiti.* These were two salt lakes on the eastern margin bay of Eleusis, at the entrance of the plain, and forming the ary between the Athenians and Eleusinians. Cf. Leake's Topog. I. pp. 138–141. —— τὸ Αἰγάλεων....Ἀχαρνάς. From the Thri- plain the invading army passed on until they came to the moun- ("*summit of the mountain.*" Arnold) Corydallus, where they r to have left the Sacred Way, and with the mountain on their pursued their march to Acharnæ, a town sixty stadia (cf. I. 31. orth of Athens. Dodwell, cited approvingly by Poppo (Proleg.

[illegible] would rally forth to prevent their country fro
they neither met him at Eleusis nor at the Thriasian
it being a place suitable for an army to encamp in,
Acharnians to come forth and defend their lands
should not do this, the plain might then be ravaged
with the advantage, that the zeal of the Acharnians to
by the fact that their own lands were already ravaged

1. ἐπ'....παξάμενος, *with his army a*
μόνῳ = on the supposition that there woul
R. E. See N. on I. 73. § 5. —— πεδίον of
that the district of Acharnæ was so separa
or at least was such a distinct portion of it
sive position for an invading army (Topog
τῇ ἐσβολῇ denotes time (S. § 204), or per
the dative of means (*by that irruption*), w
omission of ἐν, which is usually joined wit
expressive of time. The plain was ravag
of the Peloponnesians (II. 55. § 1).

2. γὰρ introduces the explanation of γ
section. —— ἐκπαίζοντας....πολλῷ, *absun*
οὔτω πρότερον, as never before = better

[illegible], see N. on I. 2. § 1). —— *μέγα....πόλεως, who constituted* (see [illegible] I. 8. § 1) *a considerable portion of the state.* —— *γὰρ* in *τρισ-* [illegible] *γὰρ* illustrates the size and importance of this demus. See [illegible]'s Topog. Ath. II. p. 35. —— *περιόψεσθαι.* See N. on *περιορῶν,* [illegible] § 6. —— *διαφθαρέντα* is put for the present participle, inasmuch [illegible] refers to an action coincident with the time designated by the [illegible] upon which it depends. —— *καὶ τοὺς πάντας, the whole* (of the [illegible]nians) *also.* —— *ἀδεέστερον, more fearlessly.* —— *τεμεῖν,* sc. [illegible] from the preceding *ἐδόκουν.* —— *πρὸς....πόλιν, near to the* [illegible] *itself,* i. e. Athens. —— *γὰρ* introduces the supposed apathy of Acharnians, as a reason why the invading army could approach [illegible]ens itself. —— *κινδυνεύειν* depends on *προθύμους.* —— *στάσιν....* [illegible], *dissension would be in their councils.*

CHAPTER XXI.

[illegible] Athenians entertained hopes that the Peloponnesians would proceed no further than [illegible]nsis and the Thriasian plain, as was the case when Pleistoanax made an incursion [illegible] their country (§ 1); but when they see their invaders only sixty stadia from their [illegible], they manifest, especially the younger portion of the citizens, great discontent at [illegible]maining inactive in the city (§ 2); prophecies and oracles are uttered which each in-[illegible]prets as suits his inclination; the Acharnians also are urgent in their desire to sally forth, [illegible] thus the city is full of excitement and commotion, and all upbraid Pericles as the [illegible]thor of their calamities (§ 3).

1. Ἀθηναῖοι δὲ κ. τ. λ. The apodosis of *μέχρι μὲν οὖ* is commonly [illegible]pposed to begin with the words *καί τινα ἐλπίδα,* but the presence of [illegible] seems to forbid this, and there can properly be no opposition found [illegible]between these words and *οὐκέτι ἀνασχετὸν ἐποιοῦντο* (§ 2), the apodo-[illegible]is of *ἐπειδὴ....ἀπέχοντα,* which is antithetic to *μέχρι....ὁ στρατὸς* [illegible]. I am inclined therefore to adopt the opinion of Poppo, that the [illegible]podosis *ἀνασχετὸν ἐποιοῦντο* is to be supplied after *προϊέναι,* from the [illegible]ntithetic apodosis *οὐκ ἀνασχετὸν ἐποιοῦντο.* Goel. and Arnold, how-[illegible]ver, regard *καί τινα ἐλπίδι* as forming the apodosis, *καὶ* correspond-[illegible]ng to *μέχρι,* and *οὐκέτι ἀνασχετὸν ἐποιοῦντο* having the sense *non jam* [illegible]*perabant.* —— Πλειστοάνακτα. See Notes on I. 107. § 2; 114. § 2. —— *ὅτε = ὅτι.* Kühn. (Jelf's edit. § 804. 7) says that this change of [illegible] substantival for the adverbial clause results from an ellipsis of *τοῦ* [illegible]*ου: I remember the time when I did thus and* so = I remember [illegible]*t I did,* etc. *Cf. also Liddell* and Scott, *sub voce.* —— Ἀττικῆς... [illegible] *See N. on I. 114. § 2.* —— *στρατῷ.* S. § 206. 5. —— ἐς..

προελθών, *having advanced no further.* πλεῖον is here u
by way of accommodation with προελθών. —— δόξαν
ἐκείνῳ (see N. on I. 9. § 4) *he seemed to have been induce*
treat by bribery. πειστῆναι in the active is followed by
tives. The more usual construction, however, would h
τὴν ἀνεχώρησιν. Cf. K. § 278. 4.

2. αἰτοῖς depends on ἐμφανεῖ as an adnominal genitiv
N. 4. —— ὃν εἶδον refers not to γῆς....ἐμφανεῖ, but to
ματα. —— οἱ πρεσβύτερα. Repeat mentally ἑωράκεσαν.
Μηδικά, *except in the Median wars.* —— κατὰ ξυστάσεις
See N. on III. 27. § 3. —— ἰόντες, sc. ἐξιέναι.

3. χρηματιζόμενα. See N. on II. 8. § 2. —— ὧν....
of the critics supply the ellipsis which is evidently here
the last verb. So Arnold translates: "*which they were*
to as each was eager; which they were naturally eager to
K. § 344. Prof. Crosby is disposed to govern ἀκροᾶσθ
it being placed before ὡς, in order to avoid the awkwa
ὧν ὡς. He would then supply ἠκροῶντο or ἠκροᾶτο
which to listen to according as each one was eager, so t
which they listened to, each according to the exit

CHAPTER XXIV.

re of the Peloponnesians, the Athenians establish permanent guards both
a, and set apart out of the treasures in the citadel 1000 talents, to be
hing else than the defence of the city, in case it should be attacked by a
; 100 triremes are also decreed to be reserved yearly for the same emer-

...φυλάξειν, = *just as they were to continue through the*
terally, *were to keep guard.* —— ἐξαίρετα ποιησαμένοις,
ut. —— χωρὶς θέσθαι, *to set apart.* —— ἐς ἄλλο τι, *for*
pose than what is mentioned in the following sentence.
ctio prægnans gives to κινεῖν the sense of *to apply* as
ore. See N. on I. 18. § 2. —— θάνατον is in apposition

ῶν, *with them*, i. e. as being embraced in the same re-
in emergency. The idea is that from the ships ready
vere yearly to select 100 of the best, which were to be
the purpose here specified. —— ὧν depends on μηδεμιᾷ,
χρημάτων is to be constructed after περὶ τοῦ αὐτοῦ κιν-
χρῆσθαι supply ἔδοξεν αὐτοῖς from the preceding section.

CHAPTER XXV.

et, reinforced by 50 ships of the Corcyræans, ravage the Peloponnesian
k Methone (§ 1); but Brasidas, who happens to be in that quarter, forces
e place and prevents its capture (§ 2); the Athenians then sailing along
ountry around Phia, and defeat a body of troops who come to relieve the
orm arising they embark in their ships and put in at the port of Phia,
senians and others proceeding across by land have taken (§ 4); these
taken on board, and the ships weigh anchor, a superior force having
ccor the place (§ 5).

ἑκατὸν ναυσί. Cf. II. 23. § 2. ἄλλοι τινες, i. e. the
Naupactus (cf. I. 103. § 3), Acarnanians, and the Za-
II. 9. § 1). —— ἐκεῖ, i. e. in the parts around Corcyra.
ἐκάκουν. "*Alias vastationes faciebant.*" Portus. ἄλλα τε
llowing καὶ the sense of *and particularly, and especially.*
, *Methone*, a Lacedæmonian town on the south-western
enia. —— ἀνθρώπων οὐκ ἐνόντων, *no men* (i. e. soldiers)

be taken with ἔτ
says that he only
the Athenians wo
surrounding coun
power them. ——
χος τετραμμενον.
but their minds we
Jugur. LX. —— ἀ
says that he even
What this praise co
himself unable to d
3. σχόντες. [illegible]
Φειάν, *Phia*. This
ermost part of that
which was formed b
which constituted El
Proleg. II. p. 175).
ants of the older pe
formed the subordina
given it, according to
ous portion on the ea
guish it from Pisatis
most extensive sense.
but he opposes to the
περιοικίδος Ἠλείους, wh

his cape is now called *Caticolo.* —— ἐν τῇ Φειᾷ, *at Phia.* Cf
. —— Μεσσήνιοι, viz. those who had been colonized at Nau-
I. 103. § 3). —— ἐν τούτῳ, sc. καιρῷ. —— τὴν Φειὰν αἱροῦσι.
some obscurity in relation to the movements of the Athenians
For they appear to have been first at this place, after which
compels them to embark, double the cape, and put in to the
Phia. This last circumstance indicates clearly, that they
t at the port of Phia when the storm began. This difficulty
ion has been overlooked or passed by without remark, by all
mentators except Bloomf. and Poppo, the latter of whom
II. 177) supposes the port and the town of Phia to have
l different sides of the promontory. But ἐς τὸν ἐν τῇ Φειᾷ
learly shows that the town and the harbor were in the same
I know of no better way of clearing up the obscurity, than
se ἐς Φειὰν in § 3 to be taken in a general sense for *near*
the vicinity of Phia, and to denote a position on the land on
hern side of the promontory, where they landed and spent
s in plundering the country. But when the storm came on,
ed around the cape to the port of Phia, the Messenians hav-
sed over by land and taken the town, which may have been
some distance from the port, in the direction of the place
he Athenians first landed (cf. Pape's Wort. Griech. Eigen.

CHAPTER XXVI.

e time with the preceding expedition, the Athenians send out 30 ships to cruise
Locris (§ 1); which squadron ravage the coast, storm Thronium, and at Alope
e united forces of the Locrians (§ 2).

ρὶ τὴν Λοκρίδα, i. e. to the country of the Locri (the Opuntii
cnemidii). —— ἅμα φυλακήν, *at the same time as a guard.*
n is not dependent on περί, nor is ἐς to be supplied as some
, but by a change of construction is put in apposition with
; will be remembered that the Athenians had conveyed their
to Eubœa (cf. II. 14. § 1), which made them more solicitous
curity. Cf. II. 32. § 1.
ς παραθαλασσίου depends on ἔστιν ἁ (= ἔνια. See N. on I.
— – Θρονίον, *Thronium*, was the chief town of the Locri

[illegible], on the Boagrius, a stream flowing into the Sea M[illegible] [illegible] were called the Gulf of Zituni. —— Ἀλόπη, *Alope*, lay about [illegible] miles east of Thermopylæ on the coast about midway between Dy[illegible] [illegible]

CHAPTER XXVII.

[illegible] the Athenians from that island, and place colonists in their stead [illegible] [illegible] the Lacedæmonians in the expedition [illegible] [illegible] the Athenians and party in [illegible] [illegible] the [illegible] of the Eleans (§ 2).

[illegible] *alone, charging them with being in* [illegible] *(never) of the war* (C. § 393, y). In [illegible] [illegible] of this charge, *cf.* I. 67. § 2. —— Ἀίγινα depend[illegible] [illegible] which is the subject of ἐξαναστήσας. —— αὐτὴν τὴν νῆσον [illegible] [illegible] *and later were colonists.* The Athenians were afr[illegible] [illegible] the Lacedæmonians would get possession of the island, and make [illegible] [illegible] *determined* [illegible]

CHAPTER XXVIII.

ıme summer an eclipse of the sun takes place.

σελήνην, *the first day of the lunar month.* κατὰ
ecause the beginning of the natural lunar month
respond with the beginning of the civil month.
he day, on the evening of which the new moon
e full moon was in the middle of the month, on
ıs called διχόμηνις, *the month-divider.* Cf. Smith's
Antiq. p. 175. This eclipse took place A. C. 431.
εἶναι γίγνεσθαι δυνατὸν = δοκεῖ δύνασθαι γίγνεσθαι.
of eclipses began to be noticed, yet their cause lay
men of those days, for as Bred. remarks, they are
§ 3, with such fortuitous calamities as earthquakes,
same thing is seen in the prominence here given
hat historian of our times would mention, as a
te, an eclipse of the sun? —— ἀνεπληρώθη, *became*
esumed its full-orbed brightness. —— γενόμενος,

CHAPTER XXIX.

of obtaining the alliance of Sitalces king of Odrysæ, make his rel
ublic guest, and invite him to Athens (§ 1); Teres the father of
ho advanced the Odrysian kingdom to power (§ 2); and is not to
ens, who espoused Procne the daughter of Pandion (§ 3); Nym-
hens, brings about the desired alliance with the Thracian king,
ersuade to send an army to the aid of the Athenians (§§ 4, 5): he
ion between the Athenians and Perdiccas, and thus secures him
s (§ 6).

ıe *son of Pythos.* In some proper names the At-
ic genitive. Cf. K. § 44. R. 3; C. § 96. 7. β. ——
on II. 97. § 1. —— παρ' αὐτῷ. See N. on I. 33.
refers to Sitalces. —— πρότερον....νομίζοντες, *al-*
7. § 1) *they had formerly regarded him as a* pub-
ξενον. The office of a *proxenus* corresponded in
at of our consuls. It was his duty to watch over
citizens of the state whose pro[illegible] was

whenever they happened to visit the city in which he d
any one performed this office of his own choice, without
ment of the state whose interests he would serve, he wa
λοιμίφευν, but when authorized thus to do, he becam
—— μετεπέμψαντο, *invited him* (to Athens); literally, *
—— Τήρεω. See N. on Πιέρεω. —— ξύμμαχον is limited

2. ὁ δὲ Τήρης. Goeller has thus given the genealogy

Teres king of Odryse.

Sitalces.	Spardacus.	a daughter, wife of Nymphodorus.	a d m Oct king o
Sadocus.	Seuthes.		

The third column I have taken from Bloomf. —— Ὀδρύ
the adnominal genitive after βασιλείαν. —— τὴν μεγάλη
he made the kingdom much greater (ἐπὶ πλεῖον. See N
than the rest of Thrace, i. e. than the other Thracian stat
terprets, *over a large portion of the rest of Thrace.* But t

ry told by Thucydides in his whole history, but Haack finds in II. 102. Poppo, Arnold, and some others enclose καὶ τὸ ..Ὀδρύσας ὁδοῦ in the marks of a parenthesis. —— Δαυλιὰς *the Daulian bird.* —— εἰκὸς δὲ καὶ κ. τ. λ. is introduced to the position, that the husband of Procne was not the Thrance who reigned over Odrysæ. —— κῆδος, *marriage connecfinity by marriage.* —— διὰ τοσούτου (with which μᾶλλον is ken) = *at so much nearer a distance*, is opposed to διὰ πολλῶν —ὁδοῦ in the next member. —— ἔχων should have been a verb, fter βασιλεὺς omitted to make the construction regular. —— ι = *of any power.*

ὑ—ὄντα, *being his son.* —— σφίσι—ξυνελεῖν, *would help them* ue. —— αὐτὸν is the subject of ξυνελεῖν.

αὶ....Ἀθηναῖον, *and caused* (repeat ἐποίησε) *that his son should* : *an Athenian citizen* (S. § 207. 2). αὐτοῦ refers to Sitalces. ταλύσειν, *would bring to a close.* The next clause is confirmathis, and is therefore introduced by γάρ. —— πείσειν depends ἐχετο to be supplied from the preceding clause.

ὐτῷ refers to Perdiccas. —— ἀποδοῦναι. The Athenians had Therme. Cf. I. 64. § 2. —— ἐπὶ Χαλκιδέας....Φορμίωνος. Cf. 3.

CHAPTER XXX.

enian fleet continuing their cruise around Peloponnesus, take Solium and Astacus they then sail to Cephallenia, which they bring over to the Athenian alliance withploying force, after which they return to Athens (§ 2).

Σόλιον. Col. Leake (who adopts the orthography Σόλλιον, *Solfixes* the situation of this town on the western coast of Acarnatween Leucas and the Œniadæ. On the same coast further was also Palærus (cf. North. Greece, IV. p. 18). But Kiepert olium on his map opposite the northern extremity of Leucas, alærus south of it. It will be seen by this, that the Athenian oasted northward from Phia (cf. II. 25. § 5 end). —— παραδιδό-.νέμεσθαι. See N. on ἔδοσαν—οἰκεῖν, II. 27. § 2. —— Ἄστακον. *cus* was the chief maritime city northward of the Œniadæ he Echinades." Leake's North. Greece, IV. p. 4. As this lay south of Solium, the fleet was probably on its homeward when it was taken. *From this place* they sailed directly across hal*lenia.* —— αὐτόν, *i. e. Evarchus.*

In the autumn
expedition t
(§ 1): the ar
field for the
numbers (§
home (§ 3).

1. περὶ δ
the time at
who had bee
ἔτυχον. . . . ἀν
their voyage
in a parenthe
edition the p
ἤσθοντο—ὄντα
ξυνέμιξαν. Κι

2. ἀξιόν,
to the times p
have taken th
Delium, the Ati
in number to th
have been 17,00
combined mea

CHAPTER XXXII.

lante is fortified by the Athenians, as a post for the defence of Eubœa against privateers from Opus and other Locrian ports (§§ 1, 2).

λάντη, *Atalante* was a small island near the Locrian coast, Opus. —— φρούριον = ὥστε εἶναι φρούριον. Steph. —— ργεῖν. See N. on τοῦ.... ἐξαμαρτεῖν, II. 22. § 1.

CHAPTER XXXIII.

t of Evarchus, the Corinthians fit out a fleet of 40 sail with 1500 hoplites, and m in the possession of Astacus (§ 1); the expedition, however, is unsuccess- tempt to reduce other maritime towns in Acarnania and sail homeward (§ 2); Cephallenia, they disembark on the territory of the Cranians, and while in a urity from a truce, are suddenly attacked, lose some of their men, and are o retreat to their ships, after which they resume their voyage homewards (§ 3).

ιχος. Cf. II. 30. § 1. —— καὶ αὐτὸς....προσεμισθώσατο, *nself hired some auxiliaries.* In the active voice προσμι- fies *to let out for hire.*

γαγον Evarchus. —— τῆς ἄλλης Ἀκαρνανίας depends on e N. on II. 26. § 2) χωρία.

ντες. See N. on II. 25. § 3. —— ἐς τὴν Κρανίων γῆν. Cf. 2. —— αὐτῶν, i. e. the Cranians. —— ἐξ ὁμολογίας, "per nem quum se in deditionem venturos esse simulassent." — σφῶν αὐτῶν (= ἑαυτῶν. S. § 69), *themselves*, i. e. the ns who had assembled to arrange the terms of the pretend- er. These words are in apposition with τῶν Κρανίων. —— ροις has an active sense, *not expecting.* Cf. II. 93. § 4; IV. — βιαιότερον ἀναγαγόμενοι, *being forced to put out to sea*, better, *embarking in great precipitation*, βιαιότερον (com- βιαίως. Cf. Betant's Lex. Thucyd.) having the sense of *in ompulsory manner.*

CHAPTER XXXIV.

In the following winter the Athenians perform funeral obsequies, in honor of those who have first fallen in the war (§ 1); three days the bones are exposed to view, offerings are brought as each one chooses for his own dead (§ 2); the bones are placed in cars, one being left empty for such of the fallen as had not been found for removal (§ 3); the procession is then accompanied by those who please, and the relatives follow it with lamentations for the dead (§ 4); the bones are then buried in the public sepulchre in the most beautiful suburb of the city, where lie all of the dead except the heroes of Marathon, who are especially honored by a sepulchre where they fell (§ 5): when covered with earth, a person eminent for his station pronounces a funeral oration, which closes the ceremonies (§ 6); this was observed on the present occasion, and Pericles was chosen orator, who, from an elevated platform, pronounces the funeral oration which follows (§§ 7, 8).

1. δημοσίᾳ ταφὰς ἐποιήσαντο, *solemnized the funeral in manner.* The plural ταφὰς is used, because the rites pertain of the slain. —— πρώτου, i. e. in the first year of the war.

2. τὰ μὲν ὀστᾶ. The flesh had been previously remove ing. —— προτιθέασι, *they exposed to view.* —— τῶν ἀπογε *the departed.* This word is employed in the same sense, in

onsequences as well as the desperate valor display[illegible] *of life*, when
l militia, is by common consent looked upon as t[illegible]ts from the
erican revolution.
[illegible]ucted with
φύψωσι. See N. on εὑρεθῶσιν. The accompanying [illegible] αὐταρκε-
connective ἐπειδάν. —— μὴ ἀξύνετος = *of distinguished* [illegible] πόλεμον
[illegible] depends on δοκῇ (*has the reputation of*). —— π[illegible]
[illegible], *is the first.* —— λέγει....πρέποντα, *pronounces a* [illegible]tically to
[illegible]ric over them. In respect to ἐπί, cf. Mt. § 586. ε.
[illegible]des the
[illegible]ν. See N. on § 5. —— καιρόν. Poppo, Haack, and [illegible] Athens
[illegible]ιρός, which I am disposed to adopt: *when the time* (of [illegible]nd to
[illegible]me. καιρὸν would require, *when he obtained the tim*[illegible]ecially
[illegible]g, which certainly, as putting Pericles in the attitude of [illegible] (§ 1),
[illegible]s to speak, is not so well as to represent the occasion as [illegible]
[illegible]elf to him. —— ὑψηλὸν πεποιημένον, *having been made high.*
[illegible]λου depends on ἐπὶ πλεῖστον.

CHAPTERS XXXV.—XLVI.

[illegible]e chapters contain the celebrated funeral oration of Pericles, which [illegible] been considered a masterpiece of eloquence, whether regard be had [illegible]randeur of the theme, the patriotic and liberal sentiments advanced, [illegible]implicity and dignity of its style. The exordium is contained in [illegible]; then having briefly announced the subject-matter of his discourse [illegible]6), he passes to a consideration of the internal policy, habits, cus-[illegible]finement, learning, liberality of the Athenians, for the existence [illegible]petuity of which the departed worthies had fought and died (chaps. [illegible]

He then eulogizes more directly the persons whose funeral rites [illegible] celebrating, and exhorts the Athenians to imitate their virtues, [illegible], and patriotism (chaps. 42, 43); the parents and relatives of the [illegible] are then addressed in words of sympathy and encouragement, [illegible]ich the orator closes with a brief peroration (chaps. 44–46).

[illegible]dequate justice can be done in a brief abstract to this noble effort of [illegible]e greatest minds which Greece or any other country ever produced, [illegible] commended, therefore, without further remark to the student, as [illegible]rthy of his careful and frequent perusal. The more it is read and [illegible] the more prominent will be its grand and towering dimensions, the [illegible]pressive the noble sentiments with which it abounds. Let no one [illegible]uld put himself under its full influence, cease his efforts to mas[illegible] he can read it fluently at a *sitting* without the aid of gram[illegible] or *annotations*. *Then as he reads*, he will find his sympat[illegible]

d the occasion awakened, his emotion
h high and generous sentiments, and
, a more ardent love of country, more
re of what constitutes the true glory of a
the part of a good citizen in whatever sphe

In the [illegible]
[illegible]

CHAPTER XXXV

[illegible] will begin by remarking that those who have preceded
have eulogized the legislator who appointed this service, but
of the departed together with the public funeral are a sufficie
hazarding their praise by intrusting it to the keeping of a pers
whether he [illegible] of his task (§ 1). For in an oration
of general conviction, where different judgments will be
those persons unacquainted with the transactions alluded to,
of the affairs spoken of will consider every thing beyond the
true (§ 2), yet as law and custom so demand, he will endeavo
to perform the service assigned him (§ 3).

1. τὸν προσθέντα....τόνδε, *the one who adde*

both if having spoken well and if worse). What *of life*, when this figure of the honor of so many brave men b sts from the the chances of one man's oratory, as upon a sing ucted with Crosby. πιστευθῆναι is epexegetical of κινδυνεύεσθαι αὐταρκεof. Hadley (Bibliotheca Sacra, V. p. 782) prefers to t πόλεμον n the sense of *believing*, and would also treat it as th ικαίως to ύεσθαι, which meaning as it does *to be endangered* = *langer*, may be followed by the danger as its object. ides the ετρίως εἰπεῖν, i. e. to observe in speaking the proper m Athens to be too prodigal nor sparing of praise. —— ἐν ᾧ.. and to on a subject) *where* (ἐν ᾧ) *the firm belief of the truth* (ocially aker says) *even is hard to be established.* This sentence i (§ 1), by γάρ, because it shows why there is danger that one pos- l (κακῶς) on such an occasion. The γὰρ in ὅ τε γὰρ illus no advanced in ἐν ᾧ....βεβαιοῦται. —— τάχ' ἂν—νομίσειε, *wou s think.* —— τι is the subject of δηλοῦσθαι. —— πρὸς ἃ (= ἐκεῖνα *omparison of those things which.* βούλεται, sc. δηλοῦσθαι. —— ιρος. The Schol. supplies καὶ μὴ εὔνους from the preceding sen- —— ἔστιν ἃ. See N. on I. 65. § 3. —— πλεονάζεσθαι. Repeat of which ὁ ἄπειρος is the subject. —— ὑπὲρ....φύσιν, *above nature*, i. e. beyond the reach of his own attainments. —— ὰρ τοῦδε, *for thus far.* The carping spirit of envy just spoken ere referred to a very common principle in the human mind, ire the recital of deeds which one thinks himself able to per- ut to be filled with envy and unbelief at whatever appears the reach of his own powers. —— λεγόμενοι, *when spoken.* mma, after this word, which is wanting in Dindorf's edition, to be demanded by the long sentence. —— ὧν = ἐκείνων ἃ. ῷ ὑπερβάλλοντι (see N. on τὸ πιστόν, I. 68. § 1) depends on φθο- —— αὐτῶν is referred by Poppo, if taken as a neuter, to ἃ ἂν κ. τ. λ. (supplied from the preceding context), *but whatever that which each one thinks himself able to perform.* If αὐτῶν rded as a masculine, then it may be rendered *whatever exceeds n powers.* There is no conceivable difference in the sense, but er mode of interpretation would seem to require αὑτῶν, and so has edited it. I prefer to take αὐτῶν as a neuter.

πειδὴ δὲ κ. τ. λ. The extreme beauty and gracefulness with the peroration is closed cannot fail to strike the mind of every ng reader. —— βουλήσεως....τυχεῖν. S. § 191. 2.

CHAPTER XXXVI.

[illegible] to the obvious propriety of [illegible] respecting are their [illegible] to their [illegible] of war or peace [illegible] of [illegible] was [illegible] he will not [illegible] by which [illegible] being [illegible] to the [illegible]

[illegible] which πρῶτον gives emphasis). In § 2 infra, [illegible] to designate their immediate ancestors, and [illegible] the Athenians then living (αἰνοτ[illegible]). The [illegible] in History is referred to —— [illegible]. Popp[illegible] and translates [illegible] at Kühn[illegible] § 22. It gives [illegible] for [illegible] *on the other hand, and also.* —— ἐν τῷ τοιῷδε, *on such an occasion* [illegible] C. § 480. γ —— τιμὴν . . . μνήμης, "*this honor of mention, the being so mentioned.*" Bloomf. —— δεῖ οἱ αὐτοὶ [illegible]

vigor of life. Literally, *in the settled* or *set time of life*, when
ystem has in a manner reached its perfection, and rests from the
: of growth." Arnold. —— τοῖς πᾶσι is to be constructed with
παρεσκευάσαμεν, although it may be mentally repeated with αὐταρκε-
ρ (= *so that it is independent in its resources*). —— ἐς πόλεμον
ἐς εἰρήνην depend on παρεσκευάσαμεν.
ὧν limits ἔργα (the object of ἐάσω), and refers grammatically to
ἡμεῖς in the preceding section, although it virtually includes the
of their immediate forefathers (οἱ πατέρες, § 2), to whom Athens
principally indebted for the enlargement of its empire, and to
m, therefore, οἷς ἕκαστα ἐκτήθη (used as a passive) is especially
icable. It cannot be referred, however, to the οἱ πρόγονοι (§ 1),
they did not acquire territory, but only bequeathed to their pos-
ty free and independent what they already had. There is no
ition in ὧν and αὐτοὶ ἢ οἱ πατέρες ἡμῶν, but οἷς ἕκαστα ἐκτήθη is
over against ἠμυνάμεθα. —— βάρβαρον ἢ Ἕλληνα = *whether waged*
barbarians or Greeks. Arnold remarks that the use of Ἕλλην, as
masculine adjective, is very rare. Cf. S. § 156. N. 4. —— εἰδόσιν,
ἡμῖν. —— ἀπὸ δὲ οἵας κ. τ. λ. The subject is here announced upon
ch the orator intends to enlarge. —— ἐπιτηδεύσεως = *civil and*
tional institutions. —— ἐπ' αὐτὰ = ἐπὶ τὴν ἀρχήν. Cf. ὅσην ἔχο-
ἀρχήν, § 2. —— Hauck is doubtful whether μεθ' οἵας πολιτείας is
be constructed with ἤλθομεν or μεγάλα ἐγένετο (= μεγάλη ἐγένετο
Goel.). The sense is not materially changed by either con-
tion, yet I prefer the latter. —— τρόπων is more emphatic than
gh the collocation had been ἐξ οἵων τρόπων. —— ταῦτα δηλώσας
ν. As Poppo remarks, the topics ἐπιτήδευσις, πολιτεία, and
α (to which words ταῦτα refers) are neither discussed in order nor
ately, for the πολιτεία is briefly touched upon (I. 37. § 1), and
the ἐπιτηδεύματα (37. § 2), and soon with both these is blended
τρόποι. —— εἶμι, *I am going* = *I will proceed.* C. § 231. *a*; S.
. N. 1. —— τῶνδε refers to the dead whose funeral was then
nized, the orator probably pointing with his finger to the place
e their bones were deposited. Cf. S. § 163. 1. —— λεχθῆναι has
for its subject. "The construction may be represented tolerably
by rendering, *thinking that on the present occasion they would be*
n without inappropriateness." Prof. Hadley. —— τὸν πάντα κ. τ. λ.
order is: καὶ ξύμφορον εἶναι, τὸν πάντα ὅμιλον—ἐπακοῦσαι αὐτῶν.
Schol. says that τὸν πάντα ὅμιλον is constructed for παντὶ τῷ
ρ. Cf. Jelf's Kühn. § 674.

CHAPTER XXXVII.

The government of the Athenians is modelled after other governments, as [illegible] and because established for the benefit of the mass, to rule democratically [illegible] where the protection of its laws, and in its administration all may share the good [illegible] for office being petitioned merit and not rank (§ 1), in regard to their social intercourse [illegible] kind, courteous, not censuring others for diversity of taste, nor giving pain [illegible] tions of displeasure (§ 2), yet in all this freedom from restraint, combined [illegible] fested regard for established laws and customs, especially for those designed to be [illegible] injured, and for such as being violated would bring disgrace on the offender [illegible]

1. οὐ ζηλοῦσιν, *not imitating*. The following παράδειγμα [illegible] a model) shows that the rendering *not envying* is incorrect — [illegible] ὅστις (or ὁμοῖος). The construction is carried on as though [illegible] τις instead of οὐ ζηλοῦσιν had preceded, which required [illegible] οὔτε—μιμοῦνται — τιν. See N. on III. 46 § 5 — ὀνομ[illegible] (= *it is named*). See N. on I. 122 § 4. Cf. Mt. § 420 2 b — [illegible] ὅτιοῦν does not seem to admit of any interpretation which [illegible] jections. The two which appear most plausible are, 1. [illegible] *government is not administered for the benefit of the few but [illegible]* (ὅλιγοι = ὀλιγαρχία); 2. *because the administration of government* [illegible]

managed by a privileged few. ἀπ' ἀρετῆς is antithetic of ἀπὸ μέρους. Price in a brief criticism on this passage in the Class. Mus. III. p. [illegible], translates: *not on the ground of mere individuality but of* (relative) *merit.* But I see no good reason to depart from the usual and [illegible]ous interpretation. —— δὲ in ἔχων δὲ is employed as though οὐδ' [illegible]ης μὲν ὢν had preceded. —— ἔχων = *being able.* —— ἀξιώματος [illegible]νίᾳ, *by the obscurity of his condition* or *rank.* The student will [illegible]dily see how ἀξίωμα obtains this sense from its more usual one, [illegible]*utation, honor*, the effect being put for the cause. —— κεκώλυται, [illegible] τῶν κοινῶν.

2. ἐλευθέρως, *liberally.* —— ἐς, *in respect to.* —— πρὸς ἀλλήλους [illegible]pposed to πρὸς τὸ κοινόν, as the speaker now passes from a con[illegible]ration of the liberality and impartiality with which the govern[illegible]nt is administered, to the unrestrained and cheerful intercourse of [illegible] citizens in their private capacity. —— τῶν....ἐπιτηδευμάτων, *in [illegible] daily intercourse.* This genitive depends on ὑποψίαν. —— ἔχοντες [illegible]d προστιθέμενοι are erroneously translated by some as verbs. [illegible]ppo suggests the repetition of πολιτεύομεν after ὑποψίαν, and [illegible]nold, some analogous verb as διαιτώμεθα. —— οὐδὲ is to be taken [illegible]th προστιθέμενοι, and ἀζημίους translated actively, *not punishing, [illegible]flicting no injury* (= harmless). Liddell and Scott give as its [illegible]eaning here, *not amounting to punishment.* —— τῇ ὄψει—προστι[illegible]μενοι, *displaying in our looks, wearing a countenance of.* Krüg. [illegible]fers τῇ ὄψει to λυπηράς, *acerbos visu.* But it is better to take [illegible]πηρὰς in an absolute sense. Reference is undoubtedly had to the [illegible]sterity, moroseness, and jealousy of the Spartans, in contrast with [illegible] cheerfulness, good-nature, and affability of the Athenians. This [illegible]ill account for the apparent abruptness with which καὶ ἐς.... [illegible]ψίαν was introduced. The drift of such keen side-thrusts at their [illegible]refined neighbors would be readily seen by the Athenians, and in [illegible]eir present hostile attitude to the Lacedæmonians must have been [illegible]ghly grateful and inspiriting.

3. ἀνεπαχθῶς....προσομιλοῦντες, *but while without molestation* [illegible]rom the source just mentioned) *we mingle in private intercourse.* [illegible]τὰ ἴδια is opposed to τὰ δημόσια. —— διὰ δέος, *through reverence* = [illegible]ustomary respect for law and authority. —— ἀεί, *for the time being.* —— ἐν ἀρχῇ, *in office.* —— μάλιστα αὐτῶν ὅσοι (sc. τούτων) = *et ex iis maxime earum.* Cf. Mt. § 469. 8. —— ἄγραφοι, *unwritten.* The Schol. explains this by τὰ ἐθή. These usages and customs, in every well-regulated community, are scarcely less potent than the formal enactments of government. —— αἰσχύνην....φέρουσι, bring acknowledged disgrace upon those who violate them. Here lies the secret of the power of custom and usage.

CHAPTER XXXVIII.

The Athenians recreate the public mind by games and social entertainments (§ 1), a their city flow all the luxuries and delicacies of other regions (§ 2).

1. καὶ μήν, *and furthermore.* —— πόνων depends on ἀνα *recreations, relief.* —— τῇ γνώμῃ is to be taken as a dat. com *for the mind* (τῇ ψυχῇ, *for the spirits.* Schol.). —— διετησίοις *the year around, through the whole year.* —— νομίζουσι. See I 77, § 6. —— καθ' ἡμέραν ἡ τέρψις for ἡ καθ' ἡμέραν τέρψις. Hadley well remarks, however, that "καθ' ἡμέραν standing as it in the text, is not a mere adjunct of the noun, but qualifies th tence, *whereof day by day the enjoyment drives away vexation.*"

2. ἐπεισέρχεται, "*are imported.*" Blomf. —— ἐκ πάσης γῆς. hyperbole results from a very common use of the words *all, ev* the sense of *many.* —— The subject of ξυμβαίνει is τὰ ἀγαθὰ αὐτοῦ, *here* (in Athens), as is clearly shown by the antithesis ἀνθρώπων. —— ἤ follows the comparative οἰκειοτέρα. In res the abundance and variety of foreign commodities to be fo Athens, cf. Boeckh's Pub. Econ. Ath. pp. 46–48.

instrumental dative. —— κοινὴν to all persons. —— οὐκ ἔστιν ὅτε, *or at any time.* —— ξενηλασίαις ἀπείργομεν κ. τ. λ. Grote says (Hist. Greece, IV. p. 94) that "Sparta seems to have formed an exception to the remaining states, in keeping her festivals for herself alone, and in her general rudeness towards other Greeks, which was not materially softened even at the Karneia, and Hyakinthia, or Gymnopædia." —— μαθήματος. S. § 197. 2. —— ὁ—κρυφθὲν depends on ἐμ, and ἂν is to be referred to ὠφεληθείη. Cf. Mt. § 528. 2. —— τῷ ἀνεψιῷ. The genitive here takes ἀπό, because the quality of courage is considered as proceeding from the one in whom it is found. Mt. § 316. *d. Obs.* —— οἱ μὲν refers to the Lacedæmonians and is opposed to ἡμεῖς δέ. —— εὐθὺς νέοι ὄντες, *as soon as they are youth or in their earliest youth.* —— ἀνειμένως διαιτώμενοι, *notwithstanding that we live without restraint.* See N. on I. 6. § 3. —— ἰσοπαλεῖς, equal to dangers which the Lacedæmonians are ready to encounter.

2. τεκμήριον δέ. See N. on II. 15. § 4. —— γὰρ introduces the proof of what was asserted in οὐδὲν ἧσσον (= μᾶλλον. Krüg.) χωροῦμεν, § 1. —— καθ' ἑκάστους, *singly*, i. e. by single states of the alliance, since Λακεδαιμόνιοι is here put as the leading state for the whole Peloponnesian confederacy. —— αὐτοί, *we alone* (S. § 160. a) by ourselves. —— οὐ χαλεπῶς qualifies κρατοῦμεν. —— μαχόμενοι, *although we fight.* See N. on I. 7. § 1. —— τὰ πλείω, *for the most part.*

3. ἐν τῇ γῇ is opposed to τοῦ ναυτικοῦ. —— τὴν—ἐπίπεμψιν depends on διά. —— ἐπὶ πολλά, *upon many* (enterprises). The general sense is that the Athenians could form no union of their forces like the Lacedæmonians, because some were detached to man the navy, and their land forces were necessarily divided in the various expeditions which were undertaken. —— μορίῳ τινὶ of the Athenian forces. Cf. τῶν ἡμῶν in the next clause. —— ἀπεῶσθαι is to be taken actively, the construction appearing to demand the same subject for ἀπεῶσθαι and ἡσσᾶσθαι.

4. καίτοι εἰ ῥᾳθυμίᾳ κ. τ. λ. The subject is resumed from the end of § 1, the two following sentences being parenthetic. —— μὴ ἐκ.... ἀνδρείας, "*with a courage arising from disposition and not from laws and institutions.*" Arnold. —— περιγίγνεται ἡμῖν, *there accrues to us* (see N. on I. 44. § 3). The subject is μὴ προκάμνειν. —— ἐλθοῦσιν (*future, in prospect*) ἀλγεινοῖς is the dative of means and belongs to προκάμνειν. —— ἐς αὐτά, sc. ἀλγεινά. —— ἐλθοῦσι refers to ἡμῖν, and ἀτολμοτέρους conforms in case to the omitted subject of ἔσεσθαι. —— τῶν ἀεὶ μοχθούντων refers to the Lacedæmonians.

CHAPTER XL.

The Athenians combine elegance with frugality, cultivate philosophy without e apply wealth to purposes of utility rather than of ostentation, and esteem pov grace, provided that efforts are made to avoid it (§ 1); the same persons attend an! pub.c affairs, and political knowledge is found in those engaged in the hus suits: f the a free and fa'l'ber.ssion of measures being in no wise prejudicial to th (§ 2); courage in the Athenians results from a cautious prudence and foreigh others are made bold by ignorance, who upon reflection become cowards (§ 3); nia s make frends by conferring not by receiving benefits (§ 4); and their b is not the result of selfishness but of true liberality (§ 5)

1. ἐν τε τούτοις, i. e. in the respects just mentioned. S ἄλλοις, *in other respects also*, refers to things about to be me —— φιλοσοφοῦμεν ἄνευ μαλακίας. It has usually been the im of ignorant persons, that mental cultivation is attended with ; ending effeminacy of body. —— πλούτῳ.... χρώμεθα. The position seems to be that of Goeller after the Schol., τῷ πλού μεθα [ἐν τῷ] καιρῷ ἔργου, καὶ οὐ κόμπῳ λόγου, *divitiisque i rerum gerendarum opportunitate potius utimur, quam tang*

[illegible]ing." Bloomf. —— ἐνθυμούμεθα is not so strong an expression as [illegible]μεν, and hence we may render, *or at least revolve rightly the mea-* [illegible] *proposed* (by others). Arnold seems to have hit the true mean- [illegible] in his paraphrase: "if we, the people at large, cannot originate or [illegible]ect public measures, we can, at least judge of their merit or de- [illegible]it." —— ἄλλα μὴ προδιδαχθῆναι. Supply βλάβην ἡγούμενοι from [illegible] preceding clause. —— ἢ....ἐλθεῖν = ἢ ἔργῳ ἐλθεῖν ἐπὶ ἃ δεῖ ἔργῳ [illegible]ῶν. This use of ἔργῳ in the sense of *in truth, in very deed*, is com- [illegible]. Cf. I. 23. § 3; 70. § 2; 120. § 5; 128. § 3; II. 8. § 4; 11. § 5.

3. διαφερόντως....ἔχομεν, *for we are superior* (to others) *in this* [illegible]*ect also.* —— οἱ αὐτοί, *we the same persons.* —— ὁ τοῖς ἄλλοις. [illegible] only difficulty in this passage results from the grammatical use [illegible], which refers to τολμᾶν and ἐκλογίζεσθαι i. e. the quality of dar- [illegible] combined with reflection. Some regard it as the subject of ἔχει [illegible] understood, *which in reference to others is thus;* others make ὁ = [illegible], *whereas.* Cf. C. § 438. γ. Dunbar, in a brief criticism on this [illegible]age (Class. Mus. V. pp. 476 478), refers ὁ to the preceding τόδε, [illegible] derives its verb from διαφερόντως—τόδε ἔχομεν thus: ὁ τοῖς ἄλλοις [illegible] διαφερόντως), (τούτοις) ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον [illegible], *which with others* [is different; with them] *ignorance produces* [illegible]*fidence, reflection, hesitation.* He also suggests another solution, [illegible] to supply ἐστὶ before ὅ, i. e. ἔστιν ὁ τοῖς ἄλλοις ἀμαθία κ. τ. λ., [illegible] *is this in others, ignorance*, etc. Prof. Crosby once threw out to [illegible] the idea, that ὁ may be the subject of ἐστὶ understood, of which [illegible]θία....φέρει is the predicate, *which with reference to others is as* [illegible]*llows*, viz. This is substantially the same as to supply ἔχει ὧδε [illegible] supra), and if any thing is to be supplied is undoubtedly the best [illegible]lution. Matthiæ and Poppo consider the relative as repeated and [illegible]plained in λογισμός, the repetition resulting from the antithetical [illegible] interrupting clause ἀμαθία μὲν θράσος, the sense being as though [illegible] had been written ὁ τοῖς ἄλλοις, ἀμαθίας θράσος φερούσης, ὄκνον [illegible]ρει. In that case the dative would refer only to ἐκλογίζεσθαι. —— [illegible] ψυχὴν limits κράτιστοι, as an accusative synecdochical. —— διὰ [illegible]τα, i. e. by the fear of danger or the love of pleasure.

4. ἀρετήν, *liberality, readiness to serve others.* ——πάσχοντες εὖ, *by* [illegible]*eciving favors.* See N. on I. 9. § 1. —— βεβαιότερος, *surer* (friend). [illegible] ὥστε....σώζειν, *in order to keep good* (literally, *to keep alive*) [illegible]*he obligation by his kindness to the person benefited*, i. e. by succes- [illegible]ive acts of kindness to render his friend able to repay the debt of [illegible]ratitude hereafter. After much examination I have adopted this as [illegible] best interpretation, *though others* may prefer to translate differ- [illegible]*ently.* —— φ' = τούτου φ'. —— εἰδὼς....ἀποδώσων, *knowing that he*

will repay the kindness not as a favor but as a debt. This may [illegible] to explain many of the instances of ingratitude with which our [illegible] abounds.

5. οὐ—μᾶλλον—ἤ, *not more—than* = *not so much—as*—*not*—[illegible] —— τῆς ἐλευθερίας τῇ πιστῇ, i. e. ἐλευθεριότητι, as it is explained [illegible] Schneider.

CHAPTER XLI.

In short, Athens is the school of Greece, and there is no situation in life to which its [illegible] cannot adapt themselves (§ 1); this, which is by no means an empty boast, is [illegible] the power of the state and its superiority in trial over what has been reported of it, causing no shame to the enemy at being defeated by such, nor chagrin to their [illegible] at being subject to a state so worthy to take the command (§§ 2, 3); such proofs of [illegible] man greatness exist, that no Homer is required to display their glory in verse, the [illegible] monuments of their prowess being set up in every sea and land (§ 4); such is the [illegible] which the departed heroes fought and died, and for which all who survive should [illegible] equal readiness sacrifice their lives (§ 5).

1. ξυνελών τε λέγω. See N. on I. 70. § 8. —— παίδευσιν, [illegible] Cf. Liddell and Scott. —— δοκεῖν....παρέχεσθαι. In this sen[illegible] τὸν αἰεὶ depends on παρέχεσθαι, and is to be taken with ἐπὶ [illegible]

ὑπόνοιαν. Poppo supplies αὐτοῦ from the preceding ὅστις (cf. § 472. 3), and translates: "*sed cujus* (i. e. sed a quo effectæ) *rerum* de rebus) *opinioni veritas* (perspecta) *noceat.*" —— ἐσβατόν, *acces-* —— κακῶν in respect to the enemy. —— κἀγαθῶν in respect to Athenians and their allies.

. οἵδε is here used δεικτικῶς. See N. on τῶνδε, II. 36. § 4. —— πίως qualifies μαχόμενοι. —— τῶν....τινά, *every one of the sur* rs = *we the survivors, each one of us.*

CHAPTER XLII.

remarks are made to show that the Athenians have more at stake in this contest their enemies, and to establish the praises of the dead on the clearest evidence (§ 1); their valor has contributed to make the state worthy of praise, and it has been sealed their glorious death (§ 2); the meed of superior honor is due to them in this noble otion to their country, even though in other respects they may have been inferior, smuch as their public services have overbalanced any private injury with which they y have stood charged (§ 3); no private enjoyment or prospects induced them to shrink m danger, but the desire of taking vengeance upon their enemies rendered considera- ns of private ease of secondary importance; thus with a noble self-confidence and nanly preference of death to submission, they were foremost in battle, and yielded up eir lives in the height of glory (§ 4).

1. ποιούμενος denotes purpose. —— μὴ....ὁμοίως, *that the contest* ot *for an equal stake between us and those, who in like manner to an equal degree) enjoy none of these advantages.* —— ἐφ' οἷς τούτων ἐφ' οἷς) νῦν λέγω. See N. on ἐπί, II. 34. § 6.

2. εἴρηται αὐτῆς τὰ μέγιστα, *that which most especially establishes* (i. e. their eulogy) *has been said* in the preceding remarks. —— = ἐκεῖνα ἅ, of which the antecedent depends on ἐκόσμησαν, and the tive upon ὕμνησα which is followed by two accusatives. S. § 184. C. § 435. —— ἰσόῤῥοπος—τῶν ἔργων, *in equipoise with their deeds.* general idea is that the panegyric in most cases exceeds the ions, but in reference to those whose achievements are now cele- ted, it will be found otherwise. —— τῶνδε. See N. on II. 36. § 4. — ἀνδρὸς ἀρετήν, *manly courage.* —— μηνύουσα and βεβαιοῦσα de- e means. See N. on I. 9. § 1. The sense seems to be that which dopted by Goel. and Arnold: "it is a proof both where it is first to e us information of their worth (i. e. where nothing had before been own of them), and where it comes at the last to confirm the testi- ny already borne by a life of virtue." —— καταστροφή = *death.*

3. τοῖς—χείροσι has the force of the adnominal genitive after ραγαθίαν. —— τἆλλα, *in other respects.* —— δίκαιον belongs to προ-

τιθεσθαι (= προτιμᾶσθαι. Schol.) the subject of the sentence. — ἐφ', i. e. by their useful and glorious death. —— κακίαν of their j life. Some of these, over whom he was pronouncing this eul may have been in bad repute as private citizens. The orator ever, with great skill removes every unfavorable impression to the recollection of this may have given rise, by referring to t and crowning act of their lives, the merit of which was suffici efface all previous delinquencies.

4. πλούτου depends on ἀπόλαυσιν. Poppo, Goel., Haack, and Arnold read πλούτῳ, and construct it with ἐμαλακίσθη. —— ἐλπίδι, *hope in relation to his poverty*, i. e. the hope of being from poverty and becoming rich. This is expressed in the dep clause ἐς....πλουτήσειν, in which αὐτὴν refers to πενίαν att into the principal clause. K. § 347. 3. —— αὐτῶν (the genitiv the comparative), i. e. the present enjoyment of wealth, or th of its future possession. —— λαβόντες = ἐπολαβόντες. Gottl. c Poppo. —— μετ' αὐτοῦ, sc. κινδύνου. —— τῶν δὲ refers to the expressed in αὐτῶν. —— τὸ....ἀπορθωσαν = *the uncertainty successful issue*. —— ἔργῳ is taken by the Schol. in the sense of; αὐτῷ in the next sentence refers to this word. —— περὶ τοῦ ἤδη νυν stands opposed to τὸ ἀφανές. —— μᾶλλον ἡγησάμενοι has fur much trouble to commentators. Arnold takes the particl

CHAPTER XLIII.

ımple of these worthies, those who survive should contemplate the great-
of the state, until they are inspired with the love of it, remembering that
as brought about by brave men, who freely surrendered their lives to the
1), and in doing thus have acquired a deathless renown and an illustrious
e their fame will ever be preserved (§ 2); for the whole earth is the sepul-
nen, and their memory is treasured in the breast of every one (§ 3); in
ch examples let all be prepared to meet the dangers of war (§ 4); for a
of life is more honorable to those in prosperity, than to those whose
from their wretched and hopeless condition (§ 5); misfortune in the
erity is more afflictive than the momentary pang of death on the field of

ει depends on προσηκόντως, "*as becomes citizens of such a*
mf. —— ἀσφαλεστέραν (διάνοιαν), *a safer lot, career.* ——
to desire to have, depends on χρή. —— λόγῳ is opposed
. —— τὴν ὠφέλειαν, *the utility* of having a daring spirit.
rds ἦν....ἔνεστιν are parenthetic. —— πρὸς....εἰδότας,
yourselves know it as well (as he). —— θεωμένους is to
d in the same manner as σκοποῦντας. The same may be
υμένους, which Steph. thinks should be put in the dative
f ὑμῖν. —— ἐραστὰς—αὐτῆς. In respect to the splendid
thens and its surpassing beauty, which had power to
assionate love with which its citizens loved it, some very
emarks may be found in the Class. Mus. I. p. 56. ——
o were daring. The other participles in this connection,
ered by the relative and finite verb. See N. on I. 8. § 1.
the thing spoken of, cf. I. 70. —— ἐν τοῖς ἔργοις αἰσχυ-
alive to shame in the time of action; i. e. fearful of bring-
upon themselves. Poppo remarks that Thucydides him-
this in the speech of Archidamus (I. 84. § 3). —— ὁπότε
ραν. In I. 70. § 6, it is said of the Athenians, ἦν δ' ἄρα
σφαλῶσιν. For the verbal explanation and construction,
t passage. —— οὔκουν—ἀξιοῦντες *were unwilling.* This
the same construction as τολμῶντες. —— πόλιν follows
— ἀρετῆς. S. § 200. 3. —— ἔρανον. This word properly
ntertainment to which each partaker contributes a share,
e our picknicks. Cf. Smith's Dict. Antiq. p. 398. In this
to the joint contribution of their most valuable offering,
s.
roduces an explanation of κάλλιστον ἔρανον. —— ἰδίᾳ ἐν

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CHAPTER XLIV.

The speaker would rather comfort the parents of the deceased than bewail their fate, for fortunate are those who die, as have the sons of these, the most glorious of deaths (§ 1); it is difficult however to impart consolation to those, who will continually see others in the enjoyment of the good fortune in which they once rejoiced (§ 2); some may hope to forget their present sorrows in new duties and affections, and in the further increase of their families assuage their own grief and benefit the state by preventing its depopulation (§ 3); those, whose age forbids this hope, should solace themselves by the remembrance of past enjoyment, and let the glory of their departed sons brighten the short space of their existence which still remains (§ 4).

1. διόπερ, *wherefore*, introduces a general deduction from the remarks made in the preceding chapter. —— τοκέας is a poetic word, although found in the Attic prose writers. Cf. Xen. Mem. II. 3. § 33. ἔστι πάρεστε—ἐπίστανται. Notice the change from the second person to the third. —— ἐπίστανται τραφέντες, *they know that they were born* (i. e. that such was the condition of their birth). See N. on I. 69. § 5. —— τὸ δ' εὐτυχὲς (= ἡ δ' εὐτυχία. Mt. § 269. 1). Supply τοῦτο ὄν, as conforming to the preceding construction in ἐπίστανται τραφέντες. Arnold says that the abstract term τὸ εὐτυχὲς is defined by the concrete οἱ ἂν—λάχωσιν, a confusion between two modes of expression τούτους δὲ εὐτυχεῖς εἶναι, οἳ ἂν—λάχωσιν, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπεστάτης λαχεῖν. —— εὐπρεπεστάτης is to be referred to λύπης as well as to τελευτῆς. Render then: (and know) *that they are fortunate, whose lot it is like these, to have the most glorious end, and like you, the most honorable grief.* ——οἷς refers to the same persons as οἱ ἂν, and depends on βίος. The sentence may be rendered literally, *whose life in like manner has been measured out to be happy in and to die in = whose lot it is to enjoy the same happiness at the moment of death which belonged to them in life.* Death came to them in the full enjoyment of happiness, before they had endured the griefs and afflictions to which a longer period of life might have exposed them. So Arnold gives the sense: *the duration of whose life has been commensurate with that of their happiness.* Poppo in his Suppl. Adnot. p. 169, cites the interpretation of Wex. (de difficilioribus aliquot Salustii atque Thucydidis dictis, p. 15), "*quorum vita ita aptata est* (quorum vita ita congruit) *ut, in quo felices essent* (patriæ defendendæ munere) *in eodem vitam finirent.*

2. χαλεπὸν μὲν οὖν, κ. τ. λ. *I know that it will be* difficult (οἶδα ὅτι. See N. on I. 76. § 1) *to persuade* [you to be happy] in respect to *those, the remembrance of whom*, etc. —— λύπη . . . . ἀφαιρεθῇ, and w

row arises not from the loss of those things of whose value we have had no experience, but from that of which we are deprived after we have tested its worth; literally, *sorrow arises not on account of those good things of which we may be deprived not having yet tried (their worth) but from that,* etc. ἀγαθῶν is put in the relative clause by attraction. See N. on I. 53. § 2.

3. ἐλπίδι depends on καρτερεῖν, *through hope,* or *in hope,* as denoting the ground or occasion of the state of mind expressed in the verb. —— οἷς refers to ὑμᾶς the omitted subject of καρτερεῖν. —— τέκνωσιν ποιεῖσθαι = τεκνοποιεῖν in dependence on ἐλπίδι. S. § 222. 6. —— τῶν οὐκ ὄντων, *of the departed.* —— λήθη (= *cause of forgetfulness*) οἱ ἐπιγιγνόμενοι (sc. παῖδες). An abstract or concrete predicate denoting a thing, often disagrees with the subject both in gender and number. Cf. Jelf's Kühn. § 382. 1. —— ἀσφαλείᾳ is a varied construction for ἐκ τῆς ἀσφαλείας. The subject of ξυνοίσει is τὸ τέκνα ποιεῖσθαι. So Poppo, Bloomf., and others. —— οἱ....κινδυνεύοντες, *who do not hazard equally with the others their children* (= who have no children as others to hazard) *by exposing them to danger.*

4. παρηβήκατε, *are past their prime, are growing old,* perf. of παρβάω. —— τόν τε....ἡγεῖσθε, *consider the greater part of your life, in which you have been fortunate* (S. § 182), *as gain.* —— τοῦδε, i. e. the remainder of life. —— ἔσεσθαι depends on ἡγεῖσθε. —— κουφίζεσθαι, *be relieved* (literally *be lightened*) of your grief. —— ἐν....ἡλικίᾳ, *in the infirmity of age.* —— τὸ κερδαίνειν....τιμᾶσθαι = οὐ τὸ κερδαίνειν μᾶλλον τίμησι, ἀλλὰ τὸ τιμᾶσθαι μᾶλλον τίμησι.

intis). —— τὸν οὐκ ὄντα. See N. on II. 44. § 3. ——
ρετῆς, *by a superabundance of virtue.* ἀρετῆς is here
nfield, in a general sense to denote whatever is praise-
rious. —— ἀλλ' ὀλίγῳ χείρους, *but* (even) *somewhat*
's ζῶσι is the *dat. incommodi.* —— πρὸς τὸ ἀντιπάλον,
towards) *an adversary.* The simple idea is that men
ompetitors as long as they live. —— μὴ ἐμποδών, *not*
= when they are dead.
to γυναικείας by what is called *constructio* κατὰ
on I. 136. § 1. —— τῆς—ὑπαρχούσης φύσεως. Arnold
his to the virtue of affectionateness, but Bloomfield,
more correctly understands by it *chastity*, the great
male sex. —— ἧς refers to γυναικὸς implied in ὅσαι.
sed in an indefinite sense. Cf. Jelf's Kühn. § 819. β.
whom there may be as little as possible said among
ood or for evil. —— κλέος = φήμη.

CHAPTER XLVI.

d the duty which custom has demanded, the speaker announces that
r the maintenance and education of the children of the deceased, and
equest, that all shall retire after this expression of their grief (§§ 1, 2).

dative of the agent. C. § 417. —— λόγῳ is added
count of the antithetic ἔργῳ which follows. —— τὰ
ly—partly. C. § 441. —— μέχρι ἥβης, *until man-*
ing to the Schol., when they were eighteen years of
refers to the deceased, and τοῖς λειπομένοις to their
en. So Dobr. cited by Poppo (Suppl. Adnot.). ——
on στέφανον. —— οἷς—τοῖσδε = *wherever—there.*
at. commodi after κεῖται.
τε, *but now having ceased bewailing each his relatives*
ττος) *depart.*

CHAPTERS XLVII.—LIV.

The description of the plague at Athens, contained in these chapters, is no less celebrated as a master-piece of its kind, than the funeral oration which it so immediately follows. The subjects are diverse, yet the historian shows himself a master of the tender and pathetic no less than of the energetic and sublime. The origin, progress, and results of this dreadful scourge are detailed in a style singularly clear, chaste, and simple. We seem to be at once transported to the crowded city, to stand amidst the dead and dying, to hear the groans of the sufferers, and to watch the sure progress of the disease to its fatal termination. We turn away with disgust from the selfishness and coward fear, which leave the nearest and dearest friends to die alone; and we are horror-stricken at the excesses in which, with death before their eyes, they so recklessly and wickedly indulge. So faithfully and impressively are these and other circumstances of the calamity related, that no one who has once read it with care, will ever forget its soul harrowing and sickening details. Even to the man of gray hairs, the Peloponnesian War, as a college exercise unique and interesting, comes up with freshness and vividness, which is true of no other subject in his whole course of study. Something of this may be attributed to its extreme difficulty, but more, I apprehend, to its power to engrave indelibly upon the youthful mind the horrors of the dreadful scourge, and the causes of all

ed in νόσος (cf. C. § 458. δ), or to the idea in general denoted by word *thing*. —— οὕτως is to be constructed after γενέσθαι, in the e of *to such a degree*, by the force of the preceding τοσοῦτος.
. οὔτε....ἀγνοίᾳ, *for the physicians could furnish no assistance first through ignorance* (of the disease) *they attempted to effect re*. There are other ways of translating this sentence, the most l of which is to construct the participle with the verb (S. § 225. 8), *the physicians were unable at first to furnish any remedy through rance of the disease*. This implies that afterwards the physicians nderstood the disease, as to cure those who were afflicted with it, ch was not so. But the explanation, which I have adopted after l., implies that the physicians, when they became aware of the ielding malignity of the disease, gave up and did not pretend to ability to prescribe for it. Indeed most of them, as appears from following context, fell victims to their professional duty of attend- upon the sick. —— ὅσῳ = τοσούτῳ ὅσῳ. See N. on I. 68. § 2 l). —— τέχνη (sc. ἤρκει). The Schol. adds οἷον μαντική, ἐπῳδή, in rence to which Poppo says, "huc fortasse ars musica referenda." explanation of the Schol. would suit better the words μαντείαις τοῖς τοιούτοις which follow. —— ὅσα τε....ἱκέτευσαν, *whatever plications they offered at the temples*. ὅσα to which πάντα refers roperly an accusative synecdochical. —— μαντείαις (Poppo and g. μαντείοις), *prophesyings*. If τοῖς τοιούτοις (*such like things*) rs to incantations, as is generally supposed, the indefiniteness with ch it is referred to, shows that Thucydides had very little confi- ce in them. Cf. N. on II. 8. § 3. —— τελευτῶντες, *at last, finally*. § 312. R. 3. β. —— αὐτῶν ἀπέστησαν, *they abstained from these gs*. The reason is contained in ὑπὸ τοῦ κακοῦ νικώμενοι.

CHAPTER XLVIII.

local origin of the plague is said to have been in Æthiopia, whence it pervaded the ater part of the Persian dominions, and suddenly appeared at Athens in the Piræus l afterwards in the upper city (§§ 1, 2); the historian, having himself been sick with nd witnessed its effects on others, expresses his intention to relate merely the manner ts attack, leaving it for others to investigate its origin, and the cause of its being able roduce such an entire change in the human body (§§ 3, 4).

. τῆς ὑπὲρ Αἰγύπτου, *the part lying above Egypt*, i. e. the region ountry now called Nubia, Sennaar, including a part of Abyssinia. - κατέβη is here *tropically* used of an inanimate subject. —— βα- ys *of Persia*. —— τὴν πολλήν, *the greatest part*. K. § 246. 8. c.

2. *ἐνέπεσε* is an expression of common use, to denote the [illegible] break out or attack of malignant diseases. —— *ἤψατο*, *it attacked* [illegible] S. § 192. 1. —— *ὥστε* refers back to *ἐξαπιναίως*. —— *ἐς τὰς φύσεις* [illegible] *cisterns* or *water-tanks* used for receiving and containing [illegible] rain-water, as appears from the explanatory sentence which follows. —— *αἰτίας*, i. e. in the Piræus. —— *ἐς τὴν ἄνω πόλιν*, *into the upper city*, so called in distinction from *ἡ κάτω πόλις*, *the lower city*, which was built upon the plain. —— *πόλλῳ μᾶλλον*, *in far greater degree* than when it was confined to the Piræus.

3. *αὐτοί*, i. e. the disease. —— *ὡς ἕκαστος γνώσεται*, *each* [illegible] See N. on II. 21. § 3. —— *ἀφ' . . . αὐτά*, *from what* [illegible] *arose — what was its probable cause.* This is a sub[illegible] depending upon *λεγέτω*, as does also *τὰς αἰτίας*. —— *μεταβολῆς* depends on *ἄστασε* in the sense, *which in so great a change*. [illegible] the sentence written in full would be: *καὶ τὰς αἰτίας ἃς λέγετε ἱκανὰς αἰτίας τοσαύτης μεταβολῆς νομίζει εἶναι*. [illegible] ment of *μεταβολῆς* is less natural in this mode of construction. —— *ἱκανὰς* follows *σχεῖν* which depends upon *ἱκανὰς* (S. § 229. 6). —— *ἀφ' ὧν* depends in construction upon *ταῦτα* (sc. *τὰ σημεῖα*) *δηλώσω*. —— *μάλιστ' ἂν . . . ἀγνοεῖν* = *may not be wholly ignorant of the disease* (in consequence of) *having some previous knowledge* (*τῶν προειδώς*) *of it*. The optative here depends on a future verb (*δηλώσει*), and denotes a conditional supposition or conjecture. Cf. K. § 333. 6.

rendered *now*. See N. on I. 4. § 1. —— ἐκ πάντων, *above all*. See N. on I. 120. § 1. —— ἄνοσον, *free from sickness, healthy*. —— ἐς, *in respect to*. —— ἐτύγχανεν ὄν. S. § 225. 8. —— ἐς τοῦτο πάντα ἀπεκρίθη, *every illness determined in this*. The English expression, "a determination of blood to the head," as Arnold remarks, appears very nearly to correspond to this passage.

2. τοὺς δ' ἄλλους, *the others*, i. e. those who were not ill of other diseases, when they were seized with this malady. —— ἀπ' οὐδεμιᾶς προφάσεως, *from no apparent cause*. —— τὰ ἐντός, *within = the internal parts*, referring, as is evident from what follows, to the mouth. —— ἄτοπον καὶ δυσῶδες, *disagreeable and fetid;* or perhaps better, *strange and fetid*, i. e. fetid to an unusual degree. So Arnold.

3. μετὰ βηχὸς ἰσχυροῦ, *with a violent cough*. —— ὁπότε.... στηρίξαι, *when it had fixed itself* (= settled) *in the stomach*. See N. on I. 49. § 3 (init.). —— ἀνέστρεφέ τι αὐτήν, *it disturbed it* (i. e. the stomach); literally, *turned it upside down*. —— ἀποκαθάρσεις.... ἰητροὶ, *and that which* (literally, *all those which*) *is called by physicians, discharges of bile, supervened* (by the vomiting).

4. λὺγξ κενή, *a hiccough*. This is not an unusual consequence of the straining and irritation produced by excessive vomitings. Arnold takes λὺγξ in the sense of *retching*, and λὺγξ κενὴ of *ineffectual retching*, when nothing is brought off from the stomach. —— μετὰ ταῦτα, *immediately*. So the Schol. Opposed to this is πολλῷ ὕστερον in the next clause.

5. τὰ μὲν ἔξωθεν (*externally*) stands opposed to τὰ δὲ ἐντὸς infra. —— ἁπτομένῳ (sc. αὐτοῦ), *to one touching it* (= *if any one touched it*. Mt. § 338. *b*) *externally*. This of course refers to θερμὸν alone, since χλωρὸν refers to the sense of sight. —— μηδ' (for μήτ') ἄλλο τι ἢ (sc. ὄντες) γυμνοί, *nor any thing else than being naked* (= *nor being otherwise than naked*). γυμνοὶ is here put in the nominative masculine because, as Arnold remarks, τὰ δὲ ἐντὸς οὕτως ἐκάετο = τὰ ἐντὸς οὕτως ἐκάοντο (sc. οἱ κάμνοντες), and the adjective is put in the case in which the omitted subject of the infinitive has thus virtually appeared. —— ἥδιστα....ῥίπτειν, *and would most gladly have thrown* (ἂν—ῥίπτειν = ἔρριπτον ἄν, sc. εἰ ἠδύναντο. K. § 341. R. 1) *themselves into cold water*. Instead of the protasis εἰ ἠδύναντο, Poppo would supply εἰ ἠμελοῦντο from the following context. —— τοῦτο, sc. ἔδρασαν from the following verb. Cf. K. § 346. 2. *d*. —— καὶ ἐν....ποτόν, *and it was the same thing* (i. e. equally unavailing), *whether they drank much or little;* literally, *more copious or diminished draught tended to the same result*.

6. τοῦ μὴ ἡσυχάζειν is epexegetical of ἡ ἀπορία, the impossibi-

of composing themselves; literally, *the not knowing what to do on account of their inability to rest.* μή is not here to be referred to the μή after a word denoting a negative idea (see N. on I. 10. § 1), for the reason that the clause is separate and explanatory. —— ὅσον χρόνον ἀκμάζοι, *as long as the disease was at its height.* In adverbial sentences the temporal adverb is followed by the optative, when that which is said is something merely imagined or thought of. —— παρὰ δόξαν, *beyond expectation.* —— διεφθείροντο—ὑπὸ τοῦ ἐντὸς καύματος, *died of the internal heat* (i. e. the fever). —— ἅτε ἔχοντές τι δυνάμεως, *while they yet had* (see Notes on I. 13. § 6; 51. § 4) *some strength.* This clause belongs to διεφθείροντο. —— διαφύγοιεν that escaped. —— αὕτη refers to τὴν κοιλίαν. —— ἀκράτου, *crude, violent.* —— δ' αὐτοῦ, i. e. the diarrhœa.

Γὰρ introduces the reason why the disorder was said to descend (κατιόντος τοῦ, § 6) into the bowels. —— τὸ—κακὸν is the subject of διέφυγε. —— ἱδρυθέν, *being seated*, an expression often employed when a disease remains settled in some part of the body. —— μεγάλου κινδύνου. —— τῶν....ἐπεσήμαινε, *its seizure of the extremities left* [illegible] αὐτοῦ refers αὐτοῦ to τοῦ κακοῦ. Kruger, however, refers it to τοῦ, and makes it depend on ἀκρωτηρίων. —— γέ, i. e. *however* the patient may have lived through the greatest dangers, the thing here spoken of *at least* happened.

Ἐπεσήμηνε. This word happily expresses the violence and rapidity of the attack, it being used of the descent of lightning, [illegible] —— αἰδοῖα. The parts of the body are often put without the article. Krug —— εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν, *and some were*

— πολλῶν ἀτάφων γιγνομένων, *although* (see N. on I. 7. § 1) *re many unburied corpses.* —— ἢ γευσάμενα διεφθείρετο, *or if* on I. 71. § 6) *they tasted* (of the dead bodies) *they perished.* ικμήριον is not, as some think, a predicate nominative, but is a tion by itself, as in II. 39. § 2, where Dindorf puts a colon after ie should have done in this place. —— τοιούτων ὀρνίθων, i. e. f prey referred to in the preceding section. —— περὶ τοιοῦτον = "περὶ τὰ ἄταφα σώματα." Jacobs. —— αἴσθησιν....ἀποβαί- *furnished a full understanding of the affair*, i. e. showed that was the result of eating the dead bodies. Some render, *made ent observable*, i. e. brought the thing more to the attention of

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CHAPTER LI.

the nature of the disease in which all other disorders terminated, and for which no or universal remedy could be found, and against which no constitution could bear 1–3); an excessive depression of spirits also attended the malady from its first ncement, and caused the patient to give up without a struggle (§ 4); the infection resulted from attendance upon the sick increased the mortality, for either through this they were not visited, or if any ventured to approach them, they in turn the victims of the disease, which was the fate of the more virtuous and compas- (§ 5); much care and attention was, however, bestowed upon the sick by those d recovered from the plague, since they knew by experience its dreadful nature, re not afraid of its recurrence, because it never attacked the same person twice

παραλιπόντι = *to pass by.* This dative may be constructed after ἦν, as the *dat. commodi.* C. 410. —— ἀτοπίας, *of an unusual* —— ἐτύγχανε—γιγνόμενον, *happened to be.* —— πρὸς ἕτερον to διαφερόντως, ἑτέρῳ (= ἕνι) being in apposition with ἑκάστῳ. ἄλλο....ἐτελεύτα. This is an explanatory repetition of what l II. 49. § 1, although that seems to refer to the time immedi- eceding the pestilence, and this to the time when it was raging. ς εἰπεῖν, *so to speak* (S. § 223. 3), is to be constructed with δέν. —— τὸ....ἔβλαπτε, *for that which relieved one injured*

ῶμα....αὐτό, *no body showed itself strong enough for it* (i. e. ase). This is explained still further by ἰσχύος πέρι (i. e. περὶ ἢ ἀσθενείας. For the construction of ὃν—διεφάνη, see N. on —— πάντα, sc. τὰ σώματα. —— πάσῃ διαίτῃ refers not only er food, but to the care and attention proper to be bestowed e sick.

charged with infec
ture of the disease.

5. δεδοικότες, *thr*
subject is ἄνθρωποι
ἀρετῆς τι μεταποιοῦ
§ 373. 1). I prefer
φιλανθρωπία καὶ ἀγα
and Haack attach t
tending upon) denot
Ns. on I. 33. § 1; I
—ἐξέκαμνον, *grew w*
and exquisite patho
myself to adopt the
ing for the dying.
the true one, that th
of lamentation. τὰς
calls the accusative o

6. δὲ ὅμως οἱ δια
were deserted by th
from the disorder).
"Still, whatever were
visiting the sick and
safety, yet the suffer

present. —— μηδ'....διαφθαρῆναι, *that they would never hereafter be destroyed by any other disease.* They supposed that as they had battled successfully with this terrible malady, their bodies would yield to no other disease to which they might be exposed. They did not therefore suppose that they should never again be afflicted with any sickness, much less that they should never die, but simply that they should outlive every disease and die of old age.

CHAPTER LII.

The accession of the country people added to the calamity, for having no place to lodge except in crowded huts, they died one upon another, and were rolling about in the streets and around the fountains (§§ 1, 2); the temples also were full of corpses, the calamity having reached to such a height, as to render all regardless alike of things sacred or profane (§ 3); sepulchral laws and usages were violated, the survivors burying where and in whatever way they could, and oftentimes for want of necessaries in an indecorous manner, using funeral piles erected for others, or throwing their dead upon one on which a corpse was already burning (§ 4).

1. πρός, *in addition to.* —— ἡ....ἀγρῶν. The article is omitted before the attributive, where it is placed after a noun denoting action in the abstract. Cf. K. § 245. R. 2. —— οὐχ ἥσσον = *most especially.*

2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν. Cf. II. 17. § 3. —— ὥρᾳ ἔτους, i. e. in the midst of summer. —— οὐδενὶ κόσμῳ = πάνυ ἀκόσμως. Jacobs. These words are constructed by Haack with διατωμένων, but it is better to refer them to ὁ φθόρος ἐγίγνετο, which gives a sense still further explained by the following context. —— νεκροὶ....ἔκειντο. Jacobs, with the approbation of the best critics, thus constructs this sentence: "ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο νεκροί, ut νεκροὶ consequens sit vocabulis ἐπ' ἀλλήλοις ἀποθνήσκοντες." —— ἐκαλινδοῦντο, *lay rolling about,* being too weak to walk or stand. —— ἡμιθνῆτες, *half dead.* —— τοῦ ὕδατος ἐπιθυμίᾳ contains the reason why they lay around the fountains, and is not therefore to be constructed with ἡμιθνῆτες.

3. αὐτοῦ, i. e. in the temples. —— ἐναποθνησκόντων (sc. ἀνθρώπων) is the genitive absolute. —— οὐκ....γένωνται, "*not knowing what to have recourse to.*" Bloomf., whom Arnold cites approvingly. But *not knowing what was to become of them* appears to me a better rendering. Cf. Mt. § 488. 5. —— ἱερῶν καὶ ὁσίων. See N. on I. 71. § 6.

4. θήκας refers here to the disposal of the dead bodies, which from the following context appears to have been by burning. Why the epithet ἀναισχύντους is added to θήκας is seen in ἐπὶ πυρὰς γὰρ κ. τ. λ. —— διά....σφίσιν, *on account of so many previous deaths in th*

Many other acts
the golden ch
does to enjoy
for the attainm
ruling principle
restraining infl
than others from
misdemeanors a
awful calamity

1. ἤρξε, *ga*
τἆλλα, *in other*
preceding chap
ττετο refers to
Some critics e
ἐτολμα. —— ἀγ
lectively. —— τ
νων, i. e. the pos

2. ὥστε has
having reference
§ 4) of their desir

3. τὸ μὲν. . . .
esteemed honorabl
phasis, τὸ being us
depending upon π

καὶ μὴ (sc. σέβειν). —— κρίνοντες is a nominative absolute, the action being carried on as though θεῶν φόβῳ ἢ ἀνθρώπων νόμῳ ἀπείργοντο had preceded. Cf. Mt. § 562. 1. —— τῶν δὲ ἁμαρτανόντων depends on τὴν τιμωρίαν ἀντιδοῦναι, *to be punished for his* ...; literally, *to pay the penalty, to give satisfaction*, the punish- being considered in the light of a debt due from the offender. ...δεὶς ἐλπίζων has the same construction as κρίνοντες. —— μέχρι ...ούς. The order is: βιοὺς μέχρι τοῦ δίκην γενέσθαι. —— ἀντιδοῦ- ...ends on ἐλπίζων. —— μείζω, sc. τιμωρίαν. —— ἐπικρεμασθῆναι ...s on κρίνων or νομίζων, to be supplied from ἐλπίζων upon which ...b properly depends, but the sense of which without modifica- ...uld be inappropriate here. —— ἢν πρὶν ἐμπεσεῖν, *before it fell.* ...ar effect upon the morals was witnessed in the great plague of ...n 1680. Cf. Lond. Quart. Rev. Oct. 1844.

CHAPTER LIV.

...nians in their affliction remember an old prediction, which had been quite obscure, ...w seemed to be made clear by the calamity (§§ 1–8); they also call to mind the ...iven to the Lacedæmonians, in which the god had promised to be on their side ...he severity with which the pestilence fell on Athens, and the exemption of Pelo- ...s from its ravages, seemed to be in keeping with the oracle (§ 5).

...οιούτῳ μὲν πάθει—περιπεσόντες, *having fallen in with such a* ...*y = such a calamity having come upon them.* —— γῆς. Cf. II.

...οῦδε τοῦ ἔπους, *the following oracle.* —— φάσκοντες οἱ πρεσβύ- ...See N. on διδιότες οἱ στρατηγοί, I. 49. § 4. —— Δωριακὸς πόλε- ...n the Peloponnesian war the Dorians were opposed to the ... The Schol. says that this verse is drawn from Hom. Il. 1. ...n respect to the faith of Thucydides in such things, cf. N. on ...3.

...ἢ λοιμὸν—ἀλλὰ λιμόν, *not* LOIMOS *but* LIMOS. These words were ...ss pronounced very much if not quite alike, and hence were ...ded. —— ἐνίκησε. The subject is (τὸ) εἰρῆσθαι. —— ἐπὶ here ... the ground or occasion of the thing spoken of (cf. K. § 296. 3. ...*heir present condition*, i. e. on account of the prevailing disease. ...ός. See N. on I. 140. § 1. —— τὴν μνήμην ἐποιοῦντο, *confirm* ...*ecollection.* —— οὕτως, i. e. λιμός. The keen sarcasm of this ... is obvious, and helps to show in what estimation such things ...ld *by Thucydides.*

...ῖς εἰδόσιν, *to those who knew it.* —— ὅτε = ὅτι. See N. on

II. 52. § 1. —— αὐτοῖς refers to the Lacedæmonians, and limits
Cf. I. 118. § 3.

5. τὰ . . . . εἰκασμένα, *they conjectured that the things which had* (i.e. the pestilence) *corresponded with it.* —— δέ, *for*, slightly
duces the clause in which it stands as confirmatory of what p
ὅτι ἄξιον καὶ εἰπεῖν = *in any respect worthy of being mentione*
add cites as equivalent in signification, ὅτι καὶ ἀξιόλογον, IV.
respect to the weakening force of καί, cf. Jelf's Kühn. § 760. 2.
ἐπεκείμενο· κατέφαγε. Schol. A most expressive term to re
the sudden and overwhelming calamity.

CHAPTER LV.

The Peloponnesians, after ravaging the plain, pass into the territory of Paralia
lay waste the country (§ 1), but Pericles still adheres to his opinion, that the
should hazard no general engagement (§ 2).

1. ἔτεμον τὸ πεδίον. Cf. II. 47. § 2. —— Πάραλον. The
army took a circuit north of Athens, and passing between
and the more northern mountains, marched south through
into Paralia, as far as Laurium in its most southern extremi

ν ναυσὶν ἱππαγωγοῖς, *in cavalry-transports.* —— πρῶτον τότε in to the Athenians, for the Persians sent horsemen by sea with and Artaphernes. —— ναυσὶν is the dative of accompaniment. 5.

τι δὲ ἀνήγετο κ. τ. λ. The fleet must have been fitted out with dispatch, as the Peloponnesians were in all only forty days in Cf. II. 57. § 2. —— ἐν τῇ παραλίᾳ, sc. γῇ. Cf. § 2, where it written. Upon this τῆς Ἀττικῆς depends. See N. on I. 114. t.).

Ἐπίδαυρον refers to the Argolic Epidaurus. Another town same name lay S. E. of Sparta, near the southern extremity of tern peninsula of Laconia. —— τῆς γῆς τὴν πολλήν, *the greater f the country.* Cf. Mt. § 320. 3. —— προεχώρησε. Bloomf. s ἡ πεῖρα or τὸ ἑλεῖν from the preceding context. So Stephens s οὐ προεχώρησεν αὐτοῖς τὸ ἑλεῖν τὴν πόλιν. Cf. II. 58. § 2. —— ighly restrictive = *notwithstanding in this respect at least they succeed.*

ἐπιθαλάσσια, *maritime places.*

Πρασιάς, *Prasiæ*, was situated in the northern part of the Laco- oast, at the mouth of the river Kani (*Tanus*), which rises in Parnon, and flows north-easterly into the Argolic gulf. It that the Athenians assaulted this town on their way home. —— pends on ἕτεμον, the action being confined to a part. Cf. Mt. b; C. § 366; S. § 191. 1.

CHAPTER LVII.

fear of the pestilence, which carried off many both in the city and in the arma- he Peloponnesians leave Attica sooner than they otherwise would have done, remained, however, longer than they had ever before (§§ 1, 2).

τῇ στρατιᾷ which had gone to ravage the Peloponnesian coast. 56. § 1. —— τοὺς Πελοποννησίους is the subject of ἐξελθεῖν. ῶν αὐτομόλων. S. § 192. N. 3. The accusative of the thing s ὅτι....εἴη. —— θάπτοντας—ᾐσθάνοντο. See N. on I. 26. § 3. understands θάπτοντας of the flame and smoke of the funeral he word being of general application to any manner of per- g the last rites, whether by interment or burning. But if the ere buried, as some doubtless were, in the outer Ceramicus, the ent could *be seen by the scouts* of the enemy if not by their *army. This will illustrate* the remark of the Schol. that the

Lacedaemon, who did not attack them (viz., referring doubtl[illegible] [illegible] contained in the last of rites), because they [illegible] [illegible] — however, more speedily than they would [illegible] done. Thucyd. XII. 43, says that Pausanias effected their depart[illegible] by expulsion of some Peloponnesians.

2 whereas to Doric dialect in the land. Cf. II. 23 § [illegible]

CHAPTER LVIII

The Lacedaemonians [illegible] expected a speech of the Theban Chief [illegible] [illegible] Pausanias [illegible] to take it [illegible] for the purpose [illegible] to the [illegible] of the army which had [illegible] arrived, spread among the [illegible] [illegible] and broke down their strength [illegible] the new arrival across thereby [illegible] [illegible] having not [illegible] of the [illegible] (§ [illegible]).

1 [illegible] — in [illegible] according to Pausanias.

2 [illegible] (see N. on II. 56, § 4), and is [illegible] [illegible] of the [illegible] in the next sentence [illegible] — [illegible] expressions, i.e. those who [illegible] (Cf. § [illegible]) and Arphaxa[illegible]

[illegible]ence of the difficulties which beset them on every side (πανταχ[illegible]).

[illegible] πρὸς τὰ παρόντα, *at the present posture of affairs.* —— χαλε[illegible]τας. Cf. II. 22. § 1. —— ἀπαγαγὼν....γνώμης, *by diverting the current of their feelings.* This is more fully expressed in ἀπ[illegible] παρόντων δεινῶν ἀπάγειν τὴν γνώμην, II. 65. § 1. For τὸ ὀργιζόμε[illegible] see N. on τὸ μέλλον, I. 42. § 2.

CHAPTERS LX.—LXIV.

The speech of Pericles, comprised in these chapters, is a bold and ani[illegible]ated defence of the policy recommended by him in the prosecution of the war. He triumphantly justifies himself from the accusations and re[illegible]proaches, which his fellow-citizens, in their distress, were heaping upon him, and arouses them to manly courage and endurance by showing the trivial value of the houses, villas, and luxuries of which they were for a time deprived, when compared with liberty, the most inestimable of all blessings. In its high-toned and generous sentiments, its profound and statesman-like views, its appropriateness to the occasion, which demanded something to arouse the courage and cheer the minds of the Athenians, depressed as they were by invasion without and pestilence within their walls, this speech is every way worthy of the great man who pronounced it, and who was soon to be removed by death from the government which he had so long and ably administered. The excessive brevity of its style ren[illegible]ders many places obscure, yet the general scope is so clear, that it may be readily apprehended, and thus aid is furnished by which the verbal diffi[illegible]culties may in general be satisfactorily elucidated.

The oration begins somewhat abruptly, and in the spirit of reproo[illegible] This however will not appear strange or unsuitable, when the high stand[illegible]ing and commanding talents of the speaker, and the dejection, timid cour[illegible]sels, and unworthy conduct of his audience are considered. It would d[illegible] in such a posture of things for him to speak with authority, while other[illegible] would be obliged to employ the language of deprecation. The position o[illegible] Pericles was not unlike that of the Earl of Chatham, when, inspired wit[illegible] patriotism and hatred of oppression, he hurled those terrible bolts of warn[illegible]ing and reproof upon the heads of the ministry, who were forging th[illegible] chains of slavery for these American colonies. From no other man tha[illegible] him, who had so long and ably held the reins of government, would suc[illegible] language as he frequently used have been deemed endurable. There [illegible] therefore nothing inappropriate or unbecoming in the bold and manly co[illegible]mencement of the speech before us, but is rather to be regarded as the

I.

CL. I.

ἑαυτόν, *for a man who is prosperous in his private*
φερόμενος is analogous to καλῶς πράσσων. —— οὐδὲν
s own affairs were in a bad condition. —— ξὺν (in
together with the state. —— εὐτυχούσῃ, sc. πατρίδι.
n a prosperous citizen in a state brought to ruin. The
of these remarks is worthy of being engraved on the
tatesman. No individual can hope to enjoy perma-
independent of the sound and healthful condition of
h he dwells; and he legislates badly who overlooks
in his desire to benefit private interests, whether in
viduals or to particular sections of the country.
ξυμφοράς, i. e. τὰς καθ' ἕκαστον ἀνθρώπων. —— οἷα τε
pport. —— καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε for καὶ μὴ δρᾶν
ε. —— ταῖς κατ' οἶκον κακοπραγίαις, *at domestic ca-*
βίεσθε is accommodated to ὑμεῖς, and is epexegetical
regular construction would have been ἀφίεσθαι (*to*
ction with ἀμύνειν. Cf. Mt. § 631. 4. For the con-
verb with the genitive, cf. S. § 197. 2. —— ἐμὲ—δι'
blame me. —— οἱ ξυνέγνωτε, *who jointly* (with me)

l yet. —— ὃς refers to ἐμοί, and therefore takes
t person. —— γνῶναι and ἑρμηνεῦσαι belong to ἥσσων
f specification: *inferior in respect to knowing*, etc.
ρείσσων = *superior to the influence of wealth, incapa-*
ed.
νεθυμήθη, *for he who has knowledge and does not ex-*
is (sc. ἐστὶν) *in the same condition* (ἐν ἴσῳ), *as if*
thought on the subject in hand. —— ὁμοίως as if he
—— τοῦδε, sc. τοῦ εὔνου τῇ πόλει elicited from τῇ
hich precedes. Krüg. Reisk. supplies τοῦ οἰκείως
—— νικωμένου, sc. αὐτοῦ. —— τούτου ἑνὸς is the gen-
d refers to χρήματα. —— πωλοῖτο is passive. The
d statesman are here briefly given, viz. knowledge,
otism, and integrity. Cf. Aristot. Rhet. II. 1. § 3,
at similar division of the qualifications of a states-
. φρόνησις, ἀρετή, and εὔνοια.
ετρίως. Schol. —— μᾶλλον ἑτέρων. See N. on I. 35.
these qualifications, i. e. knowledge, eloquence, etc.
ιτε—οὐκ ἂν—φεροίμην. The actual denial of the con-
have required the indicative, but the speaker employs
more modest form of denial. Cf. K. § 339. 3. a; Mt.

δουλοῖ, *enslaves, renders abject.* —— γὰρ introduces an apolo-
ntence, intended to soften the cutting reproof just given. Com-
ith this the apology made by Ulysses (Il. 2. 291–298), after he
veighed against the Greeks for wishing to return home before
ect of the war had been accomplished. —— φρόνημα, *high spirit,*
dity of mind. Cf. II. 62. § 3. —— πλείστῳ παραλόγῳ, *most espe-*
beyond calculation. —— "ὁ interpretamur τὸ δουλοῦσθαι φρόνη-
?oppo. —— ἄλλοις in respect to the pestilence which is particu-
mentioned. —— οὐχ ἥκιστα belongs to the words which follow.
ἀντιπάλοις αὐτῇ, *corresponding to it.* ——χρεών, *it is necessary.*
3. 1. c. —— ξυμφοραῖς depends on ὑφίστασθαι, *to endure, to*
. K. § 284. 3 (2). This verb more freqnently takes the accu-
Cf. Mt. § 401. 4. —— τὴν ἀξίωσιν. See N. on I. 69. § 1. ——
, *equally,* belongs to αἰτιᾶσθαι. —— τῆς τε ὑπαρχούσης δόξης,
proper and natural character or *reputation.*" Arnold. In sup-
f this he cites τῆς ὑπαρχούσης φύσεως (II. 45. § 2). But I prefer
mmon rendering, *glory already acquired,* as better suited to the
t. The genitive depends on ἐλλείπει. S. § 197. 2. —— τῆς—
τούσης follows ὀρεγόμενον (*who reaches after, who arrogates to*
f). S. § 192. 1. The words ἐν ἴσῳ....ὀρεγόμενον are enclosed,
t of the editions before me, in the marks of a parenthesis. ——
ῆσαντας δὲ τὰ ἴδια, *suppressing their grief on account of private*
ities. The construction is here resumed from ὅμως—χρεὼν—
ὑφίστασθαι at the commencement of the section.

CHAPTER LXII.

ark respecting the attainment of empire has been alluded to, nor would the speaker
ive utterance to it, but for the groundless alarm of his fellow-citizens (§ 1); the
ian dominion is not limited to their subject allies but extends over the whole
ne of the two parts in which the world is divided (§ 2); it is not therefore to be
red with the possession of towns or villas, and the loss of these should not be
ted, but they should rather be regarded as the decorations of wealth and dominion,
recovered if they remain free, but the enjoyment of which is hopeless if they
nb to others; wherefore, showing themselves not inferior to their ancestors who
ed this dominion, nor being insensible to the great disgrace, which would attend the
that in which they have been put in possession, they should go against their enemies
lisdain (§ 3), such as inspires those who feel their superiority to their foe in counsel
udence (§ 4); for this begets firmness of daring, and is a far surer ground of confi-
than hope, which is only exercised in times of extremity (§ 5).

τὸν δὲ πόνον is the accusative of specification, but as to the labor
438. γ), or perhaps it more properly depends on ἀπέδειξα, the

pronoun *αὐτὸς* being repeated (see N. on I. 80 § 8). Cf. Jelf Gr. Mt. § 472. 1. —— μὴ παραγενόμενα depends upon ἐποιούμην. In the use of μή, see N. on II. 13 § 1. —— ἀνάδειξα... ἐποιούμην. *I have shown that this is strongly regarded with suspicion.* The remarks that we can say in the passive ἐποιούμην ὁ πόνος μὴ γενόμενος as in the active ἐποιούμην τὸν πόνον μή. For the construction of ἀνάδειξα with the participle, see N. on I. 25 § 2. —— δηλώσω δὲ καὶ τοῦτο. Render the expression, *but I will bring forward a thought.* The context shows soon (εἰπεῖν μὲν γὰρ κ. τ. λ., § 2) what this thought is to be. As he avers, utterance is now given for the first time in order to allay their fears. In the general construction of the very difficult sentence which follows, it is evident that οὔτ' ἐγὼ ἐν τοῖς πρὸ λόγου πω... is constructed with δοκεῖτε.... ἐνθυμηθῆναι, *which you yourselves seem never to have thought of, nor have I made mention of it in my previous speeches.* With οὔτ' ἐγὼ repeat ἐνεθυμήθην with a modified sense, or supply ἐχρησάμην from the following context. The difficulty lies in the words ὑπάρχον.... ἀρχήν. Goeller construes οὐδὲν μεγέθους πέρι εἰς τὴν ἀρχήν (i. e. τῆς ἀρχῆς). ὑπάρχον ὑμῖν (ἐστί) τοῦτο ἐπιδεῖξαι. Bloomf. in his last edition adopts this view, and translates εἰς τὴν ἀρχήν, *as to empire*, and ὑπάρχον ὑμῖν, *though the means for attaining it are in your power.* I am disposed on the whole to render it thus: *which you seem never to have reflected upon as being belonging to you*, i. e. so connected with your condition and power in a maritime state, that one cannot see how you could avoid thinking of it. The words μεγέθους πέρι εἰς τὴν ἀρχήν may then be taken as explanatory of ὁ. —— ἔχουσι refers to the subject about to be introduced.

ves deprived of great things. μεγάλων is here in the predicate, s probably uttered by the orator in a tone of irony. For the κατὰ to denote comparison, cf. K. § 292. II. 3. b. —— χαλεπῶς τούτων, *to be despondent on account of these things.* Cf. Mt. § 368. —— οὐ follows μᾶλλον ἤ, which implies a negative idea. The principle is referred to in N. on I. 10. § 1 (end). Cf. K. § 318. Mt. § 455. d. Krüger explains ἢ οὐ by ἀντὶ τοῦ ἄλλα. —— κήπιον ἀλλώπισμα are used in a tropical sense, as they refer literally pleasure-gardens surrounding Athens, or perhaps, as Poppo s, to the ornamental gardens which pertained to the houses of ι. —— πρὸς ταύτην (sc. τὴν δύναμιν), *in comparison with this* (i. e. the empire of the sea). K. § 298. III. 3. *d.* —— αὐτῆς depon ἀντιλαμβανόμενοι, *clinging to it, holding fast upon it.* The n is to be mentally repeated after διασώσωμεν. —— ταῦτα refers ον....πλούτου, and ἀναληψομένην is constructed after γνῶναι. on γνόντες—οὖσαν, I. 25. § 1. —— ὑπακούσασι is the dat. indi after ἐλασσοῦσθαι. —— τὰ προσεκτημένα (sc. τῇ ἐλευθερίᾳ), *er has been acquired in addition to freedom*, i. e. not only is n gone, but every thing else, which may have been enjoyed in n to freedom. —— φιλεῖν. See N. on I. 78. § 1. —— καὶ ἀμφό- e. κατὰ τὸ κατεχεῖν τε καὶ διασώσαντες παραδιδόναι. Haack. —— and ἰέναι, like γνῶναι, depend upon εἰκός. —— οὐ παρ' ἄλλων οι, *not by inheritance;* literally, *not by having received them there.* —— προσέτι, *in addition.* —— αἴσχιον....ἀτυχῆσαι, *it is isgraceful for those, who are in possession* [of a thing], *to be d of it, than to fail in its acquisition.* This is a parenthetic and it is so marked in some editions. With the sentiment here ed, cf. Sallust, Jug. c. 31. "Magis dedecus est parta amittere mnino non paravisse." —— Notice the paronomasia in φρονή- e N. on II. 61. § 3) and καταφρονήματι.

ῦχημα, *boasting, vaunting*, is here opposed to καταφρόνησις, that is dignified and well-founded. —— ἀπὸ ἀμαθίας εὐτυχοῦς, *ucky ignorance.* —— ὃς ἄν, *whoever.* See N. on I. 70. § 6 (init.). ative refers to ἐκείνῳ understood, which depends on ἐγγίγνεται epeated after καταφρόνησις. —— γνώμῃ denotes the respect in προέχειν is taken. A discrimination is here made between l force and brute courage, and that which is guided and con- by prudence. Allusion seems indirectly to have been made to erent character of the Spartan and Athenian valor.

καὶ τὴν....παρέχεται, *and prudence arising from a lofty spirit* ἐπό. See N. on I. 91. § 7) *equal fortune* (i. e. if fortune be im- , *renders a daring courage more sure.* Mt. (§ 574) incorrectly

sire of ease, should in this (τόδε, i. e. τὸ ἐκστῆναι τῆς ἀρχῆς) *honest man.* τόδε is to be constructed with ἀνδραγαθίζεται as sative synecdochical. Some refer it to κίνδυνον, and govern it or ἀπέχθεσθαι, elicited from ἀπήχθεσθε. But δεδιὼς is to be absolutely, and ἀπήχθεσθε is too remote to have any direct ng power in this sentence. —— ὡς....αὐτήν, *for as a tyranny hold this* (government over your allies). Less mildly was the ntiment expressed by Cleon, III. 37. § 2. —— ἣν....ἐπικίνδυ- e assumption of this dominion might be deemed unjust, yet quish it would be attended with peril, and hence the truth is d of what was said in ἧς οὐδ'....ἀνδραγαθίζεται.

ἴχιστ' ἄν....οἰκήσειαν, *such men as these* (i. e. οἱ τὰ τοιαῦτα ιζόμενοι. Krüg.), *if they could persuade others, or lived any themselves in a state of independence* ("velut in coloniam de- Poppo), *would quickly destroy the state.* This is substantially rpretation given to this passage by Poppo, Goel., Arnold, ers. πείσαντες and οἰκήσειαν are connected by τε—καί, and he protasis. The variation of construction in the use of the and the verb, instead of two participles or two verbs, is mmon in Thucydides. For the use of ἐπί, cf. Mt. § 584. 2. ink that Pericles refers here to the peace party headed by —— τὸ ἄπραγμον, *otium.* Betant. —— ἀσφαλῶς δουλεύεις de- respect in which quietness is beneficial to a subject state, *it may serve in safety.*

CHAPTER LXIV.

r exhorts his fellow-citizens not to be influenced by such persons, nor be angry on ccount of the inroads of the enemy or the visitation of the pestilence (§ 1); for it been their custom to regard afflictions divinely sent as unavoidable evils, and to rageously those brought upon them by the enemy (§ 2); this has given the state st reputation, both in respect to its extensive sway in the Grecian confederacy, eat and wealthy metropolis (§ 3); although the inactive may disapprove of this, ll be emulated by those who aim at distinction, and envied, as is natural, by those n not their object (§§ 4, 5); wherefore, mindful of the future to gain renown, and esent to shun disgrace, they should zealously pursue both objects, and send no pliant embassies to the Lacedæmonians, nor be impatient under their calamities

ν τοιῶνδε refers to those persons against whom he had directed arks in the preceding chapter. Cleon probably belonged to ber. —— ᾧ....πολεμεῖν. Cf. καὶ ὑμᾶς....ἔχετε, II. 60. § 4. ρ, sc. δρᾶν. —— μὴ....ὑπακούειν, *in consequence of your un-*

κίτοι, *and yet*, i. e. the argument is not affected by the disap- of the inactive, since that might be expected. For this con- use of καίτοι, cf. Jelf's Kühn. § 772. 1. —— ταῦτα refers to the id power of the Athenian state, to which the speaker adverted revious section. —— μέμψαιτ' ἄν. See N. on I. 71. § 5. —— = *to do any thing worthy of note.* —— κέκτηται, "*possidet.*"

3 μισεῖσθαι....εἶναι is the subject of ὑπῆρξε, which verb is by πᾶσι the antecedent of ὅσοι. —— ἕτεροι ἑτέρων, *the one r*, is somewhat similar to Ἑλλήνων τε ὅτι Ἕλληνες, *as Greeks eeks.* ἕτεροι conforins grammatically to ὅσοι, and ἑτέρων de- on ἄρχειν. —— ἐπὶ μεγίστοις, "*ob summas res et utilissimas t.*" Haack. —— μῖσος....ἀντέχει (cf. N. on I. 7. § 1), i. e. ends with the life of the person who is the object of it. When ed with the succeeding ages, in which justice will be done to who was vilified and hated, it will be therefore of short dura- κ ἐπὶ πολύ).

ς τε....προγνόντες, *looking forward in your decision* (literally, *beforehand*) *to your future glory.* —— τὸ αὐτίκα stands op- τὸ μέλλον. —— μὴ αἰσχρόν. Repeat προγνόντες in the mod- se of *resolving, determining.* —— ἀμφότερα refers to τὸ μέλ- ὸν and τὸ αὐτίκα μὴ αἰσχρόν. —— μήτε....βαρυνόμενοι, *nor be y burdened with your present calamities* = *nor let it appear ı are weighed down*, etc. In respect to the use of the personal of the impersonal construction, see N. on I. 40. § 4. —— ὡς = hol. —— οἵτινες refers to οὗτοι for its antecedent.

CHAPTER LXV.

the dwellings, such as colonnades, ornamental shade-trees, ardens, fountains, statuary, etc., were destroyed by the enemy. . Krüg. construct these datives with καλά, but it seems better them to what Kühn. (Jelf's edit. § 604. 1) calls the accessory . e. that whereby any thing is accompanied. —— τὸ δὲ μέγι- ee N. on I. 142. § 1.

μέντοι. I agree with Poppo that these words should have nal signification, *non tamen*, as they respond to δημοσίᾳ μὲν ως ἀνεπείθοντο (although ἰδίᾳ....ἐλυποῦντο is also opposed to nber), *they were persuaded by his words—notwithstanding they cease*, etc. —— οἱ ξύμπαντες, i. e. both the classes of citizens to. —— ἐπαύσαντο—ἔχοντες. S. § 225. 7. —— πρὶν ἐζημίωσαν. n I. 91. § 3. —— χρήμασιν, as denoting the punishment, is to red to the dative of manner. Cf. Mt. § 400. 5; K. § 285. 1. Diod. says that the fine was 80 talents. Plut. says that some l it as high as 50 talents, and others brought it down as low Bloomf. suggests that 80 talents was the fine imposed, and 15 finally received after mitigation.

ερ....ποιεῖν shows that the fine had been decreed by or with ent of the populace, and that Aristides (3. 300) is not correct ing it to the judges. ὅπερ refers to what is detailed in the tence. —— στρατηγὸν εἵλοντο. He had been deprived, doubt- his command when he was fined, and so Plutarch relates. —— ..ἐπέτρεψαν. He thus became in fact dictator (αὐτοκράτωρ). = τούτων ἃ, of which the antecedent depends on ἀμβλύτερα 5. 1). Kühn. (Jelf's edit. § 488) constructs ἤλγει with the , in which case the equivalent would be τούτων ὧν. Both ctions are admissible. Cf. Mt. §§ 368. a; 414. p. 664. —— ὧν δὲ) = ταῦτα (i. e. τὰ χρήματα) ὧν, the antecedent being the chical accusative with πλείστου ἄξιον referring to Pericles. unnecessarily supplies κατά.

ν τῇ εἰρήνῃ, i. e. the thirty years' truce. Cf. I. 115. § 1. —— ἐξηγεῖτο, *he ruled with moderation.* —— ἀσφαλῶς, *safely*, *sly*. Cf. II. 63. § 3. —— ὁ πόλεμος stands opposed to ἐν τῇ —— τούτῳ, i. e. the war. —— τὴν δύναμιν, sc. τῆς πόλεως.

ύο ἔτη καὶ μῆνας ἐξ from the commencement of the war. He the autumn of A. C. 429, after the plague had carried off his connections, including his two sons Xanthippus and Paralus. kness of which he died was probably a mitigated form of the isease. A brighter name has hardly ever adorned the pages of . As a statesman, an orator, a general, and a patron of the , *he shines resplendent among* the most gifted of his country-

thetic to πρὸς ἡδονήν τι, which evidently signifies, *for their plea*
so as to please them. Instead of this being a jejune interpreta-
as Bloomf. avers, it is much more pointed and forcible, inasmuch
embraces the more extensive idea, viz. that he spoke so vehe-
ly and plainly as to excite their anger.

9. παρὰ καιρὸν ὕβρει θαρσοῦντας, *puffed up with unseasonable con-*
ence, i. e. a boldness which was untimely and unsuitable. —— κατέ-
ρεον ἐπὶ τὸ φοβεῖσθαι; literally, *he struck them down to the state*
being afraid, i. e. he inspired them with fear. Perhaps ἐπὶ may
taken in the sense, *in order that they might be in a state of fear*
. K. § 296. III. 8. a), which is not essentially different from the
er interpretation. —— δεδιότας αὖ ἀλόγως, *on the other hand un-*
onably alarmed. —— λόγῳ—ἔργῳ, *in name—in reality* (see N. on
40. § 2). So the Latins employ *verbo et re.* —— ὑπό. See N. on
30. § 1.

10. The historian now proceeds to contrast with these features of
administration of Pericles, the policy and conduct of his suc-
ors. —— πρὸς ἀλλήλους follows ἴσοι. For the emphatic αὐτοὶ
bre the reflexive ἀλλήλους (*themselves with one another*), cf. C.
11. 8. —— ὀρεγόμενοι....γίγνεσθαι, *striving after the pre-eminence*
erally, *each to be first*). Cf. K. § 273. 3. b. δ; S. § 192. —— ἐτρά-
ντο....ἐνδιδόναι has received a variety of interpretations, according
the words are connected in construction. Bloomf. adopts the
er: ἐτράποντο τῷ δήμῳ καθ' ἡδονάς, *they turned to the people for*
ir gratification = *they applied themselves to gratify the people.*
ἐνδιδόναι he supplies αὐτῷ from δήμῳ, and understands by τὰ
γματα the administration of affairs. Haack refers καθ' ἡδονὰς to
δόναι which depends on ἐτράποντο. From τῷ δήμῳ he supplies
τοῖς, and thus is given the sense: *they turned to the people to*
tify them with (literally, *to give them for their pleasure*) *even the*
ministration of public affairs, i. e. not only in their speeches but in
ir public measures, they had principal reference to what would be
eable to the people. This I conceive to be the sense of the pas-
and so it is understood by Arnold. There is no necessity of
ing the sentence *bimembris*, resulting from καί, inasmuch as it
has the signification *even*, the corresponding sentence being
supplied mentally from the context. Cf. K. § 321. R. 5.

11. ἄλλα τε πολλὰ—ἡμαρτήθη, *many other errors were committed.*
in reference to the Sicilian expedition, which is particularly
tioned (ὁ ἐς Σικελίαν πλοῦς, sc. ἡμαρτήθη). ὅτι relates to πολλά.
ὅς οὐ....ἐταράχθησαν. *This passage* is in some respects very
ure and has received various interpretations. With Haack, Goel.,

tance was made, but after which the war was protracted for sev- years with but few operations on either side. So Bloomfield rstands the passage. —— τοῖς τε....πολεμίοις, *both* (τε) *their ner enemies*, i. e. the Lacedæmonians. To the same enemies αὐ- refers. —— πρότερον in reference to their more recent enemies, Sicilians. —— καὶ τῶν....ἀφεστηκόσι, *and moreover against their the greater part of whom had revolted.* —— Κύρῳ depends upon ίκει, and προσγενομένῳ = *coming to the aid of their enemies.* —— ὁ πρότερον, *and not* (then) *before.* καὶ refers to μὲν in τρία μὲν ἔτη. examples of the use of μὲν—καί, and μὲν—τε, cf. Poppo's Proleg. I. 176, 277. Kühner (§ 322. R. 3. Andov. edit.) says that καὶ and τε uch a connection are used by a kind of anacoluthon without any ence to μέν. Bloomf. says that καὶ introduces the six years that wed the severe struggle referred to in τρία ἔτη. —— ἢ αὐτοὶ ἐν ις—περιπεσόντες is to be constructed ἢ αὐτοὶ περιπεσόντες ἐν σφίσι, dative taking ἐν because dependent upon ἐσφάλησαν.

3. τοσοῦτον....προέγνω, *so abundant then* (i. e. at the commence- t of the war) *were the means of judging to Pericles, by which he ;* or, perhaps, *such abundant grounds had Pericles for pre- ging.* Bloomf. renders *such was the superabundant sagacity of icles respecting those measures by which*, etc. But the sagacity enetration of Pericles into the future is not the principal thing nded to be brought to view, but the immense resources of the enian state thoroughly tested in the long and arduous war, and n which in the outset that great man knew well the ability of the e to prosecute to a successful termination the approaching contest. ne make περιγενέσθαι the subject of ἐπερίσσευσε. But what is n to be done with τοσοῦτον? Didot takes ἐπερίσσευσε impersonal, and makes the clause tantamount to τοσοῦτον περιττὸς ἐγένετο, or ίνη τότε ὁ Περικλῆς. But this sheds no light on the passage. In pect to ἀφ' ὧν, I am inclined to construct it with προέγνω, as I e done in the translation. Its equivalent would then be τούτων ὧν, of which the antecedent would depend on τοσοῦτον. If, how- r, with Poppo and Goel., we take these words with περιγενέσθαι, equivalent will remain the same, but our translation must be: *abundance of resources—by the aid of which he foresaw that they ld easily get the better of the Peloponnesians* (see N. on I. 55. § 1). o brief but spirited critiques on this passage may be found in the s Museum, Vol. V. pp. 350, 475. —— αὐτῶν = μόνων. This whole pter is one of the noblest specimens of composition to be found in language, *although from its* excessive brevity of style it is in r *places quite difficult of* interpretation.

CHAPTER LXVI

The Peloponnesians under Cnemus, a Spartan, undertake an expedition against Zacynthus [illegible] to their endeavors to take the island [illegible]

1. *Zacynthus*, *Zacynthus*, now Zante. Its situation is so well [illegible] as to need no comment. —— ἀντεπῆν, *over against*. —— τὴν ἐκεχείριαν, *truce*, from ἐκεχείρια. —— Ἀθηναίων ξυνεμάχων [illegible] 47 § 2.

2. τὰ κοινὰ τῶν Ἑλλήνων, *the common affairs of the Greeks*. —— ξυνεκόμισε refers to the [illegible] triremes. —— ἐν τῷ ἔαρι. See N. on I. 30. § 2.

CHAPTER LXVII

Alcidas with certain Peloponnesian ships going on an embassy to the king of Asia, [illegible] to induce him to join in the Athenian alliance and [illegible] the Peloponnesians [illegible] but at the instigation of some Ionians and [illegible] they are apprehended by Samians and sent to Athens (§ 2-3), where he was [illegible] the number of the same kind begun by them, they [illegible]

was an adopted citizen, such a qual'i ... would have
per and offensive.

.ον—περαιώσειν, *were to cross over.* —— ἄλλ.ος ξυμπέμψας
ns how they were arrested. According to Dahlman this
rred A. C. 430. Cf. Class. Mus. I. p. 189. — — ἐκείνους re-
Athenian ambassadors.

ομένων to Athens. —— ἔτι πλείω, *still more than before.*
γών, *if he should escape.* See N. on I. 71. § 6. —— πρὸ τού-
re this time. —— τῶν ἐπὶ Θρᾴκης (sc. χωρίων) depends on τὰ
s Ποτιδαίας. —— ἐφαίνετο πράξας. See N. on I. 2. § 1. ——
mething. See N. on I. 65. § 3. —— αὐθημερόν, *on the very*
as Bloomf. remarks, the public commiseration, as in the
e Mitylenians (III. 33. § 4), should be interested in their
- ἐς φάραγγας, *into pits*, i. e. into some place where there
the plural form being used to give indefiniteness to the
. This disposition of the bodies was even more contumeli-
cast them out unburied into the fields. —— δικαιοῦντες....
hinking it just to inflict the same punishment (upon them),
Lacedæmonians had first employed. τοῖς αὐτοῖς (dative of
ύνεσθαι = τὴν ἴσην τιμωρίαν λαβεῖν. With ὑπῆρξαν supply
to which ὅσπερ is to be referred, as τοῖς αὐτοῖς is taken
σθαι. — — τοὺς ἐμπόρους οὓς ἔλαβον—ἀποκτείναντες, *by put-*
th the merchants whom they took. This belongs to ὑπῆρξαν
g the way or manner (see Ns. on I. 33. § 1; II. 34. § 4) in
Lacedæmonians set the example of cruelty. —— ὅσους λά-
nsoever they might take (see N. on I. 50. § 1). The optative
definite frequency (see N. on I. 49. § 3), and hence the verb
cipal clause is in the imperfect (διέφθειρον). K. § 333. 4. ——
καὶ τοὺς are in apposition with ὅσους. —— μηδὲ μεθ' ἑτέρων
πολεμοῦντας), *allied with neither*, i. e. remaining neutral.

CHAPTER LXVIII.

ots undertake an expedition against Argos in Amphilochia (§ 1); their hostility
ves arose from this: many generations after the country was settled by Amphi-
called in as joint colonists the Ambraciots, from whom they learned the Greek
nd by whom they were afterwards driven out (§§ 2–6); they then in conjunc-
he Acarnanians, under whose protection they had put themselves, call in the
e Athenians, who take Argos, and make slaves of the Ambraciots (§§ 7, 8); the
nce conceived was the cause of the present expedition of the Ambraciots (§ 9).

θέρους τελευτῶντος. See N. on II. 67. § 1. —— Ἀμπρακιῶται.
y of the Ambraciots lay north of the Ambracicus Sinus

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rb to which προσπαρακαλέσαντες belongs, the intermediate
οἱ αὐτοῖς....ἔπεμψαν = πεμψάντων τε τούτων αὐτοῖς Φορμίωνα.
κησαν. See N. on I. 8. § 1. —— Ἀμφίλοχοι who had been
out by the Ambraciots. —— Ἀκαρνᾶνες whose protection had
nvoked by the Amphilochians.
ἡ ξυμμαχία. Cf. II. 9. § 4.
ἐς τοὺς = κατὰ τῶν. Schol. —— ἐν τῷ πολέμῳ, i. e. the Peloponnesus. —— Χαόνων. The Chaonians bordered on the Thesprotians north-west, both countries lying on the sea-coast. —— χώρας ds on ἐκράτουν. —— προσβαλόντες, *by storm.*

CHAPTER LXIX.

enian fleet under Phormio sails around Peloponnesus, and takes its station at Naus in order to guard the entrance of the Crissean gulf; another fleet is sent to Lycia and , the forces of which disembarking are defeated and their commander slain (§§ 1, 2).

Φορμίωνα. Cf. II. 58. § 2. When this commander left Chalcidia obably returned direct to Athens. —— μήτ' ἐκπλεῖν—μηδένα μήτ' ῖν, *that no one might sail in or out.* These infinitives denote the t or purpose of φυλακὴν εἶχε. —— ὅπως .... ἀργυρολογῶσι, *in to lay these places under contribution.* For the same construc- of this verb with the accusative of the thing, cf. III. 19. § 2; 3. § 1.

CHAPTER LXX.

Potidæans, finding that they derived no benefit from the irruptions of the Peloponne into Attica, and being sorely pressed with famine, make proposals of surrender to the enian generals (§ 1); which being accepted, they are suffered to depart with their lies to Chalcidia and other places which they may choose (§§ 2, 3); the Athenians me their generals for concluding this treaty, and send out colonists of their own to le Potidæa (§ 4); thus end the events of the second year (§ 5).

. πολιορκούμενοι ἀντέχειν, *to hold out being besieged = to sustain siege.* —— οὐδὲν....Ἀθηναίους, *did not the more cause* (S. § 207. *he Athenians to raise the siege.* —— βρώσεως πέρι ἀναγκαίας, in *et to obtaining their necessary food;* perhaps, in respect to the *which they were forced to eat.* —— ἀλλήλων ἐγέγευντο. S. § 192.

CHAPTERS

CHAPTER LXXI.

lopponnesians under Archidamus make an expedition against Platæa and ravage its try (§ 1); upon this the Platæans send ambassadors to them, who set forth the injus- of this war upon Platæa, since for their services in the Persian war, Pausanias and confederated Greeks had solemnly guaranteed to them their independence (§ 2): this ge the Peloponnesians at the instigation of the Thebans are now violating (§ 3): from ch injustice they are adjured by the gods to cease, and neither to injure the territory e Platæans nor to infringe upon their liberties (§ 4).

. καθίσας τὸν στρατόν, *having caused his army to encamp.* From general encampment detachments could sally forth to ravage the ounding country. —— ἔμελλε. He had not yet fairly commenced ging, when the Platæans were sent to him.

. ὑμῶν, i. e. of your honor and dignity. —— ὧν ἐστέ, *from whom are sprung.* —— στρατεύοντες, *in making an expedition*, explains ἐκαια. See N. on I. 37. § 5. —— ξυνάρασθαι τὸν κίνδυνον, *to share e danger.* The genitive is the more common construction with verb. —— παρ' ἡμῖν, i. e. in our territory. —— θύσας ἐν τῇ αιῶν κ. τ. λ. Aristides in an assembly of all the Greeks pro- d the enactment of a decree, that this festival of liberty should nnually celebrated, at Platæa, by delegates from the whole of ce. The town was also declared inviolable and sacred, as long as nhabitants offered these sacrifices on behalf of Greece. Cf. h's Dict. Antiq. p. 375. The Platæans refer to Pausanias by e, either because he was the leader of the confederated Greeks, or d force to the argument by attributing the thing spoken of to a dæmonian. —— ἀπεδίδου is rendered by some, *gave back*, refer- to its temporary occupation by the Persians. But the main idea he grant is evidently lodged in αὐτονόμους, and hence I prefer the e, *granting, conferring as a favor.* The clause ἔχοντας αὐτονόμους is epexegetical, denoting the result or effect of the verb ἀπεδίδου. ntimes ὥστε is added to make the statement more definite. Cf. § 306. R. 7. See N. on I. 34. § 3. —— στρατεῦσαί τε μηδένα. Sup- ἐπέλευσε elicited from ἀπεδίδου. —— ἐπὶ δουλείᾳ, i. e. in order to ce them to servitude.

3. ἐπὶ δουλείᾳ τῇ ἑμετέρᾳ directly contrary to the grant of Pau- as. See N. on ἐπὶ δουλείᾳ, § 2.

4. μάρτυρας....ποιούμενοι, *calling the gods to witness* who were in- d *as witnesses of the oaths then made.* With this may also be com- d *the idea referred to in* N. on I. 71. § 5. These gods would be

d
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§ 224. 2
τῆς μαχ
[illegible] —
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Pelo

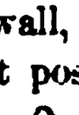
: *bound by the agreement* (i. e. embraced in the oath), *to admit ties.* The idea is that if the Platæans were to admit both s friends, they would be obliged to admit their enemies the since they were members of the Peloponnesian confederacy, their liberties might be endangered.

δέ, i. e. Archidamus. —— πρὸς ταῦτα, i. e. in respect to the of fear entertained by the Platæans. —— δένδρα refers to s, and such other trees as might be valuable for timber or t. —— ἀριθμῷ, *by number.* —— ἄλλο....ἐλθεῖν, *whatever be numbered;* literally, *can come into number.* Reference is had to houses, barns, sheds, and other immovable property. ἂν ὁ πολεμος ᾖ, *as long as the war may continue.* ἂν indefiniteness to the time spoken of = *as long as* (however long e). Cf. Jelf's Kühn. § 847. 3. —— μέχρι δὲ τοῦδε, i. e. until ination. —— ἐργαζόμενοι, sc. τὴν γῆν. Schol. —— ἱκανὴ for ce.

CHAPTER LXXIII.

ns express their willingness to accede to these proposals, if the Athenians will and ask and obtain a truce to enable them to send to Athens (§ 1); the ambassa- g sent report, on their return, that the Athenians promise them assistance and hem not to change their alliance (§§ 2, 3).

= ἐκεῖνα ἃ, of which the antecedent depends on κοινῶσαι, and tive on προκαλεῖται. —— αὐτούς, i. e. the Athenians. The of ποιεῖν is the Platæans, and ταῦτα refers to the proposals of edæmonians. —— ἡμέρας—ἐν αἷς, *days in which* = *as many* —— κομισθῆναι (*to return*) refers to the Platæan ambassadors. τ' ἐν τῷ πρὸ τοῦ χρόνῳ—ἐν οὐδενί, *at no time whatever before* ome take ἐν οὐδενὶ in the sense of *in no respect.* —— ἀφ' οὗ —— ἡμᾶς, προέσθαι ἀδικουμένους, *have they permitted us to be* Goel. edits ὑμᾶς, which Krüg. says is inadmissible, inas- the Platæans as well as the Athenians are referred to in . —— περιόψεσθαι (sc. ἀδικουμένους). See N. on περιορᾶν, 3.

of the city, such as fruit-trees, and those left for ornament or
It was for the construction of the mound that timber was
l from the heavy trees of Cithæron. —— τοῦ μηδένα ἔτι ἐξιέναι,
r that no one might afterwards go forth = that all further
ight be cut off. —— χῶμα ἔχουν. The object of raising a
was to enable the besiegers, by filling up the interval between
nd and the wall, or connecting them by a bridge, to ascend
and thus get possession of the city. —— αὐτῶν refers to τῶν
ν implied in πόλιν which precedes. Kistem. refers it to δέν-
d translates αἴρεσιν, *carrying* or *conveying* them from the
here they were felled to the city. But this is flat and trifling.
ν, *therefore*, i. e. in order to build the mound just spoken of.
τοῦ Κιθαιρῶνος. Mount Cithæron, which was 3500 feet high,
e south of Platæa, a distance of only three or four miles. In-
southern angle of an enclosure, which Leake thinks to be as
he Persian war, is only separated by a level of a few yards
great rocky slope of Cithæron. Cf. Leake's North. Greece,
5. —— ἑκατέρωθεν, *on both sides* of the mound: The reason
in ὅπως....χῶμα. —— φορμηδόν, *crosswise like mat-work*, i. e.
angles, thus,  . This timber framework was only on the
d left side of the mound, the front being left sloping so that
could be marched up, when things were in a state of readi-
scale the walls of the enemy. On the opposite side, the earth
er materials were suffered to slide down unobstructed, except
wall against which the mound was raised. —— εἴ τι—μέλλοι.
io obliqua is used, because reference is had to the notion of
as it passed in the mind, not of the writer, but of the actors
fair. Cf. Jelf's Kühn. § 885. *Obs.*
ηρημένοι κατ' ἀναπαύλας, *being divided into relief-parties.* ——
οί, i. e. Spartan officers placed over the quotas furnished by
liary states, and to whom the generals of the allies were sub-
. Cf. Smith's Dict. Antiq. p. 1065. —— ξυνεφεστῶτες, "*una*
ti, i. e. una cum propriis ducibus præpositi." Kistem.
προσεχοῦτο, *where the mound was raised against* (the wall).
ect of this wooden framework was to secure for the wall a
levation than the mound raised by the enemy. —— ἐσῳκοδό-
αὐτὸ πλίνθους, "*they built up into it* (in the interstices of the
ork) *bricks.*" Bloomf. —— ἐκ....οἰκιῶν is to be constructed
ίνθους. —— καθαιροῦντες = *having pulled them down for this*
.
ῶ....οἰκοδόμημα, *in order that the structure*, being high, migh
ak. —— εἶχε. Supply οἰκοδόμημα or τεῖχος. —— διὰ

CHAPTER LXXIV

The Plataeans resolve to remain true to the Athenians, and se
the Lacedaemonians (§ 1); Archidamus invokes the gods to
the invaders, and implores their aid in bringing the Plataeans

1. ἀνέχεσθαι....ὁρῶντας, *would bear even to
ayed, if it must needs be.* —— γῆν depends upo
perly should have been ὁρῶντες, but is put in
form to the construction which εἰ δεῖ would
ἄλλο in respect to γῆν τεμνομένην.

2. ἐστήσαν, *then.* —— ἐς ἐπιμαρτυρίαν—θεώ
gods to witness; literally, *proceeded to an att*
Poppo explains the words by ἐπεμαρτύραντο (
Cf. Xen. Cyr. III. 3. § 22; Livy, I. 23.

3. τάνδε refers to the Plataeans. —— αὐτῇ
εἰρηνῇ ἐπιχειρήσασθαι, *favorable to fight in* (see N
II. 20. § 4). The words ἐν ᾗ....Ἕλλησιν are
πειράσει is euphemistically said for, *if we shall ta*
—— προσαλεσάμενοι. See N. on ὄντες, I. 7. § 1.
cannot gain our purpose, i. e. we cannot bring

ity. such as fruit-trees, and those left for ornament or for the construction of the mound that timber was e heavy trees of Cithæron. —— τοῦ μηδένα ἔτι ἐξιέναι, o one might afterwards go forth = that all further cut off. —— χῶμα ἔχουν. The object of raising a nable the besiegers, by filling up the interval between the wall, or connecting them by a bridge, to ascend is get possession of the city. —— αὐτῶν refers to τῶν d in πόλιν which precedes. Kistem. refers it to δένlates αἵρεσιν, *carrying* or *conveying* them from the y were felled to the city. But this is flat and trifling. *fore*, i. e. in order to build the mound just spoken of. αιρῶνος. Mount Cithæron, which was 3500 feet high, of Platæa, a distance of only three or four miles. In- n angle of an enclosure, which Leake thinks to be as ian war, is only separated by a level of a few yards ocky slope of Cithæron. Cf. Leake's North. Greece, ἑκατέρωθεν, *on both sides* of the mound: The reason ....χῶμα. —— φορμηδόν, *crosswise like mat-work*, i. e. hus, ⊞. This timber framework was only on the le of the mound, the front being left sloping so that e marched up, when things were in a state of readi- walls of the enemy. On the opposite side, the earth ials were suffered to slide down unobstructed, except inst which the mound was raised. —— εἴ τι—μέλλοι. ua is used, because reference is had to the notion of ssed in the mind, not of the writer, but of the actors f. Jelf's Kühn. § 885. *Obs.*

κατ' ἀναπαύλας, *being divided into relief-parties.* —— Spartan officers placed over the quotas furnished by tes, and to whom the generals of the allies were sub- mith's Dict. Antiq. p. 1065. —— ξυνεφεστῶτες, "*una* ma cum propriis ducibus præpositi." Kistem.

ῆτο, *where the mound was raised against* (the wall). his wooden framework was to secure for the wall a than the mound raised by the enemy. —— ἐσῳκοδό- ιζον, "*they built up into it* (in the interstices of the ks." Bloomf. —— ἐκ....οἰκιῶν is to be constructed —— καθαιροῦντες = *having pulled them down for this*

ιοδόμημα, *in order that the structure*, being high, migh ε εἶχε. Supply οἰκοδόμημα or τεῖχος. —— δέῤῥεις

away from below. The genitive absolute here denotes cause, § 226. —— ἰζάνοντος is used intransitively.

3. οὕτω, i. e. by this contrivance. The disparity of their numbers convinced them, that they could not remove the earth from beneath but as it was heaped up above. Hence they invented an additional contrivance (προσεπεξεῦρον τόδε). —— ἔνθεν δὲ καὶ ἔνθεν. Cf. Xen. Anab. IV. 3. § 28. —— αὐτοῦ depends on ἔνθεν, and refers to οἰκοδόμημα. —— ἀπὸ τοῦ βραχέος τείχους, *from the lower part of the wall*, i. e. at the point on each side, where the wall which had been elevated against the mound returned to its original elevation. A construction of the inner wall beyond these extremities would have been unnecessary, since the breach or entrance would be made, if any where, from the mound, and against this point only it would be necessary to build counter works of defence. ἀπὸ τοῦ βραχέος τείχους serves therefore to designate at what points on either end (ἔνθεν δὲ καὶ ἔνθεν) the inner wall joined to the old town-wall. —— ἐκ....πόλιν, *on the inside in the form of a crescent towards the city.* A wall thus shaped would enable the besieged to half inclose a force brought up against it. —— μέγα τεῖχος, i. e. the wall whose height had been increased to overtop the mound. —— διπλάσιόν τε πόνον, *a twofold trouble*, resulting from having another wall to pass. —— ἐν....γίγνεσθαι, *be more exposed to missiles on both sides.* It will readily be seen that in approaching a wall bending inward and having two projecting angles, as this new wall would have, the besiegers would be exposed to missiles discharged on either side as well as in front.

4. μηχανάς. The following context shows that battering-rams are referred to in this word. —— τοῦ μεγάλου οἰκοδομήματος depends on ἐπὶ μέγα, *a considerable part of the great wall*, i. e. the wall raised against the mound. Some translate, *shook the large superstructure very considerably.* It is evident that the battering-ram was directed against that portion of the wall which had been recently built up to overtop the mound, as the engine was worked from the top of the mound. —— κατὰ τὸ χῶμα προσαχθεῖσα, *being brought up upon the mound.* —— ἄλλας δὲ responds to μίαν μέν, and is in partitive apposition with μηχανὰς at the commencement of the section. —— ἄλλῃ τοῦ τείχους, *in other parts of the wall.* —— ἀνέκλων, *drew upwards*, i. e. diverted them from a direct blow against the wall. —— καὶ connects ἐνέκλων and ἀφίεσαν. —— δοκοὺς....ἐγκαρσίας, *suspending huge beams by long iron chains at each end, and drawing them up in a slanting direction by two cranes placed obliquely and stretching over the wall.* τομὴ refers to the end of the beam where it was cut off. ἀπὸ κεραιῶν is to be *joined with* ἀνελκύσαντες. Notice the omission of the copul

tive between the participles ἀρτήσαντες and ἀνελίσσοντ
σαν τὴν δοκὸν—ἀνεκαίλιζε. Regularity of constructio
required ἀφίεντες τὴν δοκὸν—ἀνεκαίλιζον, since ἄν, by f
refers also to the last member beginning with καὶ δοκοὺ
of the intervening words, and because the writer wis
what sort of a machine it was, which they used to bre
of the battering engine, the construction was changed
....ἔχοντες, *with slackened chain and not holding it*
i. e. letting it go through (διά) their hands.

CHAPTER LXXVII.

Being baffled in all their efforts to take the city, the Peloponnesians
completely invest it (§ 1); they determine to try, however, first to
unwilling to undergo the expense of a blockade (§ 2); for this pu
constructibes between the mound and the wall, and from this elevatio
city (§ 3), with these they make a great fire, and are only kept
purpose by the want of a sufficient breeze, and by a heavy rain whic
came on (§§ 4-6).

1. τὸ ἀντιτείχισμα refers to the crescent-shaped wall
Krug. refers it also to the newly constructed portion
Cf. II. 75. § 4. —— ἀπὸ....δεινῶν, *by the present m*
Reference is had to the mound and to the battering-
τὴν περιτείχισιν in order to reduce the place by famine.

2. εἴ τινα—προσαχθείη. See N. on εἴ τινα πείσειαν,

ɜείφ καὶ πίσσῃ in order to make the fire take more readily
ıore surely. —— φλὸξ....εἶδεν, *so great a fire as no one*
that time saw kindled by men's hands. —— ἤδη, *already,*
—— ὕλη τριφθεῖσα—πρὸς αὐτήν, *the branches of the forest*
d one against the other. —— ἀπ' αὐτοῦ, i. e. from this attri-
branches. This allusion to fire upon the mountains is a
ly to an anticipated objection, in respect to the greatness
n the city compared with other conflagrations. The train
is: the fire in Platæa was greater than any which had
en kindled with hands, for the mountain-fires which have
fiercely and extensively, were enkindled not by human
by the mutual action of the forest branches agitated
inds. The words ἀπὸ ταὐτομάτου are therefore highly

ı disasters and dangers. —— ἐλαχίστου ἐδέησε διαφθεῖραι,
little of destroying (= *well nigh destroyed*). ἐλαχίστου is
e of separation. K. § 271. 2. ἐδέησε, sc. τοῦτο, i. e. τὸ
τὸς....πελάσαι, *for within a large space of the city it was*
o approach on account of the flames. Some without suffi-
ı make χωρίον to depend on πελάσαι, *for it was impossible*
h a large part of the city within. —— πνεῦμα....ἐναντίοι
ıe reason for the collection of such a mass of combustibles.
ers hoped that the high wind would carry the flames and
ıterials such a distance as to reach the dwellings. ——
φλογί. —— ἐπίφορον, *favorable.*
—σβέσαι is epexegetical of τόδε ξυμβῆναι.

CHAPTER LXXVIII.

nted in their attempt to leave the city, the Peloponnesians proceed to draw the
stment (§ 1); after which, dividing the duty of watching the place between
ıt of their own forces and the Bœotians, they depart to their respective cities
latæans who stand this siege number 400, besides 80 Athenian auxiliaries, and
ı who are left to prepare their food, all the rest having been sent to Athens

λοιπὸν ἀφέντες. These words are regarded as spurious by
are bracketed in all the best editions. —— διελόμενοι....
ributing the space among the several cities, i. e. a portion
e to be circumvallated was assigned to each state (cf.
. III., where the work of building the wall was divided

off into portions). In respect to the use of this circumvall
N. on II. 77. § 1. The previous wall (II. 71. § 1) was only
—— ἔστος against the besieged, and ἔξωθεν against an invadi
of the besiegers.

2. περὶ ἀρκτούρου ἐπιτολάς, i. e. about the middle of S
when this star rises a little before sunrise and is visible
has written a valuable note on this passage, which I am
to omit for the sake of brevity.

3. πλῆθος τὸ ἄχρειον, *the multitude useless* for war.

4. κατεσκευάσθη. Cf. II. 85. § 1; VIII. 5. § 1.

CHAPTER LXXIX.

About the same time with the events just narrated, the Athenians make an
[illegible] and attempt to take Spartolus (§ 1), auxiliary forces having been
from [illegible] on the citizens make a sally but are compelled to retreat bef
[illegible] (§§ 2, 3); the horse and light-armed of the Chalcidians
[illegible] Athenians, and this gives rise to a change in the battle, so th
[illegible]

ἐνεδίδοσαν, i. e. the Chalcidians and Spartolians. —— ἀποχω- sc. οἱ Ἀθηναῖοι. —— ἐνέκειντο and ἐσηκόντιζον refer to the idians and their party. —— ἢ δοκοῖ (sc. καιρός), *wherever opportunity offered.*

7. τῷ περιόντι τοῦ στρατοῦ, *with the army which remained* after the slaughter.

CHAPTER LXXX.

At the urgent solicitation of the Ambraciots, the Lacedæmonians fit out an expedition against Acarnania and the adjacent places, the Corinthians joining heartily in the enterprise and preparing to furnish their quota of ships (§§ 1–3); having eluded the observation of Phormio, they make preparation for the land expedition (§ 4), with the auxiliary forces of the Ambraciots, Leucadians, Anactorians, Chaonians, Thesprotians and others; the Spartan admiral without waiting for the Corinthian navy, ravages Limnæa, and marches against Stratus (§§ 5–7).

1. Ἀμπρακιῶται καὶ Χαόνες. These people were united in the Amphilochian war. Cf. II. 68. § 9. —— ναυσὶ....σφῶν. "Bene Portus, *cum navibus simul et peditatu secum.*" Poppo. —— ξυμβοηθεῖν, *to assemble for defence, to render joint aid.* —— τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, i. e. τῶν ἐπὶ θαλάσσῃ Ἀκαρνάνων ἀπὸ θαλάσσης, the preposition ἀπὸ being used by way of accommodation with ξυμβοηθεῖν, as denoting whence the assistance proceeded. See N. on I. 18. § 1. —— ἂν belongs to κρατήσουσι, and denotes the existence of a condition on which the verb may be supposed to depend. Cf. Jelf's Kühn. § 424. δ. Some may prefer to construct ἂν with σχόντες = ἢν σχῶσι. —— κρατήσουσι—ἔσοιτο. Such an interchange of moods in dependence upon the same verb is quite frequent, as the writer wishes to express certainty or probability only. Cf. Jelf's Kühn. § 802. 3. *d*; Mt. § 529. 5. —— ὅμοιος, *the same* as before. —— ἐλπίδα δ' εἶναι. The construction is here varied from ὅτι with the indicative, and then with the optative, to the accusative with the infinitive.

2. ἔτι ὄντα. The office of admiral was with the Spartans limited to a definite period. Thus in VIII. 20. 85, it appears that the command was limited to one year. In the beginning of the war, when Sparta was ignorant of maritime affairs, there were obvious reasons why the term of command should have been somewhat longer. —— ἐπὶ ναυσίν. "Rarius dictum pro ἐπὶ νεῶν seu ἐν ναυσίν." Poppo. —— τῷ ναυτικῷ, *the fleet* is here put for the *sailors* who manned it. —— ὡς τάχιστα belongs to παρασκευάσασθαί τε ὡς τάχιστα καὶ πλεῖν.

3. ἀποίκους οὖσι, *because they were their colonists* (see N. on I. § 4). *The Ambraciot colony* was one of the earliest of the Corint

colonies, being founded by the Heraclidæ. Cf. Müller's
189. —— ἐν παρασκευῇ ἦν = παρασκευάζετο. —— πρότερ
because they were nearer to the place of rendezvous.

4. ἐς....ἐφρούρουν. Cf. II. 69. § 1.

5. Χίοις. See N. on II. 68. § 9. —— ἀβασίλευτα,
by kings. —— ἐκ τοῦ ἀρχικοῦ γένους, of the family
magistracy.

6. Μολοσσοὺς—καὶ Ἀτιντᾶνας. The former of these
pied the district north of Ambracia (see N. on I. 136.
latter bordered on the Molossians to the north-west,
upper streams of the south-eastern branch of the Aou
Μαρ), and, according to Leake (North. Greece, p. 1
tainous country between the Apsus and the Aous.—
This people seem to have occupied a district north-eas
on the upper streams of the north-eastern branch of
Ὀρέστας. The location of this tribe is involved in ob
place them in the north-west part of Epirus, and othe
as occupying a more easterly position.

7. πρίφα τῶν Ἀθηναίων. Cf. II. 29. § 7, where
Perdiccas formed an alliance with the Athenians.

ıe to concert measures of defence. —— Φορμίωνα. Cf. II.
- ναυτικοῦ....ἐκλπεῖν. Cf. II. 80. § 8.
τέλη. See N. on I. 48. § 2. These divisions had respect to
, not the length of the army. —— λόγῳ. All the editions
xcept Dindorf's have λόγοις. The singular corresponds
h ἔργῳ. In respect to the use of these two words, see N.
2.

μὲν ἔχοντες because they were the weakest portion of the
article is omitted with μέσον, because the expression in
guage is already sufficiently definite. —— οἱ μετὰ τούτων.
ıs that these were the Œniadæ, but it appears from the
hapter, that this people joined them after the retreat
ıs. Auxiliary forces of theirs is doubtless referred to,
Arnold we consider them the Periœci of the Leucadian
hich sort of inhabitants almost every town in Greece had
or less numbers. —— ἔστιν ὅτε οὐδὲ ἑωρῶντο, *sometimes one another's sight.* See N. on I. 65. 3 (end).
υλακῆς ἔχοντες (sc. ἑαυτούς) *being on their guard.* —— ἐπι-
N. on II. 20. § 4. —— ἀξιούμενοι—μαχιμώτατοι εἶναι, *be-
the most warlike.* —— οὔτ' ἐπέσχον, sc. ἑαυτούς. —— τὸ
which they had been directed, or were expected to
- ῥύμῃ, *with a rush, with headlong speed.* —— αὐτοβοεί,
nore atque impetu." Betant. *At the first onset.* —— ἂν
e N. on II. 80. § 8. —— τὸ ἔργον = *the honor of the vic-*

ωσιόντας, *yet advancing.* So Haack: *antequam cursum*
—— μεμονωμένων, *while thus alone,* i. e. separated from
rces. —— ὁμοίως, i. e. with as much alacrity and boldness
— προλοχίζουσι—ἐνέδραις, *beset—with ambuscades.* There
leonasm in these words, in respect to which, cf. Mt. § 636.
- ἔκ τε τῆς....προσπίπτουσι, *they joined battle with those*
'y, *and fell upon them from the ambuscades.*
, i. e. the Chaonians.
..στρατοπέδων, i. e. the right and left wings which were
t this time. —— ἥσθετο τῆς μάχης. S. § 192. 1. ——
εσθαι, *because they* (i. e. the Barbarians) *were far in ad-*
hey (i. e. the Greeks) *thought that they had hurried on to*
encampment. The true reason for the disorderly advance
nians was unknown to them.
το φεύγοντες, *pressed upon them* (i. e. the Greeks) in their
ιμαι *is more usually* employed of a pursuing army. ——
he Chaonians. —— ἐς χεῖρας—ἰόντων, coming to an e

wor
howe
sense
θῆρα

Chemus

1. r
north-w
object o
very aid
ing chem
treat had
the mont
nians. C
See N on

At the

to the open sea, while the enemy was yet within the gulf, eems to me to be incredible. Goel. gives to παραπλέοντας— ρει the pregnant sense παραπλέοντας καὶ πλέοντας ἔξω τοῦ τήρει, and supposes that it was the design of Phormio to pre- egress of the enemy's fleet from the Crisæan gulf, which e coasting along the southern shore to effect. But why then mio suffer them to pass, as they did, through the straits into sea? Poppo would cut the Gordian knot by substituting ξω. It seems to me that the general sense is clear, and that we may evolve the meaning of the parts which are obscure. ıthian fleet coasted along the southern shore of the gulf, ough the narrows, and still continued to hug (as the sailors ame shore until they reached Patræ. As they passed along ctus, the Athenians weighed anchor and sailed along the tern shore, opposite to them, in order to watch their mo- seize a favorable opportunity to attack them, when they e open sea (ἐν τῇ εὐρυχωρίᾳ ἐπιθέσθαι). Thus they passed the narrows, and were outside of the inner gulf, coasting osite to each other, the Athenians keeping a close eye on ersaries. Now instead of repeating all this, the historian us the relative position of the two fleets in the outer gulf, tive of their movements and relative position from the time ıians left Naupactus. ἔξω τοῦ κόλπου belongs then in sense παραπλέοντας and ἐτήρει. The evidence that the Athenians ting along the north-western shore is contained in § 3, οὐκ κτὸς ὑφορμισάμενοι, by which it appears that the object was l the place of their anchorage, and thus prevent the Atheni- knowing where to stop, so as to be opposite to them. —— s....ἐπιθέσθαι. He desired sea-room on account of the nu- ıferiority of his fleet. Cf. II. 89. § 8.

ἐπὶ ναυμαχίαν, = *with the expectation of a sea-fight.* —— κώτερον, "*rather as troop-ships.*" Liddell and Scott. —— ἂν) τολμῆσαι. —— αὐτοὺς refers to the Athenians. —— σφῶν ον. Instead of this genitive absolute, we should have ex- ıe nominative, inasmuch as it refers to the subject of ἑώρων Corinthians), but emphasis is promoted by the present con- (cf. K. § 313. 2). Render, *while they themselves were sailing shore.* —— Πατρῶν, *Patræ*, was an important port of Achaia, uth-eastern shore of the outer gulf, nearly opposite Chalcis. s that the Corinthian fleet had coasted along as far as this *were passing over* (διαβαλλόντων) to Acarnania, when they *he Athenian fleet* approaching them from Chalcis and the

i. e. in consequence of the state of thi
sis began with *ἐνεδίᾳ*. See N. on I. 1

4. *ἀπεστεκέναι*. See N. on II. 2

5. *ἐν.....ἔφυν*, *as large as they wer*
on *ἐπιπλοῦς*, I. 49. § 3. —— τὰ λοιπὰ
ἀπεῖναι or *brought*, *put*. Cf. III. 3.
ἐπέφυν from the preceding *ἐπέφυνον*. -
distance. It is difficult to see any sens
ἀπὸ, *at intervals*. The design of the
aid wherever and whenever required.
being so stationed as to be near at han

CHAPTER L

The Athenians in a single line keep sailing around t
a smaller space (§ 1), being ordered by Phormio n
the signal, for he expected that the nautical n
would soon throw them into disorder, especially v
gulf (§ 2); it happened as he expected, and the
utmost confusion, he gives the signal for the attack
the Athenians having erected a trophy return to
sail to Cyllene, where they are joined by Cnemus

1. *αὐτὰ*.....*ἀνεστραμένοι*, *driven up i*

ἐλπίζε, *he expected.* —— τὰ πλοῖα, i. e. the small craft spoken II. 83. § 5. —— ὅπερ ἀναμένων, *waiting for which*, denotes an-reason why he kept sailing around the enemy instead of imme-attacking them. —— οὐδένα....αὐτούς, *they would remain still* their respective positions) *no time at all.* These words and τὰ παρέξειν are connected by τε in εἴτ'. In respect to taking the age of the wind, Bloomf. remarks that a similarly adroit ma-e was practised by Themistocles at the battle of Salamis. Cf. Themist. ch. 14. —— τότε, *then*, when the wind arose. —— την for the Athenians, because their ships being more skilfully d and better constructed, would be less affected by the waves. ὡς....κατῆει is well rendered by Arnold, *when the wind came upon them and caught them.* —— τῶν τε πλοίων refers to the orts and small craft which lay in the centre. —— τοῖς κοντοῖς ντο, *and were continually pushing each other's vessels off with* —— βῇ τε χρώμενοι—οὐδὲν κατήκουον, *by the noise of their ng—they were unable to hear.* —— τῶν παραγγελλομένων refers orders of the officers, who had the general command of the while τῶν κελευστῶν relates to the inferior officers, whose business to superintend the rowers, mark the time by the beating of a r hammer, and cheer them on by songs and words of exhorta-Cf. Smith's Dict. Antiq. p. 778. —— ὄντες *by being*, denotes ason or cause. —— ἀναφέρειν depends on ἀδύνατοι. —— ἄνθρω-τειροι, *being men of inexperience.* —— ἀπειθεστέρας, *less manage-* —— τότε....τοῦτον. See N. on I. 58. § 1. τότε δὴ begins the sis, the protasis having commenced with ὡς δὲ at the beginning section. —— σημαίνει refers to Phormio. —— χωρήσειαν, i. e. thenians. —— διέφθειρον. See N. on I. 29. § 4. —— κατέστησαν ὑτῶν, *effected that no one of them could turn to make resistance.* Δύμην, *Dyme*, which lay on the coast of the outer gulf, nearly of Patræ.

ἐξ αὐτῶν....ἀνελόμενοι, *having taken on board* (their own ships) *most of them.* Goel. remarks that the meaning *having killed* ted by some interpreters) would have required ἀνελόντες. —— ρειον, *Molycria*, lay S. W. of Naupactus, and near Antirrhium. ged to Locris. Cf. Leake's North. Greece, I. p. 111; Kiepert's f Locris, etc. —— τῷ Ποσειδῶνι. Probably there was a temple ptune on this promontory.

δὲ καί, *and also.* —— Κυλλήνην, *Cyllene*, was situated on the ntory, where commences the entrance into the outer Corinthian *early opposite to Zacynthus.* —— Κνῆμος. Cf. II. 82. § 1. —— ζεν νῆες. *By a reference to* II. 80. § 3, it will be seen that Leu-

cas was the place of rendezvous for the allied fleet, and
of part of the states had arrived there, and were w
Corinthian fleet. It is highly probable that Cnemus, a
to Diodorus (II. 82. § 1), sailed to Leucas with the expect
meeting with the Corinthian fleet, but hearing of th
formed a junction with them at Cyllene.

CHAPTER LXXXV.

The Lacedæmonians send out three persons to act as counsellors to Cnemu
angry and thinking it strange that their fleet had been vanquished by th
give orders to Cnemus to prepare for another battle (§ 2); Phormio al
for a reinforcement (§ 3), twenty ships are sent out, but, in obedience
stop at Crete, and ravage the territory of the Cydonians (§§ 4, 5).

1. *δέ καὶ.* See N. on II. 84. § 5 —— *ξυμβούλους.*
of sending counsellors along with the general, became
with the Lacedæmonians and the other Greeks, and was
by the Romans. It must in many cases have proved l

. I. 3. § 19. —— ἣν ἐνίκησαν, *which he had gained.* S. § 184. N.
— ὡς . . . . ναυμαχήσειν, *because he was in continual expectation*
day of being brought to a battle; literally, *because there was ex-*
tion, etc.

τῷ δὲ κομίζοντι refers to the Athenian commander of the rein-
nents, and not to Nicias of Gortyn, as Dukas supposes. Γορτύνι-
Gortyn was situated in the central part of Crete, a short distance
of Mount Ida. There were three principal cities of Crete, viz.
sus, Gortyn, and Cydonia. This was a bad step, inasmuch as the
est haste was demanded by the perilous situation of Phormio.
πρόξενος. See N. on II. 29. § 1. —— Κυδωνίαν. This place lay
e northern coast of the western division of Crete. The Cydo-
had not joined the Peloponnesian confederacy, but probably were
disposed towards it, since the Cretans were allied to the Doric
y (cf. Müll. Dor. I. p. 34), by the original migration from the
: settlement at the foot of Olympus, as well as by colonies from
ɔonnesus, which in subsequent times spread over all Crete. Ar-
well remarks, that mutual enmity would naturally exist between
Athenians and Cydonians, as many of the latter were Æginetan
ists who had settled there, Olymp. 65. 2. —— προσποιήσειν,
d bring over to the Athenians.

. καὶ . . . . ἀπλοίας, *from winds and calms*, or perhaps ἀπλοίας may
to the more general hindrances to navigation.

CHAPTER LXXXVI.

e the events spoken of are taking place in Crete, the Peloponnesians coast along to Pa-
nus, and Phormio taking his position at Antirrhium, they come to anchor at the oppo-
Rhium of Achaia (§§ 1–4); for several days both sides make preparations for battle,
fear to hazard an engagement unless in a favorable sea (§ 5); the Spartan commanders
hing, however, to bring on a battle before any assistance could reach Phormio from
nens, assemble their men and arouse their courage by an address (§ 6).

I. παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν, *prepared for battle.* ——
ορμον, *Panormus.* This port, on a bay now called Tekiah (cf.
ke's Morea, III. p. 195), lay about 15 stadia beyond the promon-
of Rhium as one sails into the inner gulf. It was nearly oppo-
to *Naupactus. This movement* of the Peloponnesian fleet was
of defiance, but Phormio, in no wise intimidated, coasted east-

. . . . . the reason why it w
uer to fight in the gulf, and for the l
in the open sea, we learn from the
—— πρὸς ἐκείνους = *for their advant*
6. ἀπὸ τῶν Ἀθηναίων = *from Ath*

CHAPTER

The speaker commences with remarking that t
alarm (§ 1); for it was the result of adverse
ence of the party defeated (§ 2); this should n
be their reverses and disappointments the brav
for unaccompanied by bravery will be useless
to their skill must therefore be opposed valor (
perior in the number of their ships, are near a
so that in no respect does there appear to be any
therefore do his duty with alacrity and with fu
well the battle, and administer suitable rewards

1. οὐχὶ . . . . ἐκφοβῆσαι, *furnishes n*
(§ 541) makes τὸ ἐκφοβῆσαι the subje
"*recte ut videtur.*" Herm. (ad Soph.
ἐκφοβῆσαι. This mode of construction

8. —— καὶ πού τι, i. e. in some small degree. It would have foreign to the ends of the speaker, to have admitted any great ority in the naval skill of the Peloponnesians.

9. οὐδὲ δίκαιον κ. τ. λ. This difficult passage has received many ent interpretations. Poppo constructs τῆς γνώμης with ἀμβλύ-, and refers to II. 65. § 4. But Goel. denies that these passages parallel, and says that the sense to be given here to ἀμβλύνεσθαι ands the construction with the dative. Bloomf. thinks that τῆς is an error of the scribes for τῇ γνώμῃ or τὴν γνώμην. Arnold τῆς γνώμης τὸ μὴ—νικηθὲν answer to τῆς ξυμφορᾶς τῷ ἀποβάν- *should our spirit's unvanquishedness and confidence be dulled the issue of the event.* In this interpretation τὸ—νικηθὲν is taken τὸ δεδιὸς and τὸ θαρσοῦν, I. 36. § 1. But I prefer on the whole ke τὸ νικηθὲν in the sense of τοὺς νικηθέντας (cf. Jelf's Kühn. 2. b), and to render it *those unbeaten in spirit, unvanquished in d*, the genitive denoting that *in respect of which* the notion of τὸ θὲν is affirmed. Cf. S. § 195. 1. —— ἀντιλογίαν is taken by old in the sense of *defiance*, but may it not be rendered *plea, nd of defence*, in respect to their recent defeat by the enemy? —— ύνεσθαι finds its subject in τὸ νικηθὲν (i. e. τοὺς νικηθέντας). —— ται. Repeat δίκαιον. —— ἐνδέχεσθαι is here employed imperson- (cf. I. 124. § 2; 140. § 1; 142. § 9; IV. 18. § 5), and τοὺς ἀνθρώ- is the subject of σφάλλεσθαι. Render, *that men are liable to be pointed.* —— τοὺς αὐτούς, *the same.* —— ὀρθῶς is opposed to ως in the sense of ὥσπερ ὀρθῶς ἔχει (*as is right*). —— μὴ in καὶ elongs to γενέσθαι which depends upon νομίσαι. —— προβαλλο- ις, *by pretending.*

10. ὑμῶν—ἡ ἀπειρία λείπεται is put by a varied construction for λείπεσθε ἀπειρίᾳ, *you do not fall so much* (τοσοῦτον) *below them your want of skill.* —— τῶνδε, i. e. the Athenians. —— μνήμην, *esence of mind.*" Bloomf. —— ἐπιτελεῖν depends on μνήμην ἕξει. g. compares μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, Xen. Anab. III. 2. § 39.

5. ἀντιτάξασθε, *set off, balance against.* —— τὸ—τυχεῖν (sc. ὄντες) e object of ἀντιτάξασθε to be repeated from the preceding member.

3. ὁπλιτῶν παρόντων. Cf. II. 86. § 1. —— ναυμαχεῖν (the article g omitted. Cf. Mt. § 542. p. 938) is the subject of περιγίγνεται, g connected to πλῆθος by τε—καί. —— τὰ δὲ πολλά. See N. on 3. § 1. —— τῶν—παρεσκευασμένων—ἐστίν. S. § 190; C. § 390.

7. ὥστε....σφαλλομένους, *so that in no one particular do we find probability that we can fail.* For ἂν with the participle, cf. N. I. 73. § 4. —— ὅσα is the accusative synedochical. —— αὐτὰ ταῦτα, *the knowledge and correction of these faults.* —— προσγενόμενα,

CHAPTER LXXXIX.

egins by saying, that the Athenians have no just grounds of alarm neither on he numerical superiority of the enemy, nor their reputed bravery, since in the re equal, and the Lacedæmonian allies are brought into battle, after so signal a st their wills (§§ 1–4); the confidence, which the Athenians exhibit in their fight the enemy when so greatly superior in numbers, is adapted to inspire ear (§§ 5, 6), and many armies have been defeated by an inferior force (§ 7); gives his reasons for preferring a battle in the open sea (§ 8); and professing his m to take the most prudent measures, exhorts his men to maintain strict dis- tand firm, and charge bravely, inasmuch as the combat is one on which de- entous results (§§ 10, 11).

ἀξιῶν. See N. on I. 36. § 3. —— ἐν ὀῤῥωδίᾳ ἔχειν, *to be in*

is here an expression of contempt. —— μηδὲ—ὁμοῖοι, *une-* ill and bravery. —— τὸ πλῆθος depends upon παρεσκευά- - οὐκ ἀπὸ τοῦ ἴσου refers to inequality of numbers. —— ᾧ = f which the antecedent is explained by ὡς....εἶναι, it being l as though preceded by θρασύτεροί ἐσμεν (cf. § 3 infra), ative depends on πιστεύοντες. It is unnecessary with some , that Phormio had learned what he here refers to from serters, since their superior bravery was a common boast in edæmonian speeches. —— ἄλλο τι is used synecdochically. θοῦντες is connected with οἴονται, as though it was written ῦσι καὶ οἴονται, inasmuch as in these are contained the the Lacedæmonian confidence. There is, as Goel. remarks, of two constructions, since two verbs or two participles e been the more natural construction. In respect to σφίσι, th Goel. and Arnold to make it depend on ποιήσειν, the which is either τοῦτο ᾧ μάλιστα πιστεύοντες προσέρχονται, *their boasted courage will do the same for them* (i. e. give ame success) *by sea;* or τὴν ἐν τῷ πεζῷ ἐμπειρίαν, which is olution. —— τὸ αὐτὸ is to be referred to τὸ κατορθοῦν elici- ατορθοῦντες.

g. after Bloomf. in his earlier edition refers τὸ δ' to τὸ κα- τὸ αὐτό, but Goel. with the approbation of Poppo, Arnold, f. in his later edition, refers it to ᾧ....προσέρχονται, on l that if it had referred to τὸ κατορθοῦν, it would have been y ἐκ τοῦ εἰκότως and not ἐκ τοῦ δικαίου. —— περιέσται. I. 144. § 3. —— τούτοις refers to the Lacedæmonians, and ἐν τῷ πεζῷ. The verb περίεστι is to be supplied in this

—nians) are
As the Athenians w
in naval warfare, it
they would be the b

4. διὰ....δόξαν i
with ἡγούμενοι, whic
is to show that the L
bravely, being dragge
of the leading power.
thus residing in ἐπεί, l
δαιμόνιοι προσῆγον. —

5. μὴ—δείσητε. S.
μὴ....πράξειν, *unless b*
something equivalent to
τοῦ παρὰ πολὺ as a subs
Poppo to supply πράσσ
or to read ἄξιον τοῦ. C

6. ἀντίπαλοι....οὗτοι.
τες) ὥσπερ οὗτοι. I pref
οὗτοι with the following
when equally matched (eve
superior in numbers) *upon*
skill and prudence (τῇ γνώ
ἐπερχόμενοι but

ὢν εἶναι, *willingly, if I had my choice.* Cf. S. § 223. 9. —— mits ξυμφέρει. —— ἂν ἐπιπλεύσειε, *could sail up.* Opposed to ἂν ἀποχωρήσειεν. The protasis is μὲν ἔχων, *unless he has.* S. . See N. on I. 71. § 6. —— ἐκ πολλοῦ, *from a distance.* —— , *at the necessary time, opportunely.* —— διέκπλοι. See N. on . —— ἀναστροφαί. This word expresses the backward motion p, after having charged the opposing ship with its beak, in gain space to give impetus to another charge. —— νεῶν on ἐστίν.

ύτων depends on τὴν πρόνοιαν. —— κατὰ τὸ δυνατόν. See N. . § 4. —— τά τε....δέχεσθε. See N. on II. 11. § 9. —— δι' ις, "*as we are watching one another's movements at so short a* " Arnold. I would prefer: *as the enemy is watching us*, etc. ῷ ἔργῳ, *in the action.*

ἣν ἐλπίδα is here followed by two genitives, *the hope of the esians of a navy*, i. e. the hopes entertained by the Peloponof raising a navy. The clauses ἢ καταλῦσαι and ἢ καταστῆσαι, the magnitude of the contest by expressing its obvious — ἐγγυτέρω καταστῆσαι, *to bring nearer.*

ναμμνήσκω δ' αὖ refers to ὁ δὲ ἀγὼν μέγας, *the contest is great ain* (cf. § 2) *I will remind you.* —— ἀνδρῶν limits αἱ γνῶμαι. ἐθέλουσιν, *are not accustomed = cannot.* —— ὁμοῖαι in respect former bravery and confidence.

CHAPTER XC.

onnesians sail towards their territory within the gulf, with their right wing in in order to inclose Phormio (§§ 1, 2), who fearing that their design is to attack ia, coasts along his own shore (§ 3); the Peloponnesians suddenly turn upon the fleet, hoping to inclose the whole (§ 4); eleven, however, make their escape, and re run ashore and their crews in part slaughtered (§ 5); some of their ships the esians succeed in drawing off (§ 6).

κ....στενά. In respect to the position of the Athenian fleet, . § 2; and of the Peloponnesian, cf. II. 86. § 4. τὰ στενὰ refers raits between Rhium and Antirrhium, by which the Crissean connected with the sea, or rather the inner with the outer — ἥκοντας. See II. 89. § 8. —— ἀναγόμενοι. See N. on ἀνή- 48. § 1. —— ἐπὶ τεσσάρων, *with four ships abreast.* Matthiæ *translates four deep*, which is evidently incorrect. —— ἐπὶ

τὴν ἐκείνου γῆν. The Peloponnesians sailed along the Achaia which, as Achaia sided with the Peloponnesians and [illegible] the Corinthians many of the ships, might well be called [illegible] γῆν. Phormio feared that when opposite Naupactus they [illegible] sailed, and across, and take the place, and hence he [illegible] to be in readiness to repel the attack. There is therefore no [illegible] changing the reading ἐστρω to αἰτιᾶν, referring it to the Ach[illegible] to the Naupactians. I prefer with Arnold to take ἐπὶ [illegible] the twofold sense of *towards* and *along by*, the former den[illegible] the general direction was towards Corinth, Sicyon, and Pa[illegible] the greater part of the fleet belonged, and the latter, that [illegible] along their own shore instead of sailing over to the oppo[illegible] Their direction is still further defined by ἐπὶ τοῦ κόλπου, *the gulf* —— δεξιὸν κέρας ἡγούμενον, *the right wing leading* [illegible] the circumstantial or modal dative. Had the direction [illegible] ward, the left wing would have taken the lead —— ἐστ[illegible] μενον, i. e. in the same relative position in which they lay at [illegible]

2. ἐπὶ δ' αὐτῷ, i. e. upon the right wing —— τεταγ[illegible] direction towards Naupactus —— ὁμοίως . . . εἰκὸς ἦν [illegible] Peloponnesians were not sailing directly towards Naupa[illegible]

ἀνωμολόγουν. See N. on I. 50. § 1. —— κενὰς of men, since αὐ-
θράσιν is opposed to it. —— τὰς δέ τινας, *but some.* A part only
ships captured by the enemy were at this time recovered, as
from I. 92. § 2. —— ἑλκομένας ἤδη, *when they were already
towed away* by the Lacedæmonians. This brave and daring act
Messenians is worthy of all praise, as it was performed in
stances where the odds were entirely in favor of the enemy.
ancient wrongs from the hands of the Lacedæmonians were no
remembered, when they plunged into the water, boarded the
and fought with such fury from the decks.

CHAPTER XCI.

wing of the Peloponnesians gives chase to the Athenian ships which had escaped,
y all with one exception reach Naupactus, and form in line to resist the enemy
hese coming up too late, sing notwithstanding the pæan of victory, when the Athe-
sel which had fallen behind, by a bold and skilful manœuvre sinks the pursuing
§ 2, 3); by which unexpected occurrence the Peloponnesians are thrown into a
consternation and consequent confusion (§ 4).

αὐτῇ, *hac parte.* —— αἱ....αὐτῶν. Cf. II. 90. § 2. —— ὑπεξ-
...εὐρυχωρίαν (see N. on II. 90. § 5). There is a prægnans
ctio in ἐς (see N. on I. 18. § 2) = *they escaped the wheel* (of the
monian ships) *and reached the wide part* of the gulf (see N. on
§ 5). —— φθάνουσιν αὐτοὺς—προκαταφυγοῦσαι ἐς τὴν Ναυπάκτον,
Athenian ships outsailed their pursuers and reached Naupac-
—— μιὰς νεὼς referred to in § 2 infra. —— ἴσχουσαι....ἀμυ-
, *lying at anchor under the temple of Apollo with their prows*
[the enemy], *they made preparations to defend themselves.*
ticiple after παρασκευάζω is frequently accompanied by ὡς.
στερον, *too late* to cut off the retreat of the Athenians to Nau-
or to reach them before they came to anchor under the town.
αιώνιζόν τε ἅμα πλέοντες, *began to sing the pæan while they were*
How prematurely this was done will appear in the sequel.
ν μίαν spoken of in § 1. —— πολὺ πρό, *far before.* —— τῶν
of the Lacedæmonian ships.
ιετέωρος, *in the sea*, in the deep water just outside of the haven.
is to be taken with ἐμβάλλει, although some may prefer to
ct it with φθάσασα, *around which the Athenian ships sailing*
In some editions we find φθάσασα καὶ περιπλεύσασα, but the

understood from this passage. It
Leucadian ship was struck while in
vessel in pursuit of the Athenian shi
ing to sweep in a circle around th
and by the impetus obtained from th
cadian ship on the side, as it was tur
ship. The following diagram will
manœuvre was executed:

1. Merchantman. 2. Peloponne

4. ἀνάστρεψε διώκοντες. Deeming
nesian ships were pursuing in a so
this sudden reverse happened to the
§ 197. 2; K. § 271. 2. —— ἀξύμφορο
very prejudicial thing, on account of

CHAPTER XCII.

ı now rush forth with a shout upon the Peloponnesians, and pursuing them as t to escape to Panormus, take six ships and recover all their own (§§ 1, 2); f the ship which was sunk, kills himself (§ 3); both the Athenians and Pelo- rect trophies, after which the latter sail towards Corinth, and the former are r twenty ships (§§ 4–7).

ἑνὸς κελεύσματος, *with one shout*, i. e. all at once. —— *oi* Lacedæmonians. —— ἐτράποντο ἐς τὸν Πάνορμον, *turned to* by prægnans constructio (see N. on I. 18. § 2) = *turned* ı *Panormus*. It is probable that the left wing and centre ɔponnesian fleet took no part in the engagement, not being p up with the twenty fast-sailing vessels stationed on the (cf. II. 90. § 2). The rout of this right wing and the loss ships, must have followed speedily upon the destruction of ian vessel.

ɔι, i. e. the Peloponnesians. —— πρὸς τῇ γῇ διαφθείραντες. § 5. —— ἀπέκτειναν refers to the Athenians.

κράτης. Cf. II. 85. § 1. —— ἐξέπεσεν, *was carried* by the urrent.

(= ἐκεῖ ὅθεν) ἀναγόμενοι ἐκράτησεν. Cf. II. 91. § 1. —— Cf. τὰ κατὰ σφᾶς αὐτούς, I. 54. § 2. —— τὰ ἐκείνων refers ·οὺς νεκροὺς (= τὰ σώματα).

ıῖον....διέφθειραν. The order is according to the Schol. : νενικηκότες (ἕνεκεν) τῆς τροπῆς τῶν νεῶν (see N. on I. 33. ·ς τῇ γῇ διέφθειραν. Krüg. makes τῆς τροπῆς to depend on nd so also Poppo, who puts τροπαῖον τροπῆς for μνημεῖοι his is the better construction, as it dispenses with the f supplying a preposition with τροπῆς. —— ἥνπερ ἔλαβον II. 90. § 6. —— ἀνέθεσαν. See Ns. on I. 13. § 6; 132. § 2. tion of the ship was made to Neptune, who had a temple II. 84. § 4. —— τὸ Ἀχαϊκόν, i. e. on the Achæan side of

·ῶν Ἀθηναίων. See N. on II. 86. § 6.

Ἀθηναῖοι (cf. II. 85. §§ 5–6) is the subject of ἀφικνοῦνται ·ει. The accusative was employed in II. 83. § 1. Here ·e may supply αὐτοὺς with παραγενέσθαι, which is the more ıstruction. Cf. Mt. § 391. 2.

CHAPTER XCIII

The Peloponnesians sail to attack upon Piræus by proceeding from Corinth to Athenian sea, and with the eclipse lying at Nyssa, sailing to Piræus which there being no apprehension of any attack (§ 1-3). The plan is to put in port at night, but no attack is made upon Piræus (§ 6).

1. ἀνάλωσιν is to be taken actively, the subject αἰτίαν the commanders being supplied. —— διὰ . . . ναυτικῆς, of their great naval superiority. They had no apprehension from those who could hardly keep the sea in their own p

2. λαβόντα . . . κατόν. Arnold cites this in proof that worked only by one man, and not by several, as some i τὸ ἐπωτίδιον, the cushion, or seal-cover on which the prevent it from sliding, as he would, on the ba smooth by long use. Cf. Bloomf. —— τὸν τροπωτῆρα, loop, or thong, by which the oars were kept in their plac of the ship. —— αἰτίαν refers to the Megarians.

3. ἐς ἐν μὴ ἐς implies a condition not expressed, as

— τὸ ἀκρωτήριον....ὁρῶν, *the promontory facing Megara.*
led Budorus. —— τοῦ—ἐσπλεῖν denotes the object or pur-
e guard-ships. —— κενὰς of their crews. —— ἀπροσδοκήτοις
·οῖς Σαλαμινίοις implied in τὴν Σαλαμῖνα.

CHAPTER XCIV.

s being warned of the enemy's approach by fire-signals, are greatly alarmed, and et with all haste for Salamis, leaving their land forces to defend Piræus (§§ 1, 2); Peloponnesians, on hearing of this, immediately set sail for Nisæa, and thence pro- gara and so to Corinth (§ 3); the Athenians take precautionary measures for of Piræus (§ 4).

..πολέμιοι, *but fire-signals of the enemy's approach were ards Athens.* πολέμιοι is an adjective belonging to φρυκτοί, 's, *alarm-beacons.* Cf. III. 22. § 7. In like manner they φρυκτοὶ φίλιοι. —— οὐδεμιᾶς....ἐλάσσων (i. e. οὐκ ἐλάσ- *less than no one* (= greater than any) *which happened in* See N. on I. 91. § 5 (end). ——οἱ μὲν γὰρ κ. τ. λ. A simi- described in VIII. 92. —— ὅσον οὐκ, *almost, all but;* liter- *r as not,* i. e. just as much as not to do a thing. —— εἰ.... , *if they had not been afraid;* literally, "*if they had been ot to have hesitated.*" Bloomf. —— For the repetition of ἐγένετο, see N. on I. 76. § 4. —— οὐκ ἂν ἄνεμος ἐκώλυσε, *ind would not have hindered them* (cf. II. 93. § 4). This is show that the adverse wind would have proved no hinder- ıeir courage had been equal to the enterprise.

...βοήθειαν, *when they perceived the approaching succor.* *saw with their eyes,* and is therefore followed by the accu- f. K. § 273. R. 18. —— καταδραμόντες, *having overrun, laid* – τὰς τρεῖς. Cf. II. 93. § 4. —— κατὰ τάχος, *quickly.* —— *somewhat* (literally, *there was in respect to which.* See N. 3), qualifies ἐφόβουν. —— καὶ before νῆες is *also,* and gives nal reason why they set sail so speedily. —— διὰ χρόνου, *a* —— πεζοί, *by land.*

ίτι....Σαλαμῖνι, *finding them no longer at Salamis.* —— ɜpends upon κλήσει.

1. Σιτ
family of
—— δύο
ciple that
case as it
Hence the
found in s
enforce the
and not to
2. γὰρ i
in the prec
this promis
is perhaps
Cf. II. 29.
—— *αὐτός*,
is the prom
3. Φιλίπ
was now d
age of Upp
to explain t

CHAPTER XCVI.

This chapter contains a list of the tribes, which were under the sway of Sitalces, and followed him on this expedition. It is an interesting geographical sketch, yet replete with difficulties, inasmuch as the boundaries of these people were perpetually shifting, as conquest or defeat enlarged or diminished their respective territories. This will account in part for the apparently conflicting statements of those who have undertaken to define the limits of these states and countries. Some of these tribes too, were so migratory and unsettled in their places of abode, that it were as easy a task, to establish the exact locality and boundaries of our most uncivilized Indian tribes. The most which can be done in such cases is to give the general locality, and leave the specific boundaries to be determined, if ever, when the light of the splendid geographical researches, which are now being made, shall shine back upon the dark points of ancient geography, and enable us to discover in part at least what now lies hidden from our view.

1. *ἀνίστησιν*, *he summoned* to the expedition. —— *ἐντὸς*....*Ῥοδόπης*, between Mount Hæmus and Mount Rhodope. This valley was drained by the Hebrus, now called Marissa. —— *ὅσων ἦρχε*, *as many were subject to him.* —— *μέχρι θαλάσσης* is explained by *ἐς*.... *ἐλήσποντον.* —— *τοὺς*....*πόντου.* The country here spoken of is that is now called Bulgaria, lying between the Balkan (i. e. Mount Hæmus) and the Danube (i. e. the Ister). *ὑπερβάντι*, *to one going over or over.* The use of *μᾶλλον* will appear in the translation, *and as many other parts as are inhabited within the Ister* (and Mount Hæmus) *and more* (*μᾶλλον*) *towards the Euxine sea* (than those parts in the interior). It seems from this that the Getæ did not touch upon the Euxine. They occupied the country north and south of the Ister, the northern division being by far the more uncivilized. Although they are particularized by another name, from their having acquired a character different from the rest of the nation, yet they belonged to the Thracian race. Cf. Müll. Dor. I. p. 473. —— *τὴν τοῦ Εὐξείνου πόντου* is annexed to *θάλασσαν*, because *πόντος* with *Εὔξεινος* is often taken for the region bordering on the sea, and the expression is here = *the sea* [viz.] *that of the Pontus Euxinus country* = *the Euxine sea.* Bloomf. however, takes *θάλασσαν* in the sense of *sea-coast*, which is a use of the expression quite common, even in our language. Still I prefer the other explanation. —— *κατῴκητο.* See N. on I. 120. § 2. —— *οἱ ταύτῃ ὅμοροι* refers also to *ὅσα ἄλλα μέρη.* —— *τοῖς Σκύθαις.* The Scythians here referred to are those beyond the Ister, although I formerly thought that reference was had to a tribe of that people living in the region made by the great bend of that river, as it flows *northward and then eastward* into the sea.

2. *τῶν ὀρεινῶν*....*αὐτονόμων.* Poppo (Proleg. II. p. 406) gives

the names of some of these independent mountaineers, the Dii, I
ace, Satræ, Odemanti, and Dersæi. —— μαχαιροφόρων (cf. VII.
§ 1). Bloomf. remarks that the *long sword* (= Highland lochaber
was the usual weapon of the Asiatic mountaineers. —— τοῖς
μισθῷ ἐπιτάξαν. Like the Swiss of Europe, these mountaineers
to have been ready to enter any one's service for pay. In VI
§ 1, we find that 1300 of these mercenaries accompanied the arm
Demosthenes into Sicily.

8. Ἀγριᾶνας καὶ Λαιαίους. The Agrianes were the most nor
of all the Paeonian tribes, and dwelt in the country about Mom
dope and the sources of the Strymon. The Laeæans lived
down the Strymon, by which river their territory was divided.
on the east bank were subject to the Odrysian power, while th
the west bank were independent. Thus the Strymon here for
western boundary of Odrysia. There is a difficulty, howev
διὰ Γραναίων is meant *through the territories of the Granean*
these people are declared to be independent (cf. ἔσχατοι....
the Strymon could not have been the western boundary of
as Thucydides asserts in οὐ ἀρχή. But διὰ....ῥεῖ may signi
between the territory of the Granæans and the Laeæans, and th

may here be remarked, that the Mount Scomius or Scom-
e read Σκόμβρου instead of Σκομίου) of Thucydides be-
great range of Hæmus as one of its summits, and which
says (North. Greece, III. p. 474) sends tributaries to all
ers of the northern part of European Turkey, being the
part of the continent, and nearly equidistant from the
Ægæan, the Adriatic, and the Danube. It may be re-
hat here the four great mountain-ranges meet in a can-
as Arnold remarks, nearly a St. George's cross. The
alled Morava, flows from the south into the Danube a
Belgrade. —— Νέστος. This river, now called Karasou,
Strymon, and rising in the Rhodope mountains, flows
nearly opposite Thasos. —— ὁ Ἕβρος, *the Hebrus.* See
ra. —— ἐκ τοῦ ὄρους, i. e. Scomius.

CHAPTER XCVII.

e historian proceeds to give an idea of the power of Sitalces, from the ex-
dominions, and the revenue and military resources at his command.

καθήκουσα, *extending along the sea-coast.* —— Ἀβδήρων.
on the western boundary of Thrace, at the mouth of the
. 96. § 4). It was noted for the stupidity of its inhabit-
h it was the birth-place of some distinguished men. ——
οῦ. The article gives the sense, *as far along the sea as*
r = *to where the Ister flows into the sea.* —— περίπλους
ττίν, *can be sailed around.* —— ἡ γῆ refers to the coast
to the Ister. —— τὰ ξυντομώτατα, *by the nearest way.*
νεῦμα, *if the wind blows continually upon the stern = if*
onstantly fair. —— νηὶ στρογγύλῃ, *by a ship of burthen*
had flat bottoms and were propelled mainly by sails. Cf.
. Gr. and Rom. Antiq. p. 877. According to Herodot.
's voyage of one of these vessels was 700 stadia, and a
ge was 600 stadia. This would make the distance here
00 stadia, or about 566 English miles. The distance from
the Ister to that of the Bosphorus is full three degrees
The length of the Bosphorus is 16 miles, of the Pro-
iles, and of the Hellespont 60 miles, to which if 90 miles
distance from the mouth of the Hellespont to Abdera, it

makes 546 miles, and this added to 210 gives the whol
miles. As no vessel could count along [illegible] a direction o
the estimated distance may be safely increased by 50
such allowance must be made for the uncertainty of
hand is so uncertain a thing as the sailing of a ship, t
as near to that made by Thucydides as could be expe
substance of this note, I am indebted to Arnold. For
[illegible] of [illegible], cf. S. § 196 —— [illegible], by
ed to [illegible], and is the dative of manner —— ob
The distance travelled in a day by a person on foot, a
Herodot. IV. 101, at 200 stadia, or 21 75 miles. Thus
the distance from Abdera across the country to the m
later, 209 25 miles. The actual distance, however, is upw
In the allowance, as Arnold remarks, is to be made for
[illegible], which shows that something more than ordinar
intended.

[illegible] *per ἀρετὴ ἐλαυνόμενα.* See N. on [illegible]
[illegible]....[illegible], i. e. from the eastern to the western
the country —— [illegible], i. e. in the [illegible]

dom. The contrariety consisted in the habit of giving :eceiving presents, the former being the custom of the Per- er of the Thracian kings. —— ὅμως....ἐχρήσαντο, *but not- g* [that all the Thracians practise this] *they* (i. e. the Odry- *tise it more on account of their power* (διὰ τὴν δύναμιν. ἄεκτε." Poppo). ὅμως δὲ responds to ὄντα μέν. —— οὐ *for unless one gave presents it was impossible to effect any* f. Xen. Anab. VII. 3. § 16.

re, *so that* (ecbatic. See N. on I. 65. § 1), denotes the result xtent of country and great revenue, and must not be limited was said about the Thracian custom of receiving gifts, since ld not have raised the kingdom to great power. —— ἐπὶ μέγα r. See N. on I. 118. § 2. —— ἰσχύι δὲ μάχης, *in military k;* literally, *in strength of battle* (i. e. pertaining to battle). λὺ....Σκυθῶν, "*easily* or *decidedly second to the Scythians*, though inferior to the Scythians, yet far superior to all others." d; "longe inferior Scythis, quamquam secunda ab iis." Poppo. atter I think to be the true interpretation.

ταύτῃ, i. e. in military strength and number of forces. —— οὐχ ἀλλ' οὐδ', *not only—but not.* The ellipsis may be thus supplied, o say *that* the nations in Europe cannot be compared—*but not a* n *in Asia*, etc. Cf. K. § 321. 3. d; Butt. § 150. p. 433. —— ἓν ἕν, *taken singly*, i. e. stripped of all their dependencies, for al- gh the Persian empire, which the historian may have had in his aken as a whole, was far greater than that of the Scythians, yet a by itself was far inferior to it. "Sic Austria et Russia majores quam Francia, et non si spectes ἔθνος ἓν πρὸς ἕν. Hoc sensu ise populus in Europa maximus est." Goel. —— οὐ μὴν οὐδ'. nf. in his later edition adopts the interpretation of this passage by Poppo, Goeller, and Arnold: *but yet it cannot be said, either in other respects in prudent management and understanding— are equal*, etc. This I regard as the true sense, although at first s disposed to join οὐδ' with ὁμοιοῦνται, and then to take οὐ μὴν ὁμοιοῦνται in the sense of *nor indeed are they inferior*, and refer λίαν....βίον to the sagacity, which savages and barbarians mani- n providing themselves with the necessaries of life, by hunting, g, predatory excursions, and the like, or to the skill with which form beautiful fabrics from rude materials, as is seen in the ingen- works of our North American Indians.

CHAPTER XCVIII.

[illegible] passing over Mount [illegible] and [illegible] of the Pieriones and the Santi [illegible] Mach[illegible] [illegible] the area to [illegible] [illegible] both by [illegible] and [illegible] by [illegible] (§ 8, 4).

1. [illegible] to have [illegible], the thread of the history b[illegible] from II. [illegible] § 1, at which place [illegible] the extent and resources of the Odrysian kingdom [illegible] N. on II. 3 § 4. —— As [illegible] Thrace, [illegible] Pappa (Proleg. II. [illegible]) [illegible] by [illegible] are and the adjacent Paeonians (see N. on II. [illegible] § [illegible]) (see N. on II. [illegible] § 5), and that the mountain [illegible] Sintians and the Paeonians (i. e. the free Greeks and the [illegible] See N. l. c.) In passing over the mountain [illegible] (always) the Paeonians (i. e. the independent [illegible] would be upon the right, and the Sintians and Mach[illegible]

CHAPTER XCIX.

roceeds to give a brief but highly valuable sketch of the kingdom of Mace-
g its origin, and how by conquest and otherwise it had reached its present
wer. The geographical difficulties noticed in the remarks on chap. 96, are to
experienced here. The general divisions here given are Upper and Lower
e former comprising the Lyncestæ and the Elimiotæ (called usually the Ma-
Lyncus, or the Macedonian Lyncestæ (cf. IV. 83), to which some add the
e tribes were governed by their own princes (cf. II. 80. § 6; IV. 79. § 2; 83.
these there were other tribes (ἄλλα ἔθνη), whose names have not reached
r Macedonia, may be included the part called Maritime Macedonia, comprisry between the Strymon and Axius, and also that lying between the Axius
nbunian mountains, besides part of Pæonia, Eordœa, and Almopia (cf.
rdiccas reigned over this part, having seized upon the portion which belongnd after him to Amyntas.

'hracian hosts having crossed the Circene mountain, now
rnward (κατὰ κορυφὴν) into Macedonia.
..Μακεδονίαν, i. e. Lower or Maritime Macedonia. ——
This was Alexander I. the son of Amyntas I. and the
g of Macedonia. He figured in the time of the Persian
ing ostensibly on the side of the Persians, but secretly
the Greeks, whom he informed, on the night before the
ıtæa, of the intention of Mardonius to fight on the follow-
— Πίερας. Pieria comprised the western coast of the
Sinus, the chief town of which was Pydna. It extended
ı nearly to Tempe and the mouth of the Peneus (cf. Kie-
although some place its southern boundary near Dium.
a, *Phagres*, which Col. Leake (North. Greece, III. p. 177)
ied the site of some ruins, which he found on the height
; to the eastward the village of Orfaná. In Kiepert's
laced a little S. E. of Amphipolis. —— Πιερικὸς κόλπης,
This was an extensive hollow or vale N. E. of Phagres,
Leake (l. c.) says reached from Orfaná to Právista, and is
ween Mount Pangæum and a lower maritime ridge, which
form a junction with each other, and separate the head of
rom the plain of Philippi. Along this valley the army of
ed, leaving Mount Pangæum on the right. Cf. Herodot. 7.
ττίας. *Bottiæa* lay north of Pieria and west of the Axius.
ies were Ichnæ and Pella. —— οἱ....οἰκοῦσι. Reference
is place to the more recent settlements of the Bottiæi,
s in Chalcidice. Cf. I. 65. § 3; II. 79. § 7; 101. § 5.

:, *Almopia*, now called Móglena (cf. Leake's North. Greece, III.), lay north of Berrhœa and Edessa, on the sources of the Rhoi- tributary of the Lydias. It was one of the earliest acquisitions Temenidæ.

τόν τε....Βισαλτίαν. These places were all situated in the southern part of the region between the Axius and the Strymon, a being the most eastward, and Crestonia lying north of Anthe- cf. Kiepert's map). —— Μακεδόνων αὐτῶν πολλήν, *a large part Macedonians themselves.*

CHAPTER C.

pproach of the Odrysian forces, the Macedonians betake themselves to their fortress- 1 strongholds, of which they had at that time but very few (§§ 1, 2); the territory ging to Philip is first invaded, and several places are taken by storm or otherwise ; after which Mygdonia and other places are ravaged (§ 4); the Macedonians make sistance with their infantry, but are very successful in their cavalry charges, although fight at great odds with such immense numbers (§§ 5, 6).

πολλὰ strongholds and fortified places. By this it appears (as remarks, Hist. Greece, IV. p. 11) that the Macedonians were y village residents. Cf. IV. 124. —— Ἀρχέλαος. This prince, e reign was so beneficial to Macedonia, was an illegitimate son of ccas II., and obtained the kingdom by the murder of his uncle, n, and half-brother. He reigned from A. C. 413 to 399. —— εὐθείας ἔτεμε, *he cut straight roads* (cf. II. 98. § 1; Herodot. IV. This verb is usually employed to denote the construction of through a rough and woody country. —— διεκόσμησε, sc. τὴν . Cf. II. 15. § 2, where it is fully written. —— τε in τά τε con- ἵπποις καὶ ὅπλοις to τἆλλα, the construction being varied, *he ished the country in other things and in what pertains to war, horses*, etc. Poppo and Haack bracket τε. —— ὀκτὼ refers to οἱ αὐτοῦ, *the eight before him.* The words οἱ πρὸ αὐτοῦ γενόμενοι pexegetical of οἱ ἄλλοι βασιλῆς.

. ἐς....ἀρχήν, i. e. the northern part of Macedonia on the Axius, h in the division (see N. on I. 57. § 3) fell to Philip. —— Εἰδομέ- *Idomene*, was situated on the right bank of the Axius, and fur- down were Gortynia, Atalanta, and Europus. It will be seen Sitalces was descending the valley of the Axius.

ἐς τὴν ἄλλην Μακεδονίαν, i. e. into the part belonging to Per- —— ἐν ἀριστερᾷ Πέλλης, i. e. eastward of it, since the march

[illegible]

CHAPTER CI

[illegible]

ὸ ξυμμαχικὸν is to be constructed with χωρήσωσιν, and καὶ
m, *also.*
ἐπέχων, *while staying there*, or perhaps *while having posses-*
—— αὐτῷ is the dative of the agent. —— στρατιὰ—αὐτῷ, *his*
201. 5. —— μεθ' αὑτόν, *next to himself.* —— ἀπελθεῖν. See
). § 1. —— ἐπ' αὐτῇ, *with her*, i. e. as a dowry with her.
, i. e. Sitalces. —— τριάκοντα....ἡμέρας, *thirty days in all.*
ντες stands between the article and the substantive, or after
otion of the *whole* is expressed." Jelf's Kühn. § 454. 1. β.
, i. e. of the thirty days. —— τὴν ἑαυτοῦ ἀδελφήν, *his sister.*
ιν here loses its exclusive power. Cf. K. § 302. R. 4. b.

CHAPTER CII.

s under Phormio make an expedition into the interior of Acarnania (§ 1), but
l by the season from proceeding against Œniadæ (§ 2); the historian describes
of that place and the formation of the Echinades from the deposit made by
s (§§ 3, 4), and relates the story of Alcmæon, who first inhabited these islands

....Ἀθηναῖοι. Cf. II. 92. § 7. —— ἐπειδὴ....διελύθη, i. e.
expedition against Salamis. Cf. II. 93. —— Ἀστακοῦ. Cf.
—— ἐς τὴν μεσόγειαν I have constructed with ἐστράτευσαν
g Arnold's punctuation, thus making παραπλεύσαντες....
a sort of parenthesis. This is the pointing also of Krüger,
d Bloomf. Dindorf puts a period after Ἀστακοῦ, in which
ντες must be taken in the pregnant sense of *disembarking*
ding. —— ἔκ τε. In some editions we find καὶ ἔκ τε, which
inadmissible if Dindorf's punctuation is retained. —— Κό-
ρρο (Proleg. II. p. 150) cites Poqueville, who identifies with
some ruins, shown to him in the way from Vustri to
— βεβαίους to the Athenian interest.
ὑρ Οἰνιάδας (see N. on I. 111. § 3) is to be constructed after
—— ἀεί ποτε = *always in all times.* This is more em-
ι ἀεὶ alone. —— οὐκ ἐδόκει δυνατόν. The reason is given in
ntence. —— χειμῶνος ὄντος, *while it was winter.* See N. on

λχελῷος ποταμός. So we say, *the Hudson river, the Merri-*
, as well as *the river Hudson*, etc. Cf. K. § 244. R. 6. ——
ος. *Pindus is the range which separates Thessaly from*
- ἄνωθεν = ἄνω, "*high up the river.*" Arnold. —— ὃ ἐξιὼν

is commonly edited διεξιείς. —— τὴν....περιλιμνάζων. Col. Leake (North. Greece, III. p. 570) says, that on the northern side of Œniadæ there is a great expanse of lake or marsh, which has no connection with the Achelous, but is formed by subterranean springs, and by superficial torrents from the hills, and has an outlet distinct from the Achelous. There has not been that filling up of the mouth, which Thucydides anticipated, the increase of soil being slower than at the mouths of many other rivers of Greece. —— τῶν ἐκβολῶν—ἀνέχουσαι. S § 197. 2.

4 αἵ τε....γίγνονται, *and these islands are thickly set and connected the depositions* (of the river), *so that they are not dispersed* into the sea. προσχώσεως depends on σύνδεσμοι, *bindings together of the deposits*. τῷ μὴ σκεδάννυσθαι. I prefer with Poppo the reading τοῦ μὴ σκεδαννυσθαι, and have translated it accordingly. With this too Arnold substantially agrees. Bloomf. however, constructs and explains: αἱ γίγνονται ξύνδεσμοι ἀλλήλαις (διὰ) τῆς προσχώσεως τῷ μὴ σκεδάννυσθαι, sc. τὴν πρόσχωσιν, *the rubbish*. He also takes τῷ μὴ for διὰ τῷ μή. —— παραλλάξ, *in quincuncial rows*, thus .·.·.·. and not κατὰ στοίχους, *in rows*, thus :::::. It will readily be seen that in the alternate order the channels to the sea would suffer obstruction far more than in the

CHAPTER CIII.

Demo and his forces return to Naupactus, and thence in the spring to Athens, bringing with them their prisoners and the ships taken from the enemy (§§ 1, 2).

1. ἦμ. They wintered in Naupactus. —— τούς τε ἐλευθέρους. The other prisoners they had either sold, or put to death, or brought to Athens to retain in servitude. —— ἀνὴρ ἀντ' ἀνδρός, *man for man.* The first instance perhaps on record of the custom of a mutual exchange of prisoners between belligerent powers. —— τρίτον ἔτος. The article is omitted with ordinals.

BOOK III.

CHAPTER I.

The Peloponnesians on the return of summer again make an expedition into Attica to devastate the country, but are restrained by the Athenian horse from extensive ravages in the vicinity of the city (§§ 1, 2).

1. *ἅμα τῷ σίτῳ ἀκμάζοντι.* See N. on II. 13. § 1. This took place A. C. 428. Olymp. 87. 4. —— *ἐπί, against.* K. § 290. *ὅπῃ παρείκοι, wherever opportunity offered.* See N. on *ὅπῃ* 100. § 5. —— *εἶργον τὸ μὴ—κακουργεῖν, prevented them from* [illegible] For *τὸ—κακουργεῖν,* where we should have expected *τοῦ* [illegible] infinitive, see N. on II. 53. § 3. In respect to *μὴ* after *εἴργ*[illegible] So Poppo

', and the γὰρ in § 8, .he suddenness of the revolt which now took ·. By attending to this the construction will be clear. —— οὐ ἐδέξαντο on account of the thirty years' truce between them and Athenians, which was then in force.

ὅσα.... ἀφικέσθαι = ἀφικέσθαι, ὅσα ἐκ τοῦ (i. e. the countries of Euxine) ἔδει ἀφικέσθαι. The mental repetition of a verb from ontext is in such a construction quite frequent. —— μεταπεμπόθησαν = μετεπέμποντο.

Τενέδιοι.... Μηθυμναῖοι. Cf. Arist. Pol. V. 4; Diod. XIII. 314, by Wasse. The island of Tenedos lay N. of Lesbos, and a short oe to the S. W. of the ancient city of Troy. —— Μυτιληναίων ds on ἄνδρες, and κατὰ στάσιν (*propter factionem*) is to be taken μηνται γίγνονται. —— πρόξενοι. See N. on II. 29. § 1. —— ὅτι ία, *that they were compelling the Lesbians* (literally, *Lesbos*. See βουληθέντες, § 1) *to resort to Mytilene as the metropolis* (see N. 15. § 2). ἐς gives to the verb a pregnant signification. See N. 18. § 2. —— ξυγγενῶν belongs only to Βοιωτῶν. —— ἐπείγονται d transitively, the object being τὴν παρασκευὴν ἅπασαν (*every f*). Cf. IV. 5. § 2; VI. 100. § 1; VIII. 9. § 1. —— στερήσεσθαι ρηθήσεσθαι. Notice the transition from ὅτι with the indicative infinitive. —— αὐτοὺς refers to the Athenians.

CHAPTER III.

henians are unwilling at first to give credit to the reported defection of Lesbos, but they are made certain of the fact by their ambassadors, they dispatch a fleet in great , hoping to fall upon the Mytilenians, while solemnizing the approaching feast of o out of the city (§§ 1–3); meantime they seize upon the Mytilenian triremes at ns, and put their crews in custody (§ 4); the Mytilenians being apprised of the expe- , preparing against them, omit the celebration of the festival and prepare to defend selves (§§ 5, 6).

ἄρτι καθισταμένου, *being now on foot.* —— Λέσβον προσπολεμώι, *to bring on a war with Lesbos in addition* to the war already their hands. This infinitive is the subject and ἔργον the predi- f εἶναι. —— μεῖζον.... εἶναι, *giving too much weight to the wish hey might not be true.* Unpleasant truths are not easily be- . At ἀληθῆ supply τὰ κατηγορημένα from κατηγοίας. —— τήν τε ησιν. *See N. on* ὅτι ξυνοικίζουσι, III. 2. § 8. —— προκαταλαβεῖν, *eforehand with them*, is taken in an absolute sense.

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.. τῶν τε διαβαλλόντων ἕνα, *one of the informers.* Cf. III. 2. § 8. · ᾧ μετέμελεν ἤδη, *who had now repented* that he gave informa- to the Athenians of the intentions of the Mytilenians. —— εἴ πως ἀπελθεῖν = σκοπεῖν (see N. on I. 58. § 1) εἴ πως πείσειαν τοὺς Ἀθη- ς ἀπαγαγεῖν τὰς ναῦς. Cf. Poppo's Proleg. I. p. 259, where are l numerous examples of this metonymy. —— ὡς....νεωτεριούντων, *that they were not going to engage in* (i. e. had given up) *revolu- ary movements.* I agree with Bloomfield, that this individual did mean to retract his former statement, but only to say that the ilenians had now abandoned their revolutionary designs.

i. ἐν τούτῳ, *at this same time.* —— λαθόντες....ναυτικόν, *escaping notice of the Athenian fleet.* —— οἱ ὥρμουν....πόλεως, *who lay nchor off Malea to the north of the city.* Strabo describes the nontory of Malea (now *Cape Zeitoun*), as lying in the south- ern part of the island, seventy stadia from Mytilene. But the ession ἔξω τῆς πόλεως (§ 3) could hardly be used of a place seventy ia distant, nor can we well suppose that the Athenians would ɔ had their market in Malea (as we find they did, III. 6. § 2), while ng siege to the city, if it was so far off. I prefer, therefore, with he best modern commentators, to suppose the Malea of Thucydides fferent place from that of Strabo, lying much nearer to the city on north side of it. οἱ refers ad sensum to ναυτικόν. See N. on the structio κατὰ σύνεσιν, I. 136. § 1. —— οὐ γὰρ....προχωρήσειν, "*non n confidebant, legatis Athenas missis ab Atheniensibus aliquid pro- urum.*" Poppo. This translation is founded on the use of ἀπό, as ɔting, by a sort of prægnans constructio, previous motion to Athens. Poppo's Proleg. I. p. 176. This explanation seems to me to be fetched, and I concur, therefore, in the one proposed by Goel., and pted by Bloomf., and in substance by Arnold, *non enim fidebant* (τοῖς neuter,) *quæ ab Atheniensibus expectabant, fore ut bene cedant.* subject of προχωρήσειν (see N. on I. 109. § 8) is αὐτὰ referring to (= τοῖς πράγμασι). —— αὐτοῖς, *for themselves* (dat. commodi).

CHAPTER V.

embassy to Athens being unsuccessful, the Mytilenians prepare for war (§ 1); after ring made a vigorous but indecisive attack upon the Athenian camp, they shut them- ves again within their walls, and wait for succor from Lacedæmon (§§ 2–4).

1. οἱ δ'....πράξαντες = ὡς δ' οἱ πρέσβεις ἦλθον ἐκ τῶν Ἀθηνῶν ι πράξαντες. —— οὗτοι, i. e. the Methymnians. The constructio

κατὰ κίνησιν (see N. on I. 116. § 1) is again employed here [illegible] Δῆμον or Λήμνον. The islands Imbros and Lemnos by [illegible] Lemnos, and were both subject to the Athenians.

2. εἰς Θάσιον ἔρωτες, *though not contrived*, i. e. the coast was indentate. —— οὐκ ἐπειδίωντο, *they did not pass the night the better fleet*, which they should have done to have claimed victory. The next clause οὔτε....αὐτοῖς is epexegetical of this.

3. ἐκ....ἐπιβατεύειν. The order is, ἐκ Πελοποννήσου εἰ κρείττω καὶ μετ' ἄλλης παρασκευῆς (εἰ κρατήσειεν) βούλοιντο ἐπιβατεύειν *intending to venture an engagement* (again) *if any and aid from Peloponnesus, and with any other* (auxiliary) *force which* [illegible]; i. e. with any aid which might come from Peloponnesus or any where else. There are other modes of constructing and [illegible] this passage, which for brevity's sake I must omit. On [illegible] γένοιτο, cf. Jelf's Kühn. § 855.

4. οἱ κρατησάντων by the Lacedæmonians and Thebans. [illegible] φθάσαι....ἐπιπλεῦσαι, i. e. they were not able to reach the place [illegible] the Athenian fleet. —— μετὰ τὴν μάχην. Cf. § 2. —— [illegible] Cf. III. 4. § 5.

heir (S. § 201. 5) *ships and a receptacle for their supplies.* :t, as Poppo observes (Proleg. I. pp. 210, 282), that a word xtensive signification is to be repeated from *ναυστάθμοι* *ἃς.*

CHAPTER VII.

ı fit out an expedition under Asopius, who ravages the Laconian coast and Naupactus, having previously sent all his ships home except twelve (§§ 1–3); unsuccessful attempt on Œniadæ and Leucas, in the retreat from the latter of ı he is slain (§§ 4–6).

ıcene now changes to Western Greece, from whence Phor- led home (II. 103). —— *Φορμίωνος....ἄρχοντα.* Phormio died soon after his return with the captives in the spring § 1), or had become so enfeebled by age or disease, as to ɔ endure the fatigue and hardship of another expedition. t here made by the Acarnanians shows the high estimation e was held in Western Greece.

ήσας, *having raised*, or *summoned.* See N. on II. 96. § 1. *νιάδας.* The repeated efforts to take this place show that an important position in relation to the war. —— *κατὰ ν*, "*on the side of the Achelous*, opposed to *κατὰ γῆν*, *on the* Arnold.

κον, *Nericus*, afterwards called *Leucas.* Strabo says that ·as changed by the Corinthian colony, and that Leucas was lifferent site from that of Nericus. But cf. Leake's North. . p. 16. N. 2. —— *αὐτὸς* is repeated, the first being opposed ıe latter to *μέρος.* —— *ὑπὸ τῶν αὐτόθεν*, *by the inhabitants ıtry*, distinguished from *φρουρῶν*, the regular guards, sta- ɔpel any sudden attack.

CHAPTER VIII.

enian ambassadors repair to Olympia and there address the assembly of Peloponnesians.

ῆς πρώτης νεώς. Cf. III. 2. § 5. —— ὡς, when. —— ὅπως, *ι. See N. on I. 65.* § 1. Mitford argues the little disposi-

tion manifested by the Lacedæmonians to engage in the war
Instead of calling a congress of the confederacy, they dem
Mytilenæans to repair to Olympia, and there consult not pro
persons as might happen to attend the festival which was at
see no reason, however, for such a surmise, as the course here
method was more convenient and equally expeditious, and
there would be a larger and more general gathering at Olympi
would take place at the call of a special congress. Whether
not, however, abusing this venerable institution, thus to me
party purposes, is justly questioned by Smith —— ἐν δὲ Ὀλ
κ. τ. λ. Another instance in which Thucydides adopts the pra
recording events by Olympiads is found in V. 49.

CHAPTERS IX.—XIV.

These chapters contain the speech of the Mytilenæans, which in
to its general style is like all the speeches in Thucydides, concise,
sections adapted to convince rather than to persuade and full of a

N. on I. 13. § 6) *they take into view.* —— χείρους ἡγοῦνται, *they* [illegible] *them with less favor* = hold them in low estimation for their [illegible]ery. Bloomf. aptly illustrates this by the adage, "they love the [illegible]on, but they hate the traitor." χείρους than formerly.

[illegible] ἐστιν, εἰ τύχοιεν. The apodosis is rendered doubtful and uncer- [illegible]by the optative with εἰ, *if perchance*, etc. Cf. Mt. § 524. 3. —— [illegible] = οὗτοι ἀφ' ὧν. —— ὄντες is to be constructed with τύχοιεν, [illegible]*d happen to be.* In the sentiment of this passage we easily [illegible]gnize the original of the 'idem velle atque idem nolle, ea demum [illegible] amicitia' of Sallust. —— πρόφασις. See N. on I. 23. § 6. —— [illegible]nnects ὑπάρχοι to τύχοιεν. —— ἀποστάσεως depends on πρόφασις. [illegible] ὁ refers to the things just mentioned as necessary to an equitable [illegible] satisfactory alliance, viz. unanimity of sentiment, mutual friend- [illegible] and an equal balance of power. —— τῷ, *on this account*, refers [illegible]ard to εἰ....ἀφιστάμεθα.

CHAPTER X.

[illegible]rator now enters upon a defence of the rectitude of the Mytilenians in abjuring all [illegible]nce with the Athenians (§ 1); the alliance was formed in order to rid Greece of the [illegible]ians, and therefore for the liberation and not the subjugation of the states (§§ 2, 3); its having been the means or occasion of the enslavement of the smaller and weaker [illegible]nbers of the confederacy, furnishes the Lesbians just grounds of apprehension that [illegible] in due time will suffer the same evil (§§ 4–6).

[illegible]. περὶ—τοῦ δικαίου—τοὺς λόγους ποιησόμεθα, *we will speak con-* [illegible]*ing the justice* of our course. —— γὰρ (*now*) is epexegetical, i. e. [illegible]rves to explain more fully what was hinted at in the apology [illegible]p. 9. § 1). —— ἄλλως....δεόμενοι, *especially as we are seeking* [illegible] *alliance.* —— ἰδιώταις. See N. on II. 65. § 7. —— βέβαιον is an [illegible]ctive of two as well as three terminations. Cf. Butt. § 59. 3. —— [illegible]ἀρετῆς δοκούσης = μετὰ δοκήσεως (τινὸς) τῆς ἀρετῆς, "*cum opinione* [illegible]*tis quadam.*" Gottl. —— γίγνοιντο, sc. φίλοι elicited from φιλίαν, [illegible]s, as Poppo suggests, φιλία καὶ κοινωνία be supplied. —— τῷ διαλ- [illegible]οντι = διαλλαγῇ (K. § 268. γ). See N. on I. 42. § 2.

[illegible]. ἀπολιπόντων....πολέμου, *when you abandoned the Median war* [illegible]. 89. § 2). ἀπολιπόντων is used intransitively, *remaining behind*, [illegible]*drawing.* Cf. K. § 249. 1. —— παραμεινάντων....ἔργων. Cf. I. [illegible] 2.

[illegible]. Ἑλλήνων depends on καταδουλώσει, and Ἀθηναίοις limits ξύμ- [illegible] *(S. § 202. 1).* —— τοῖς Ἕλλησι depends on ξύμμαχοι to be men-

tally repeated from the preceding proposition. K
Τίλλει with ἀπέφυσεν, and makes the prec
depend on ἀναδιδάσκει.

4. ἐφυσεν . . . ἐφυσεν. Cf. I. 99, et seq
[illegible] *to the Mede* —— ἐφυσεν, brea
[illegible] and ἐφυσεν, which Arnold and Bloo
5. ἀπ' ἐν γενεσιν, *by uniting together*, is to be
[illegible]. Cf. III. 11. § 3, where the Athenian pol
[illegible] from union, and of gradually breaking dow
[illegible] —— ἐκ πολυφυΐας belongs to ἀδύν
[illegible]. Cf. I. 19. § 1.
6. ἐξ, *forth*, is here used ironically, as in
[illegible] —— [illegible], *treatise*
[illegible] *is the predicate, as examples, lessons of warn*
[illegible] refers to the Lacians and Cians, —— ἐ
to reduce to slavery.

of ἐπελθεῖν. Cf. K. § 307. 4; S. § 224. See Notes on I. 34. . 74. § 3.

ὐ....ὅσον, *for no other reason than because.* —— αὐτοῖς limits ο, and ἐς τὴν ἀρχὴν is epexegetical of πράγματα, *plans for do-* . —— γνώμης depends on ἐφόδῳ (*by the means*).

ἷμα....ξυστρατεύειν. Poppo's interpretation of this difficult , approved by Arnold, is: *nobis enim documento utebantur*, *di-* etiamsi alii coacti se adjuvare perhiberentur) *eos certe, qui idem* ragii *ferendi haberent* (plena libertate fruerentur) *invitos sibi* ra *laturos non esse* (neque omnino id facturos), *nisi, quos aggre-* r, *aliquid deliquissent* (i. e. nisi ipsa causæ æquitate permove- nt participes bellorum fierent). ἅμα μὲν corresponds to ἐν τῷ ; infra. This passage may be regarded as explanatory of εὐ- τε λόγου, and the next sentence (ἐν τῷ αὐτῷ κ. τ. λ.) of γνώ- ίδῳ. —— τὰ κράτιστα is put for a substantive in the abstract concrete signification, having of course the sense of the mascu- ὺς κρατίστους) as have the neuters which follow. —— τοῦ τερεῃρημένου refers to τοὺς ὑποδεεστέρους. The passage may rendered, *and by this same policy they first led the stronger the weaker powers, and thus reserving them to the last, they ot but find them the weaker, the other* (i. e. the inferior) *states been taken away* (literally, *stripped* as the foliage from the tree) hem. —— ἐχόντων....στῆναι, *while we yet had the strength of* s (weaker states), *and something upon which we might lean* for . Bloomf. says that the metaphor is taken from persons, who, ttacked, fly to some wall, or other place at which they may eir backs and stand on their defence.

αθ' ἓν γενόμενον. See N. on III. 10. § 5.

ὰ δέ, *partly.* The Schol. says that the fourth reason is here hy the Athenians suffered the Mytilenians to remain unmoles- hese reasons in order are; 1, the color of justice which the n policy in respect to the other states received from the co- on of the Lesbians; 2, the ease with which the greater states e brought under the yoke, after the smaller ones had been sub- l; 3, the fear of a union between the Lesbian and Peloponne- y; 4, the unblamable deportment of the Lesbians towards the n state, which took away every pretext for their invasion. ὸ....αὐτῶν, *by attendance upon* (= by paying court to) *their* wealth. —— ἀεί, *for the time being.* —— περιεγιγνόμεθα, *we d free.* —— οὐ μέντοι ἐπὶ πολύ γ' κ. τ. λ. The order is, οὐ χρώμενοι παραδείγμασι—ἂν ἐδοκοῦμεν δυνηθῆναι (sc. περιγίγνε-

CHAPTER XII.

Thus they lived in a state of mutual fear, a capture being carried out in case it appeared to sufficient confidence in respect to its taste (§ 1), in the last chapter the language for anticipating the Athenians and retreating before they were to be relieved to servitude (§§ 2, 3).

1 ἀπὸ γνώμης = *other than was in our heart*, — ὁ τι λαμβάνει λ. This sentence, which Arnold says has no grammar a striking resemblance in its construction to ὁ τοῖς ἄλλοις, II. 40. § 3, and by referring to that passage we may obtain the solution of this. After repeated examination of the pas carefully weighing the criticisms which have been made I have adopted the following, as that which appears to me the satisfactory explanation. ὁ is evidently placed over against τ must therefore be in the accusative after δεδιότι. Inasmuch as is opposed to φόβον, and δεδιότι to ἐμποδὼν παρεῖχε, we δεδιότι as a circumlocution for a simple verb of the situation (cf. Mt. § 421. *Obs.* 4), and followed by ὁ in the Or we may take πίστιν in apposition with ὅ, and render t

[illegible]s to stand thus: some may be disposed to blame us for premature [illegible]on, on the ground that we ought to have waited until our rights [illegible] been openly violated; but if our strength so nearly equalled [illegible]rs, that we could afford to wait until open aggression had been [illegible] upon our liberties, we should be free from the necessity of being [illegible]ject to them. Our being subject to them therefore in itself fur[illegible]es a reason, why we could not safely wait until they attacked us. [illegible] ἐπ'....ἐπιχειρεῖν, *the power to attack us being always with them.*

CHAPTER XIII.

[illegible] defection, which has thus been shown to be both justifiable and necessary, would have [illegible]aken place before, had the Peloponnesians been willing to have received them (§ 1); the [illegible]precipitancy of the measure to which they have now been driven has rendered it ill-pre[illegible]pared, but this is an additional reason why they should be admitted into the alliance and [illegible]receive speedy assistance (§ 2); this reception of them will also be highly prejudicial to [illegible] Athenians, whose resources, so far as revenue is concerned, are derived mainly from their allies (§§ 3–7).

1. σαφεῖς....ἐδράσαμεν, *sufficiently manifest for our hearers to know that we have acted rightly.* —— πρὸς ἀσφάλειάν τινα = *to find some security.* —— ἔτι belongs to ἐν τῇ εἰρήνῃ. —— ὡς ὑμᾶς. See N. on I. 31. § 2. —— ἐπειδὴ Βοιωτοὶ προὐκαλέσαντο, *when the Bœotians summoned us.* Bloomf. refers this to the mission of Hermæondas (III. 5. § 4), but he reached Mytilene after the revolt. —— ἀποστήσεσθαι (i. e. δεῖν ἀποστήσεσθαι) is followed by its cognate accusative ἀπόστασιν. S. § 181. 2. —— ἀπό τε τῶν Ἑλλήνων—ἀπό τε Ἀθηναίων. The usual mode of interpreting this, is to take ἀποστήσεσθαι διπλῆν ἀπόστασιν in a twofold sense, viz. a secession or abstaining from the Greeks so as to no longer injure them, and a revolt from the Athenians for the purpose of self-protection. This is essentially the interpretation which, after Reiske, has been adopted by Bauer, Haack, Goel., Arnold, and Bloomf. But Poppo refers τῶν Ἑλλήνων to the Greeks who were confederated on terms of equality with the Athenians, such as the Platæans, Acarnanians, Chians, etc. The revolt from these states was not to do them injury, but to free the Mytilenians from the necessity, which their alliance with the Athenian confederacy would impose upon them, of doing injury to the states above mentioned, and to assist in effecting their deliverance *from Athenian rule.* I am disposed to adopt this interpretation, as *frees* ἀπόστασιν *from a double sense,* which Gottl. calls with so

nmon way, in ancient times especially, of pulling down —— μὴ βοηθεῖν depends on αἰτίαν. —— τοῖς ἀφισταμένοις as ians, Thasians, Eubœans, etc. Cf. I. 40. § 5 (end). It appears, r, that the Lacedæmonians were on the point of making a di- in favor of the Thasians (I. 101. § 1), but were prevented by rthquake and the subsequent rebellion of the Helots. They did n the time of the Eubœan revolt, but without ultimate success 4. § 2). There was probably such coldness and sluggishness in movements, as to beget the impression, that they were quite in- ent to the abject condition of the states and islands subject to Athenians.

CHAPTER XIV.

orator closes by conjuring the Peloponnesians to grant aid to the Mytilenians, and thus sure to Greece the benefits resulting from their deliverance from Athenian oppression § 1, 2).

1. αἰσχυνθέντες....ἐλπίδας, *reviving the hopes which the Greeks ose in you.* ἐλπίδας may be referred to Jelf's Kühn. § 550. *b*, as accusative of that wherein the feeling expressed in αἰσχυνθέντες sists, i. e. the accusative of equivalent notion. —— ἐς ὑμᾶς follows ίδας after the analogy of ἐλπίζειν ἔς τινα. —— ἴσα καὶ ἱκέται, *ually as suppliants = as suppliants.* —— μὴ πρόησθε ὑμᾶς, *do not t us off.* —— ἴδιον....παραβαλλομένους, *having our own lives at ke;* literally, *exposing ourselves* (middle voice) *to the personal risk life.* —— κοινὴν....δώσοντας is a repetition of the sentiment of I. 13. §§ 3, 4. ἐκ τοῦ κατορθῶσαι, *by our success.* —— ἔτι....σφαλη- μεθα. Cf. III. 13. §§ 5, 6.

2. οἵουσπερ....ἀξιοῦσι (sc. γίγνεσθαι), *such as the Greeks esteem us to be.*

CHAPTER XV.

he Peloponnesians receive the Mytilenians as allies, and prepare to invade Attica by and by land. The Lacedæmonians are ardent and active in the enterprise, but are onded quite tardily by their allies (§§ 1, 2).

1. ἐσβολὴν depends upon ὡς ποιησόμενοι, although it might *ps with equal correctness* be rendered by the formula quod

[illegible] Cf. [illegible] p. [illegible] — [illegible] Ἀθῆναι, ever appeal [illegible] — [illegible] is found in sim[illegible]

[illegible] Cf. Mull. Dor. I. p. [illegible] the names of the harvest spirits of here, fe[illegible] of the Doric race are represented as r[illegible] the early [illegible] = [illegible]. Sui[illegible]

CHAPTER XVI

[illegible]

[illegible] from [illegible] and is approved by Pop[illegible] as [illegible] to the object of the in[illegible] The more [illegible] construction, through [illegible] the article, — [illegible] the relief [illegible] being [illegible]

ἀναγαγόντες, *having weighed anchor and sailed to the isthmus.* παρὰ being a preposition of motion gives to ἀναγαγόντες a pregnant construction. See N. on I. 18. § 2. Krüger, however, constructs παρὰ τὸν ἰσθμὸν with ἐπίδειξιν ἐποιοῦντο. —— τῆς Πελοποννήσου depends on ᾗ.

2. τὸν παράλογον. See N. on I. 78. § 1. —— ἄπορα νομίζοντες = ἄπορον εἶναι νομίζοντες. Cf. II. 77. § 1. —— ὡς (*inasmuch as*).... παρθοῦσαι contains the reason why the Lacedæmonians thought their plans impracticable. —— ἠγγέλλοντο—παρθοῦσαι, *were announced as passing.* See N. on I. 131. § 1. —— νῆες. Cf. III. 7. § 1. —— τὴν περιοικίδα. Several cities of the Periœci lay on the coast, which accounts for the name περιοικὶς (sc. γῆ or χώρα) being given to the whole coast. —— ἀνεχώρησαν is the apodosis, the protasis lying in νομίζοντες.

4. ἐκείνους εἶδον = ἐκείνους ἀναχωρήσαντας εἶδον. Arnold.

CHAPTER XVII.

The Athenian navy was now in a state of the greatest perfection and power, but its maintenance tended greatly to exhaust the treasury (§ 1); an illustration of the magnitude of the sum necessary to carry on the war is furnished from the siege of Potidæa (§§ 2, 3).

1. ὧν depends here and in III. 18. § 1 upon κατὰ repeated from the previous context. See N. on παρὰ πόλεσιν αἷς, I. 28. § 2. —— ἐν τοῖς gives emphasis to πλεῖσται by calling attention to it, and is to be taken as a neuter demonstrative. See N. on I. 6. § 3. Bloomf. doubts its intensive force (as the superlative has δή intensive after it), and regards it as qualifying the superlative = *some of the most numerous.* The clause ἐν....ἐγένοντο is very difficult of translation. I am disposed on the whole to construct κάλλει in dependence on ἐνεργοί, and to take ἅμα as denoting time, making αὐτοῖς depend on ἐγένοντο. The sense would then be, *at this time the Athenians had the greatest number of ships in an effective state from their beautiful* (= good) *condition.* There are other modes of construction, which I forbear to bring forward, being continually admonished of the necessity of brevity.

2. τήν τε γὰρ Ἀττικὴν κ. τ. λ. There seems to be an incongruity between this statement and the one made in II. 13. § 8; 24. § 2, where the number of ships is put down at 300, one third of which were to remain as a defence at home. This would leave 200 sail to cruise about. *Now it is said that 250* ships were in active service. Perhaps *as Arnold suggests, in the* process of the war, more than two thi

were in the service abroad, it being found unnecessary to reserve so large a force for the home defence. If, however, the one hundred ships spoken of as being on guard around Attica, Euboea, and Salamis, are the same as the one hundred which were to be put aside for an emergency (II. 24. § 2), then the whole number would be only 200. But this apparent contradiction of numbers might be removed by bearing in mind that the ships here spoken of were *ἐνεργοί*, *in a condition for active service.* —— *ὥστε—ἐγίγνοντο.* See N. on I. 34. § 3.

3 *τὰ χρήματα.* Cf. II. 13. § 3. —— *ὑπαναλώσας, gradually exhausted* —— *διδραχμοι ὁπλῖται, hoplites whose pay was two drachmæ.* The old Attic *δραχμή* = 17 cents 5-93 mills; the later *δραχμή* = 16 cents 5-22 mills. Hussey (Ancient Weights, etc. pp. 47, 48) makes the drachma = 9.72 pence or about 18 cents 0-55 mills. —— *λάμβανον, sc. οἱ ὁπλῖται.* —— *τριωβολίαν.* Cf. I. 61. § 4. —— *ναῦς τε αἱ ναῦται = all the sailors.* —— *τὸν αὐτὸν μισθόν,* i. e. one drachma, for as they were not attended by servants, the drachma allowed for these in the land service, was here omitted.

CHAPTER XVIII.

small. Their forces were not adequate to the drawing of a line of contravallation. Nor was it in this instance very necessary, as the φρούρια (*forts*), which they erected in commanding positions (ἐπὶ τῶν καρτερῶν), answered every purpose. —— ἐγκατῳκοδόμηται has the signification of the present with the general idea of completeness.

CHAPTER XIX.

The Athenians being in want of funds raise a contribution among themselves, and send an expedition to levy money from their allies (§§ 1, 2).

1. αὐτοὶ is opposed to ἐπὶ τοὺς ξυμμάχους which follows. —— ἐσενεγκόντες—ἐσφοράν, *paying a tax, making a contribution* in order to defray the expenses of the war. —— τότε πρῶτον. As mention is made at an earlier period (see authorities cited in Smith's Dict. Gr. and Rom. Antiq. p. 370) of this property-tax, it may be that the present passage means, that never before this was so large an amount as 200 talents raised as εἰσφορά; or perhaps the word πρῶτον is used in reference to the present war. The practice of raising funds in this way, was afterwards frequently adopted. —— ἐσφορὰν—τάλαντα. See N. on I. 96. § 2. —— ἀργυρολόγους ναῦς, *money-collecting ships* (see N. on II. 69. § 1). The Schol. on Aristoph. Equit. 1068 says, ἐλέγοντο δὲ Πύραλοι καὶ Σαλαμίνιοι.

2. τῆς Καρίας ἐκ Μυοῦντος, *from Myus in Caria.* Here they landed and proceeded up the country. —— ἄλλης in reference to αὐτός.

CHAPTER XX.

The scene now changes to Platæa, where the little garrison, obtaining no relief from Athens, and in want of provisions, form the desperate resolution of breaking through the enemy's lines of circumvallation (§ 1); a part of the number shrink back from the dangerous enterprise (§ 2), but the rest set about the preparation of ladders of the right length to scale the surrounding walls of the enemy (§ 3).

1. τιμωρίας. See N. on I. 25. § 1. —— Ἀθηναίων οἱ ξυμπολιορκούμενοι. Cf. II. 6. § 4. —— ἐσηγησαμένου τὴν πεῖραν αὐτοῖς, *having proposed to them the attempt.* —— ὃς καὶ ἐστρατήγει, *who was also the commander of the place.*

2. ἀπώκνησαν....ἡγησάμενοι, *shrunk back from* the danger they

ing it too great. Bloomf. supplies τὴν πεῖραν with ἀπεστέρουν. [illegible] III. 30. § 3. The noun ἀριθμῶν belongs equally to the [illegible] participle —— *εἰς, to the number of.*

8. τοῖς ἐπιβολαῖς *by the layers* —— ἤ.... αἱ τῶν, *where* [illegible] *opposite to them happened to be not thoroughly whitewashed* —— [illegible] belongs to πολλοί —— ἔμελλον.... ἁμαρτήσεσθαι, *some was likely to err* in the computation. Cf. Mt. § 498. d (end). —— εἰς ὃ [illegible] *to which they wished* (to go). The infinitive of the verb of motion is frequently omitted, when there is connected with the main verb a proposition of motion. Cf. Mt. § 535. *Obs.* 2. —— τοῖ τείχεσι ἐπιβάς upon *de ἐ.*

CHAPTER XXI.

This chapter contains a description of the lines drawn around the city by the Peloponnesians. It will be seen that they were skilfully constructed, very strong, and well-guarded, and serves to increase our admiration of the valor of the little band, who were about to undertake the perilous enterprise of scaling these entrenchments.

1. τῇ οἰκοδομήσει denotes the sense in which τοιούδε is to be taken —— πρός, *in front of, on the side towards.* K. § 298. I. 1. —— ἔξωθεν ἀπ' Ἀθηνῶν, *from without* (viz.) *from Athens.* ἀπ' Ἀθηνῶν is explanatory of ἔξωθεν. No external attack was to be feared by the besiegers, except from the Athenians.

CHAPTERS XXII.—XXIV.

tage of a dark and tempestuous night, the Plataeans proceed to put their design ion, and make their way undiscovered to the enemy's lines, which they begin nd although in the passage over they alarm the besiegers, yet in the confusion he darkness and the tempest, and by the false alarms of the Plataeans who ind, the little band escape with the loss of only one man, and make their way

σκεύαστο. See N. on I. 46. § 1. —— ὕδατι. It appears 23. § 5, that it was a rain-storm accompanied with snow. ἄφρον employed as a defence of the city. —— προσέμιξαν, *ached to.* Compounds of μίσγειν and μιγνύναι have, besides e signification, an intransitive or reflexive sense. K. § 249. ἐόντες τοὺς φύλακας, *unperceived by the guards.* —— ἀνὰ *they* (i. e. the guards) *not being able to see before them* *eason of the darkness.* The genitive absolute is employed, ıore lively and emphatic than the accusative in agreement φύλακας. —— ψόφῳ depends on ἀντιπαταγοῦντος, *making a oise against = drowning with its rattling noise.* πάταγος ıe rattling noise of a tempest of wind and rain. The word hich Bloomf. thinks comes the nearest to it in sound, is l of a gentle rain-storm, in which the drops may be heard n the leaves of the forest, the roofs of buildings, etc. —— , *the storm.*

. . . ἦεσαν, *at the same time they went also far apart.* Cf. hap. 94. —— μὴ belongs to κρουόμενα as well as to παρέχοι. I. 12. § 1. —— αἴσθησιν παρέχοι. Cf. Xen. Anab. IV. 6. πόδα is a synecdochical accusative. —— μόνον has a strong nasmuch as the right foot was left bare. The left foot was eference to the right, for the same reason, perhaps, that in the left foot is employed to mark the time in marching, ause custom has so established it. In time of action mis-scharged to better advantage with the left foot somewhat before the other. Indeed the left foot may be considered as upport of the body, in almost every encounter in which the l is used. Arnold aptly cites (what occurred to my own eading this passage) Sir Walter Scott's description of the ercenaries in the Lay of the Last Minstrel, Canto IV:

> *Each better knee was bared to aid*
> *The warriors in the escalade.*

3. εἰδότες by means of scouts sent out in the time of previo
pests, who had thus learnt the custom of the enemy. —— ἔρυμ
N. on II. 4. § 4. —— ἔπειτα responds to πρῶτον μέν. —— ἐν, i.
twelve light-armed. —— αὐτόν, i. e. Amnemas. —— οἱ ἑπόμενοι
followers (viz.) six. —— ἀνέβαινον, began to mount. Noti
change from the aorist to the imperfect, ἀνέβη referring merely
fact that Amnemas mounted first, and ἀνέβαινον describing the p
in the act of following him. —— ἔπειτα, then. —— μετὰ τούτου
these, i. e. the twelve light armed commanded by Amnemas.
refers to τούτοις, and is the *dat. commodi* after τὰς δοκίδας
—— ἔμελλον δώσειν, which they were to deliver to those wh
them.

4. ἐκ (in ἐκ τῶν πύργων) is used for ἐν, it being employe
note the direction *whence*. See N. on I. 18. § 1. —— ἀντιλαμ
laying hold of.

5. ἐπὶ τὸ τεῖχος, i. e. to their respective stations upon
—— οἱ . . . . δεινόν, *for they did not know what was the cau
alarm* = *what the matter was*. —— ἅμα refers to time. —
πολλοὶ refers to those who remained in the place, their co
being equal to so desperate an adventure (cf. III. 20. § 2). T

for the same purpose. —— ὅπως—ἢ καὶ μὴ βοηθοῖεν. The subjunctive is here employed to express high probability, the optative, to express a mere possibility, and also to show that the clause in which it stands is the consequence of the subjunctive clause. Cf. Jelf's Kühn. § 809; Mt. § 518. 4 (end). —— ἄλλο τι—ἢ τὸ ὄν. *something else than it really was.* —— πρὶν—διαφύγοιεν. The optative follows πρίν, inasmuch as it is a continuation of the idea of the subjunctive clause (καὶ μὴ βοηθοῖεν) on which it depends. Cf. Jelf's Kühn. § 848. 5. β.

CHAPTER XXIII.

1. οἱ δ' ὑπερβαίνοντες κ. τ. λ. The order is, οἱ δ' ὑπερβαίνοντες—κλίμακας προσθέντες—καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν—οἱ δ' (i. e. τῶν ὑπερβαινόντων—οἱ μὲν—οἱ δέ. See N. on I. 89. § 3). The words ὡς οἱ πρῶτοι....ἐπιβοηθεῖν are parenthetic, inasmuch as φύλασσον must be referred to οἱ πρῶτοι and not to οἱ δ' ὑπερβαίνοντες, since that would make all who were passing over to be keeping guard, which was not true. —— τοῦ πύργου ἑκατέρου (cf. III. 22. § 3) depends on ἐκεκρατήκεσαν. —— τάς τε διόδους τῶν πύργων = τὰς τῶν πύργων πυλίδας. ΔΟΥΚΑΣ. Cf. ἀλλὰ....διήεσαν, III. 21. § 3. —— αὐτοί refers to οἱ πρῶτοι, as distinguished from those who followed on behind, and who are referred to here by οἱ μὲν—οἱ δ'. —— μηδένα.... ἐπιβοηθεῖν, *that no one* (of the enemy) *should come through them* (i. e. through the passages of the towers) *to furnish aid* (against the Plataeans). —— οἱ μὲν is referred by Haack to οἱ πρῶτοι, and to those who had afterwards mounted the towers, so that the missiles might be said to be sent from below and above (καὶ κάτωθεν καὶ ἄνωθεν). But we have seen that the οἱ πρῶτοι were placed as guards in the doorways of the turrets, and must not therefore be confounded with the persons referred to in οἱ μέν. It is better to refer κάτωθεν καὶ ἄνωθεν to τοὺς ἐπιβοηθοῦντας, *those* (of the enemy) *bringing aid from below* (i. e. approaching on the ground below. Cf. III. 22. § 7 (init.) *and from above* (i. e. along upon the walls). —— ἀπὸ τῶν πύργων depends upon εἶργον. —— οἱ δ'....πλείους, *but in the meanwhile others, the greater part.* —— ἅμα belongs to both the participles between which it stands. —— διὰ τοῦ μεταπυργίου, *through the space between the towers.*

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[illegible], and return to the part of the wall adjacent to the tower, which [illegible] the Platæans were passing [illegible] — [illegible] = [illegible]. Cf. I. [illegible] § 4.

4. With Arnold and Blomf. I have pointed off the words οἱ τελευταῖοι, because the scholiast seems to refer the adj. [illegible] to those who descended last. The reason is obvious, as they remained to contend alone with the enemy, whose numbers were [illegible] at this point, the [illegible] view of the case of the [illegible] now become more clear. οἱ τελευταῖοι is in [illegible] with οἱ ἀπὸ τοῦ πύργου. —— οἱ τριακόσιοι. Cf. III. 22. § 7.

5. μᾶλλον is referred to ἡσσον καταφρόνουν infra —— ἡ [illegible] belongs to ἔσωσε, the preposition denoting the direction of the action of the verb proceeded. —— ἐς τὸ γεῖσος, i. e. upon the side, which was unprotected by the shield. —— ἀπὸ i. e. πολλοστῶν.

6. ὥστε . . . . πόρον, *so that even the last of the Platæans passed (the enemy) in crossing the ditch*, i. e. succeeded in crossing the ditch before the enemy could hinder them. That this, however, attended with extreme difficulty is seen in χαλεπῶς ἐκ [illegible] § [illegible]. It will be seen that the heroic persons (cf. III. 22 [illegible]

ıither in order to reach by the nearest way the Eleusinian plain, eir route to Athens, whereas they were pursuing for the time their course to the north towards Thebes.

τὴν πρὸς....Ὑσιάς, *the road leading to the mountain towards ra and Hysiæ.* From Erythræ a road passes between the Thefithæron and Mount Cithæron down into the Eleusinian plain, lso into the plain of Megara. Whether the Platæans took this ır passed along the more unfrequented mountain-paths, is of a matter of mere conjecture. If Thucydides named the places æ and Hysiæ, in the order of their position to one going from , it is thought that their location on our maps should be re- Their place on Kiepert's Map seems to be more consistent he account here given of the flight of the Platæans, than that is assigned them on the other maps which I have seen. For it e remembered that their course was first, north, after which urned off and took a south-easterly direction, which would hem to these places in the order here mentioned. —— λαβόμε- *ving reached.* —— ἀπὸ πλειόνων. Cf. III. 20. § 2. —— εἰς.... . It is truly wonderful that only one man was lost in this ·ise. Every thing appears to have been well planned, and exe- ılso with great courage and self-possession.

κατὰ χώραν ἐγένοντο, *came back to their station and there re-* !. See N. on I. 18. § 2 (*constructio prægnans*). —— τῶν δὲ ἀπο- ένων. Cf. τινὲς αὐτῶν οἱ ἀπετράποντο, § 2 supra. —— ὡς οὐδεὶς ·ι, *how that no one survived.* —— τοῖς νεκροῖς is the *dat. com-* fter ἀναίρεσιν. —— ἐπαύσαντο shows that ἐσπένδοντο is used of on begun but not completed = *they took measures to obtain a* ·*pacisci in animo habebant.*" Gottl.

CHAPTER XXV.

ı a Lacedæmonian contrives to effect an entrance into Mytilene, and by the promise from the Peloponnesians, arouses the drooping spirits of the Mytilenians, and rea- ·em less inclined to listen to any proposals from the Athenians (§§ 1. 2).

κατὰ χαράδραν τινά, *at a certain dry bed of a torrent, at a ra-* —— διαλαθών, *eluding observation.* —— τοῖς προέδροις, *the ma-* y, undoubtedly chosen from the aristocracy. So the Schol. τοῖς ι τῶν Μυτιληναίων. —— ὅτι—ἔσται—παρέσονται—προαποπεμφθῆ- ee N. on ὡς εἴη—ἐλπίδα εἶναι, III. 8. § 3. —— αἱ τεσσαράκοντα *16. § 3.* —— ἃς....αὐτοῖς, *which were to help them.*

2. πρὸς τοὺς....γνώμην, *were less inclined to the Athenian* aliy, *had their minds less to the Athenians.* On the use of the in τὴν γνώμην, see N. on III. 22. § 5.

CHAPTER XXVI.

The Peloponnesians despatch Alcidas with a fleet to the aid of the Mytilenia under the command of Clemenes make an irruption into Attica (§§ 1, 2): th territory is laid waste with unusual severity, until the failure of their provisi the invading army to return home (§§ 3, 4).

1. τοῖ....ἔτους. The events of this fifth year of the detailed in chaps. 26–39, and the transactions of the summer priced in chaps. 26–36. —— τὰς....ναῦς. In III. 16. § 3; 25 § 1; 69. § 1, the number of these ships is stated to be forty. in those places the round number is given; or forty was the d number, to which two more were added, and these last are o by the Historian, who still continues to speak of the number assigned to this enterprise —— τοῖς....Ἀλκίδαν. The co

CHAPTER XXVII.

ns are compelled to come to terms with the Athenians (§ 1); for Salæthus airing of the arrival of the Peloponnesian fleet, armed the common people for on receiving their arms refused obedience to the magistracy (§§ 2, 3).

ίδε, *for the following reasons.*

ερον ψιλὸν ὄντα, *being before light-armed*, not *without arms*, strangely renders it. The oligarchical party in Mytilene ld the heavy armor from the common people, in order the ually to keep them in a state of subordination. As soon, s Salæthus distributed arms among them, with the design them against the enemy, they shook off the yoke of their nd assumed themselves the functions of government.

ξυλλόγους τε γιγνόμενοι, *being collected in groups*, as is editious gatherings, where plans of action are discussed and Cf. Xen. Anab. V. 7. § 1. We find ξυστάσεις instead of n II. 21. § 2.

CHAPTER XXVIII.

y are therefore compelled in these circumstances to capitulate to the Athenians, l as it might be determined at Athens (§ 1); those who had been in correspond- he Lacedæmonians flee to the temples, but being induced to come forth, are edos to await the decision of the Athenians respecting them (§§ 2, 3).

ν τοῖς πράγμασιν, *those in power = the magistrates.* —— ıds on γνόντες. See N. on I. 25. § 1. —— τῆς ξυμβάσεως, *the the terms*, on which the commons were about to surrender up to the Athenians. —— κινδυνεύσοντες is dependent upon — ὥστε = *on condition that.* Cf. Mt. §§ 479. a; 629. —— ...βούλωνται, *to determine as they please concerning the* ıs. —— αὐτοὺς—Μυτιληναίους. The more natural order e been Μυτιληναίους—αὐτούς. —— ἐν....ἔλθωσι, *but in the until they should return.* Reference is had to the Mytile- ssy to Athens.

ἐ....Λακεδαιμονίους, *but those who had held communication Lacedæmonians.* —— περιδεεῖς, *in great fear*, principally of ians, but in part, perhaps, of their own citizens, who would *d to blame them* as the authors of the present calamity. *ν the city.* —— οὐκ ἠνέσχοντο, "they could not restrain

σα. —— δίδραχμοι ὁπλῖ
The old Attic δραχμὴ =
cents 5-22 mills. Husse
the drachma = 9.72 penc
sc. ὁ ὁπλίτης. —— τρισχ
all the sailors. —— τὸν
were not attended by ser
land-service, was here omi

CHA

The Mytilenians make an ineffectual
proceed to put several smaller citi
thymnians endeavor afterwards to
1000 hoplites under Paches, who a
around the place, and thus closely i

1. ὡς προδιδομένην, *think*
be surrendered up to them.
of the future. K. § 255. R.
summoned from Pontus. Cf.
I. 109. § 3. ——

spell. Their forces were not adequate to the drawing of a line of contravallation. Nor was it in this instance very necessary, as the φρούρια (*forts*), which they erected in commanding positions (ἐπὶ τῶν ἀκρωτερῶν), answered every purpose. —— ἐγκατῳκοδόμηται has the signification of the present with the general idea of completeness.

CHAPTER XIX.

The Athenians being in want of funds raise a contribution among themselves, and send an expedition to levy money from their allies (§§ 1, 2).

1. αὐτοὶ is opposed to ἐπὶ τοὺς ξυμμάχους which follows. —— ἐνενεγκόντες—εἰσφοράν, *paying a tax, making a contribution* in order to defray the expenses of the war. —— τότε πρῶτον. As mention is made at an earlier period (see authorities cited in Smith's Dict. Gr. and Rom. Antiq. p. 370) of this property-tax, it may be that the present passage means, that never before this was so large an amount as 200 talents raised as εἰσφορά; or perhaps the word πρῶτον is used in reference to the present war. The practice of raising funds in this way, was afterwards frequently adopted. —— εἰσφορὰν—τάλαντα. See N. on I. 96. § 2. —— ἀργυρολόγους ναῦς, *money-collecting ships* (see N. on II. 69. § 1). The Schol. on Aristoph. Equit. 1068 says, ἐλέγοντο δὲ Παράλοι καὶ Σαλαμίνιοι.

2. τῆς Καρίας ἐκ Μυοῦντος, *from Myus in Caria.* Here they landed and proceeded up the country. —— ἄλλης in reference to αὐτός.

CHAPTER XX.

The scene now changes to Platæa, where the little garrison, obtaining no relief from Athens, and in want of provisions, form the desperate resolution of breaking through the enemy's lines of circumvallation (§ 1); a part of the number shrink back from the dangerous enterprise (§ 2), but the rest set about the preparation of ladders of the right length to scale the surrounding walls of the enemy (§ 3).

1. τιμωρίας. See N. on I. 25. § 1. —— Ἀθηναίων οἱ ξυμπολιορκούμενοι. Cf. II. 6. § 4. —— ἐσηγησαμένου τὴν πεῖραν αὐτοῖς, *having proposed to them the attempt.* —— ὃς καὶ ἐστρατήγει, *who was also the commander of the place.*

2. ἀπώκνησαν....ἡγησάμενοι, *shrunk back from the danger thinl*

ing it too great. Bloomf. supplies τὴν σεῖραν with [illegible] III. 3. § 2. The genit. ἀριθμοῦ belongs equally to the two [illegible] participles —— *is, to the number of*

3 τοὺς ἀνεμπόδιστος *by the lines* —— ἢ . . . εἰκόν, *where the opposite to them happened to be not thoroughly whitewashed.* —— [illegible] belongs to κάλλιον —— ἐμέλλον . . . ἁμαρτήσεσθαι, *some would have [illegible] to err in the computation.* Cf. Mt. § 498. d (end). —— ἐς ἃ ἐβούλοντο *to which they wished* (to go). The infinitive of the verb of motion [illegible] frequently omitted, when there is connected with the main verb a participle of motion. Cf. Mt. § 535. *Obs.* 2. —— τοῦ τείχους depends upon ἐς ἃ.

CHAPTER XXI.

This chapter contains a description of the lines drawn around the city by the Peisistratidæ. It will be seen that they were skilfully constructed, very strong, and well-guarded, which serves to increase our admiration of the valor of the little band, who were about to undertake the perilous enterprise of scaling these entrenchments.

CHAPTERS XXII.—XXIV.

age of a dark and tempestuous night, the Plataeans proceed to put their design
on, and make their way undiscovered to the enemy's lines, which they begin
nd although in the passage over they alarm the besiegers, yet in the confusion
he darkness and the tempest, and by the false alarms of the Plataeans who
ind, the little band escape with the loss of only one man, and make their way

εσκεύαστο. See N. on I. 46. § 1. —— ὕδατι. It appears
23. § 5, that it was a rain-storm accompanied with snow.
τάφρον employed as a defence of the city. —— προσέμιξαν,
roached to. Compounds of μίσγειν and μιγνύναι have, besides
ive signification, an intransitive or reflexive sense. K. § 249.
λαθόντες τοὺς φύλακας, *unperceived by the guards.* —— ἀνὰ
ὧν, *they* (i. e. the guards) *not being able to see before them*
y reason of the darkness. The genitive absolute is employed,
g more lively and emphatic than the accusative in agreement
οὺς φύλακας. —— ψόφῳ depends on ἀντιπαταγοῦντος, *making a*
g noise against = drowning with its rattling noise. πάταγος
s the rattling noise of a tempest of wind and rain. The word
, which Bloomf. thinks comes the nearest to it in sound, is
used of a gentle rain-storm, in which the drops may be heard
upon the leaves of the forest, the roofs of buildings, etc. ——
έμου, *the storm.*
ἅμα....ᾖεσαν, *at the same time they went also far apart.* Cf.
ug. chap. 94. —— μὴ belongs to κρουόμενα as well as to παρέχοι.
N. on I. 12. § 1. —— αἴσθησιν παρέχοι. Cf. Xen. Anab. IV. 6.
—— πόδα is a synecdochical accusative. —— μόνον has a strong
asis inasmuch as the right foot was left bare. The left foot was
in preference to the right, for the same reason, perhaps, that in
imes, the left foot is employed to mark the time in marching,
y because custom has so established it. In time of action mis-
are discharged to better advantage with the left foot somewhat
nced before the other. Indeed the left foot may be considered as
nain support of the body, in almost every encounter in which the
hand is used. Arnold aptly cites (what occurred to my own
in reading this passage) Sir Walter Scott's description of the
nan mercenaries in the Lay of the Last Minstrel, Canto IV:

> Each better knee was bared to aid
> The warriors in the escalade.

3 *εἰδότες* by means of scouts sent out in the time of parl
ports, who had thus learnt the motion of the enemy. —— *ἐν*
N. on II. 4. § 4. —— *ἔνθεν* responds to *ἐκεῖσε μέν*. —— *ἐκ*
ἐπιστρατεύειν [illegible] —— *αὐτοῖς*, i. e. Ammon. —— *οἱ ἐκεῖσε*
ἐπιστρατεύειν [illegible] —— *ἀνέβαινον*, *began to mount*. N
[illegible] to the imperfect, *ἀνέβη* referring more
[illegible] that Ammon mounted first, and *ἀνέβαινον* describing the
[illegible] act of following him. —— *ἔνθεν*, *then*. —— *μετὰ τοῦ*
τοῦ, i. e. the twelve light armed commanded by Ammon
refers to *τοξότας*, and is the *dat. commodi* after *τὰς ἀσπίδ*
—— *ἐμβάλλω βοῶν*, *which they were to deliver* to those w
them.

4 *ἐκ τῶν ἐκ τῶν πλησίον*) is used for *ἐκ*, it being compl
note the [illegible] *where*. See N. on I. 18. § 1. —— *ἀνάλω*
laying hold of.

5 *ἐπὶ τὰ τάξεα*, i. e. to their respective stations upon
—— *οὐδὲ ... ἔνεκα*, *for they did not know what was the ca*
alarm [illegible] *what the matter was*. —— *ἅμα* refers to time —
ἀλλ' refers to those who remained in the place, their a
being equal to a desperate an adventure (cf. III. 2. 1, § 2,
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for the same purpose. —— ὅπως—ᾖ καὶ μὴ βοηθοῖεν. The subjunctive is here employed to express high probability, the optative, to express a mere possibility, and also to show that the clause in which it stands is the consequence of the subjunctive clause. Cf. Kühn. § 809; Mt. § 518. 4 (end). —— ἄλλο τι—ἢ τὸ ὄν, *something else than it really was.* —— πρὶν—διαφύγοιεν. The optative follows πρίν, inasmuch as it is a continuation of the idea of the subjunctive clause (καὶ μὴ βοηθοῖεν) on which it depends. Cf. Jelf's Kühn. § 5. β.

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CHAPTER XXVIII.

y are therefore compelled in these circumstances to capitulate to the Athenians, as it might be determined at Athens (§ 1); those who had been in correspond- ıe Lacedæmonians flee to the temples, but being induced to come forth, are dos to await the decision of the Athenians respecting them (§§ 2, 3).

τοῖς πράγμασιν, *those in power = the magistrates.* —— ds on γνόντες. See N. on I. 25. § 1. —— τῆς ξυμβάσεως, *the the terms*, on which the commons were about to surrender up to the Athenians. —— κινδυνεύσοντες is dependent upon — ὥστε = *on condition that.* Cf. Mt. §§ 479. a; 629. —— ...βούλωνται, *to determine as they please concerning the s.* —— αὐτοὺς—Μυτιληναίους. The more natural order ɜ been Μυτιληναίους—αὐτούς. —— ἐν....ἔλθωσι, *but in the until they should return.* Reference is had to the Mytile- sy to Athens.
....Λακεδαιμονίους, *but those who had held communication acedæmonians.* —— περιδεεῖς, *in great fear*, principally of ans, but in part, perhaps, of their own citizens, who would l *to blame them as* the authors of the present calamity. *v the city.* —— οὐκ ἠνέσχοντο, "they could not restrain

[illegible] See N. on I. 114

be separated in the way he thought

—

CHAPT

In consequence of their inaction, the Pan
Athens could [illegible] some days after the ra
had a [illegible] to Lacedæmon

1. [illegible] *rather prudent, rea*
ed. They ought to have crossed
ver Attica which, the rest of the co
a. y. See N. on I. 124. § 1. —
the road de i (= ἰόν), see N. on II
See N. on II. 25. § 8. — *ἀπ' ἀν*
Mesiaga. The relative position o
one sail or from Peloponnesus to
Athens, was taken, is the Att. perf
2. *τῇ Μεσιάγῃ ἀλωσιμῷ, from*
See N. on *vairy*, I. 13. § 4. —
cumstance.

—

CHAPT

ans, which rendered them incapable of making a rapid move-
h as would enable them to surprise an enemy.
ἀ....εὑρήσομεν, *for it is likely that we shall find great want*
ulness (literally, *much unguardedness*), *such as is natural to*
have just taken a city. I have with Goel. and Krüg. made
depend on τὸ ἀφύλακτον. Cf. Poppo, Suppl. Adnot. p. 190.
μὲν θάλασσαν. The corresponding sentence is εἰκὸς δὲ καὶ
ὐτῶν.
ἀ τῶν ἔνδον, *with the aid of those within*, i. e. of the Mytileni-
espoused the Peloponnesian cause, as appears from the next
τις....εὔνους. —— μὴ ἀποκνήσωμεν. S. 218. § 2. —— νομί-
.τοιοῦτον, *thinking that* (what is called) *the unexpected turn*
nothing else than some such thing as this. ὁ refers to τὸ και-
ι dependent on φυλάσσοιτο. The various interpretations of
ge I must pass over for the sake of brevity, having adopted
which on the whole seems to be least liable to objections.
ς....ἂν ὀρθοῖτο. Cf. S. § 215. 1. —— τοῖς πολεμίοις ἑνορῶν
πολεμίοις ὁρῶν.

CHAPTER XXXI.

of Teutiaplus is rejected by Alcidas, whereupon others urge him to make a
on Ionia, and to endeavor to bring about its revolt, or at least to diminish the
nd increase the expense of the Athenian state (§ 1); but this advice he also
. determines to sail back to Peloponnesus (§ 2).

ι δέ τινες κ. τ. λ. Bloomf. rightly supposes that these refu-
ε favorers of the aristocracy, who had been driven out on
unt by the Athenians and the democratical party. They
lently persons of rank, or they would not have been admitted
ouncil of war. The Lesbians here mentioned were most
ambassadors spoken of in III. 5. § 4; 8. § 1, who were now
return from Peloponnesus. —— ἐπειδὴ....φοβεῖται = *since*
this as too dangerous. "There is something pointed, not to
ent, in the turn; it being almost tantamount to calling Alci-
d." Bloomf. —— ἐκ πόλεως ὁρμώμενοι, i. e. making a city
of operations. See N. on I. 64. § 2. —— οὐδενὶ γὰρ ἀκουσίως
. τ. λ. This exceedingly obscure passage probably will never
reted in a way free from objections, since the MSS. differ
d the exceeding brevity renders it necessary to supply some
hich *cannot be elicited* readily from the context. There is no
with the construction of οὐδενὶ....ἀφίχθαι, for his arrival

CHAPTER XXXII.

ıe Alcidas touches at Myonnesus, and there puts to death the greater portion ıns (§ 1); putting in at Ephesus he is expostulated with by the Samian ıor this cruel and impolitic act, and is prevailed upon to liberate the rest of §§ 2, 3).

λει, *he sailed along* the Ionian coast. —— προσχών. See N. 1. —— Μυοννήσῳ, *Myonnesus*, lay about midway between ,ebedos, on a small rocky peninsula, which would be very h at in a coasting voyage from Erythræ to Ephesus. —— ὑτους—ἀπέσφαξε τοὺς πολλούς, *he butchered the captives*, them). There is no need of constructing τοὺς αἰχμαλώτους the formula *quod attinet ad*, as τοὺς πολλοὺς is in partiion with it, and both are dependent upon the verb. In ıis cruel massacre, cf. II. 67. § 4 (end).

ıῶς....αὐτόν. The Lacedæmonians had given themselves berators of Greece. Cf. II. 8. § 4. —— οὔτε χεῖρας ἀνται- *lifting up their hands against*, i. e. having performed no They were not voluntary enemies of the Peloponnesians.

ες γὰρ κ. τ. λ. The manner in which Alcidas came by s is here explained. The men had approached the ships mpression that it was an Athenian fleet, as nothing was e from their thought, than the idea that Lacedæmonian d venture into those parts. —— μή ποτε—παραβαλεῖν. See § 1 (end).

CHAPTER XXXIII.

meward with all speed for fear of being intercepted by the Athenian fleet is fear was not groundless, for intelligence having been received by Paches admiral, that the Ionian cities were in danger, he sailed forthwith in pursuit nnesian fleet, but did not succeed in overtaking it (§§ 2, 3).

ιυνίας καὶ Παράλου. These ships seem to have been em- e collecting of tribute, in carrying ambassadors to and fro, g those who went to Delos or other places for religious watching the motions of the enemy, and in any statere expedition was required. They were manned by frees of Athens, and when employed (as they sometimes were) , *carried the admiral* of the fleet. —— ἔτι....ὁρμῶν, while *Icarus*. On the conjecture of Poppo (Observ. in Thucyd.

c. 14. p. 229), περὶ Ἴκαρον has been adopted by all the leading editors for περὶ Κλαρον, which Arnold and Krüger still retain as the true reading. —— διωξον by Paches. —— πελαγεσι, i. e. the Ἐρυθραῖα πέλαγη. —— ὡς... Πελοποννήσῳ, *with the intention of touching* (Mt. § 555. 3. § 225. 1) *at no other land than Peloponnesus.* ἑκουσιος (= ἑκουσιος, S. § 124. 1), *of his own will*, i. e. unless compelled by necessity.

2 καὶ ἀπὸ τῆς Ἐρυθραίας, *even from Erythræ.* —— εἰ καὶ ὅτι, *if even that.* —— ὡς has reference to ἀνειχίστου.... Ἰωνας. —— κωφίσειν.... πόλεις, *should assault and destroy the cities*, literally, *should destroy at the same time that they attacked the cities.* The rapidity and completeness of the destruction is expressed in this employment of the verb and the participle preceded by ἅμα. Cf. S. § 225. N. 1. —— ἀναγγελοῦν ὁ αὐτὸν ἰδοῦσαι, *themselves who had seen him bringing the tidings.*

3 ὁ δε, i. e. Paches. —— ὑπὸ σπουδῆς = σπουδῇ. —— ἐν καταλογῳ, *each in his rank.* —— ἐφαίνετο refers to Alcidas, and ἐπαιρεσχωρει to Paches. Poppo denies that ἐφαίνετο can be referred to Alcidas, as his name has not been mentioned in the preceding paragraph, and therefore would employ the verb impersonally, or supply τὰ πραγματα as being something distinctly in the mind of the writer. But the pronoun αὐτον, which could refer to no one but the commander of the fleet, is found in the preceding context, and if it had not been, the idea of an [illegible]

troduced without any public authority for the purposes of a part rrel." Arnold. Krüger and Arnold correctly read *ἰδίᾳ*. —— *ἡ δε ι—ἐς τὴν Ἀττικήν.* Cf. II. 47. § 1.

2. *οἱ καταφυγόντες καὶ κατοικήσαντες*, "*qui eo confugerant et il icilia posuerant.*" Poppo. —— *αὖθις* in reference to the previou ions in the upper city (§ 1). —— *Ἀρκάδων.* "The Arcadians wer Swiss of Greece, and ready to take pay of any who would hir n." Bloomf. —— *διατειχίσματι.* This refers to a place walled of fortified by a castle or fortress. —— *ἐπολίτευον*, *took part in th lic affairs*, *engaged in the politics* of the place. —— *οἱ δέ*, i. e. thos iposing the other faction. —— *ὑπεξελθόντες τούτους*, *withdrawin m them.* The accusative is employed instead of the separativ itive, because the object of the verb denotes persons and not plac

3. *ὁ δὲ προκαλεσάμενος* is repeated by *ὁ δ'* (opposed to *ὁ μέν*), an ngs therefore to *εἶχεν.* This construction, which Kühner (Jelf . § 708. 3) calls a rhetorical anacoluthon, is employed to denot the person designated by *ὁ μέν*, is to be considered as the princi agent. —— *ὥστε.* See N. on III. 28. § 1. —— *αὐτὸν καταστήσει eplace him*, *to restore him.* —— *σῶν καὶ ὑγιᾶ.* So we say, *safe an d*, *uninjured in life or limb*, meaning, in these expressions, free from all harm. —— *ὁ δ'....εἶχεν.* Mitford very properly de nces this act of treachery and cruelty, as marring with a blot c nal infamy a character otherwise of some glory. The baseness c deed is enhanced by the miserable contrivance of appearing t his word in bringing back Hippias, according to his promise, an immediately putting him to death. —— *τῷ τειχίσματι* refers t same fortified place as *διατείχισμα* above. —— *αἱρεῖ* Notium.

CHAPTER XXXV.

es returns again to Mytilene, and having reduced several places to submission, sen lsethus and such of the Mytilenians as appeared to be concerned in the revolt, to Athen l also sends back the greater part of his army (§ 1); with the rest he remains to sett affairs of Lesbos (§ 2).

1. *παρεστήσατο.* Cf. I. 29. § 5. —— *τοὺς....κατέθετο.* Cf. III. 2 Here again Paches broke his word, inasmuch as these Mytil s were to remain in Tenedos, until the pleasure of the Atheniar ecting them was known. He did this, probably, in order that th er part of the Athenian forces might be relieved from duty at Lesbo

2. *καθίστατο—ᾗ αὐτῷ ἐδόκει.* See N. on II. 28. § 3. —— *ἄλλην ence to Mytilene.*

CHAPTER XXXVI.

Salaethus is put to death immediately upon his arrival at Athens (§ 1), and afterwards an Athenian decree, that all the male adults of the Mytilenæans should be put to death, and the women and children sold into slavery (§ 2), which decree they forthwith despatch to Paches (§ 3), summon however relents upon them for this bloody measure, and a second assembly is held on the next day, at which, after the expression of various opinions on both sides of the question, Cleon comes forward and addresses the assembly (§§ 4–6).

1. *ἔστιν ἃ παρεχόμενον, promising certain things.* See N. on I. 65. § 3. —— *τά τ' ἄλλα καί, and among other things.* ἄλλα refers to the other promises made by Salaethus, and included in the phrase *ἔστιν ἃ*.

2. *ἔδοξεν αὐτοῖς—ἐπικαλοῦντες.* The participle here refers to the subject logically implied in *ἔδοξεν αὐτοῖς* = *they thought.* Cf. K. § 5. 5. 1. The reverse of this construction (i. e. a participle in the dative, by attraction to the construction *ἔδοξεν αὐτῷ* implied in the leading expression) is found in I. 62. § 3. In respect to the murderous decree here spoken of, we might have supposed that Cleon was the chief author of it, even had we not been so informed by Thucydides (cf. § 6 infra). —— *τοὺς ἅπαντας Μυτιληναίους.* The article with *πάντες* shows that the substantive to which it belongs, is to be considered as a whole in distinction from its parts. Cf. K. § 246. 5. *a.* —— *ἐπικαλοῦντες...*

6. ἀφ' ἑκάστων, i. e. by each party, according as they took sides with or against the Mytilenians. —— ὥστε ἀποκτεῖναι. See N. on I. 34. § 3. —— τῷ τε....πιθανώτατος, *and by far the most influential, at that time, with the common people.*

CHAPTERS XXXVII.—XL.

In these chapters we have the speech of Cleon in the assembly, which was convened to decide whether the murderous decree of the previous assembly, respecting the Mytilenians, should be carried into effect or rescinded. The speech is characterized by all the beauties and defects of the Thucydidean style, being nervous, pointed, compressed, and as a natural result of this last quality, in many places confused and obscure. But in its sentiment and moral features it is very unlike any speech, which has yet been introduced to our notice in this history. It is just what we might expect from a violent, boastful, arrogant, shallow demagogue like Cleon, and for all the qualities of fierce denunciation, malicious inuendoes, biting sarcasm, and malignant cruelty, in my judgment, has no parallel in this whole history. If I were to characterize its great and leading idea, I would name it a most bitter onset upon the enlightened and conservative policy which marked the administration of Pericles, and which after his death was advocated and defended by others. The mad schemes of such turbulent and short-sighted politicians as Cleon had already been foisted upon the body politic, in the time of the great orator and statesman just mentioned, and had embittered his closing life, and now their ruinous influence began to be seen and felt in bad-planned expeditions, impolitic severity towards their allies, and a forfeiture of the honor of the state, whenever it seemed necessary to promote its immediate and temporary aggrandizement. A policy so prejudicial to the real welfare of the state, could not but awaken the most determined opposition from the wise and patriotic, and hence Cleon seizes this occasion to inveigh in the coarsest and most virulent terms against these political opponents, who were as far above him in all statesmanlike qualities, as they were in real worth and patriotism.

It is unnecessary to say more of the character of Cleon in this place, as the reader will be made well acquainted with it by the masterly delineation of our historian. Suffice it to say, that such bustling, noisy, and selfish demagogues have been common in every republic, and may be regarded as the weeds, which spring up with rank spontaneous growth from the soil of freedom, serving to show its richness, and depth, and how abundant a harvest of the choicest productions may be expected from proper culture and attention.

CHAPTER XXXVII.

Isocr begins his speech by repeating his conviction of the inefficiency of democracy to gov-
ern others (§ 1), he upbraids the easiness, freedom from suspicion, and magnanimity of
the Athenians, as means adopted to secure the obedience of the allies, who, it should be
considered, are only subjunctive so far as they are made to feel the superior power of the
governing state (§ 2), bad laws carried into effect are to be preferred to good laws which
somehow put in force (§ 3), he blames the readiness with which they listen to orators
who arrogantly assuming to be wiser than the rest, seize upon every occasion to
show off their rhetorical powers, whereas those of modest worth, who bow to the supremacy of law are the men whose judgment is to be relied on (§§ 4, 5).

1. ἄγειν....ἄρχειν, i. e. ἄγειν ὅτι ἀδύνατον ἐστι δημοκρατίαν ἐπὶ πολλοῖς ἄρχειν. The subject of ἄρχειν is δημοκρατίαν, which by a very common species of attraction is made the object of ἄγειν. See X. on I. 72. § 1.

2. Διὰ....ἔχετε, *for on account of your security in your daily intercourse, and freedom from treachery towards one another, you think that the same disposition exists in your allies* (towards you). τὰ αὐτὰ refers to ἀδεὲς καὶ ἀπροβούλευτον. The same disposition is attributed to the Athenians in II. 37. § 2, and to the Lacedaemonians in I. 68. § 1. —— ἐνδόξοις. Regularity of construction would have been better pre-

4. *οἱ μὲν* (i. e. *οἱ ξυνετώτεροι*) *γὰρ τῶν κ. τ. λ.* In this fling upon men of superior education and ability, as though they of all others were least observant of law, and placed their own understanding above it, the speaker betrays the real demagogue, paying homage to ignorance, and pandering to the lowest classes of the community, by attributing to them alone love of country, and the impartiality necessary to a right judgment in respect to public measures. —— *τῶν.... περιγίγνεσθαι, and to surpass every thing that is at any time* (*ἀεὶ*) *said for the public good*, i. e. to get the upper hand in whatever is said, and secure the adoption of their own plans and counsels, however wise and salutary may have been those advanced and defended by others. —— *ὡς....γνώμην.* Interpreters are divided in respect to the meaning of *ὡς*, some taking it in the sense of *ἅτε*, *quippe quod*, *inasmuch as they could not evince their talent in matters of greater consequence;* others giving it the sense of *quasi*, *as if they could not show off in other weightier matters*, i. e. displaying their abilities on every occasion, as if they were never to have another and a better opportunity. This comports better with the tone of irony (or I might rather say the abusive slang), indulged by the speaker in reference to his political opponents. *ὡς—οὐκ ἂν δηλώσαντες = ὡς εἰ οὐκ ἂν δηλώσειαν.* Cf. Mt. § 596. *b;* S. §§ 215. 5; 225. § 4. —— *κριταὶ—ἀπὸ τοῦ ἴσου, impartial judges.*

5. *ὡς = οὕτως.* —— *ξυνέσεως ἀγῶνι*, "*a rivalry* or *prize-fighting in talent.*" Bloomf. —— *παρὰ δόξαν, contrary to our belief.*

CHAPTER XXXVIII.

The speaker professes his adherence to his former opinion in respect to the Mytilenian decree, and wonders at the proposal for a second debate, which cannot but be beneficial to the Mytilenians rather than to themselves, and the advocates for which must either prove that injuries brought upon the state are beneficial, or gain their ends by misleading and blinding the people (§§ 1, 2); of this state of things so injurious to the commonwealth the people are themselves the cause, who listen with eager pleasure to the harangues of their orators, and judge of things by their representations rather than in the light of facts and sober reason (§§ 3, 4): each one is willing to be deceived, and if he cannot aspire to oratory himself, strives to show his high relish and appreciation of it by blindly assenting to every thing which is said, and thus sitting rather as a spectator of sophists than as a judge of what will be the best for the state (§§ 5–7).

1. *ὁ αὐτὸς—τῇ γνώμῃ.* See N. on II. 61. § 2. The construction is varied from that employed in I. 140. § 1. —— *θαυμάζω μὲν τῶν προθέντων, I wonder at those who have proposed.* S. § 193. N. 2. —— *πρὸς τῶν ἠδικηκότων.* See N. on II. 86. § 5 (end). —— *μᾶλλον* the

of us who are the injured party. This omitted clause of the sentence would be implied in the emphasis with which ἐδεινοῦτο was spoken. —— ὁ γὰρ . . . ἐπεξιόντες, *for he who prosecutes (strong emphasis upon the doer with a more lenient resolve is, i. e. a resolve modified by time* —— ἀμυνοῦσθαι is the subject of ἀνελήψεσθαι. For the omission of the article, see N. on II. 67. § 5. —— τῷ παθεῖν depends on ἐγγύτατα ἐστήκασιν, which Arnold makes equivalent to ἐγγὺς ἀπολέσθαι, just as in Homer, ἐγγὺς ἐλθεῖν is followed by the dative because it is taken as one word ἐγγίζω. —— ἀντιπαλοῦ, *equally balanced* (with the injury), belongs to ἀμύνασθαι. Some would erase and join ἀντιπαλον to τιμωρίαν. —— τοῦ . . . καθιστάμενοι, *that of those states are an injury to the allies*, i. e. that the prosperity of the states is so bound up in ours, that no example of terror like the one now decreed, is necessary to hold them attached to our interest. The absurdity of such a view was manifest, as the interest of the Athenians and that of their allies were vastly dissimilar. Hence the paradox, to be proved by the gainsayers of the decree which had just been passed, is joined to the previous one, viz. that the injuries done to the Athenians by the Mytilenians were confined to the party injured. καθιστάμενοι depends on ἀποφαίνειν. See N. on II. 20 § 4.

ling proposition. —— ὡς δυνατὰ γίγνεσθα, *as to the possibility ir taking place*, is to be taken with τὰ....ἔργα, to which τὰ δὲ γμένα ἤδη (depending on σκοποῦντες. Cf. Mt. § 427. *Obs.* 3) is ed. —— τὸ δρασθέν. In some editions we find τὸ θεαθέν, and s cited in Jelf's Kühn. § 368. *b.* —— ὄψει is to be taken with τὸ έν, in the sense of *a fact which is witnessed by one's own eyes*, αβόντες (which belongs also to the second proposition) may the sense of ὑπολαβόντες. Gottl. and some others construct ὄψει λαβόντες in the sense of *perceiving*, *seeing with the mind's eye.* this seems to be a far-fetched explanation, and makes ὄψει of use, whereas by constructing it with τὸ δρασθὲν it has great em- s. —— τὸ ἀκουσθὲν is opposed to τὸ δρασθέν.

ἀπατᾶσθαι ἄριστοι, *easiest to be deceived.* —— δεδοκιμασμένου. ly λόγου, as the antithesis clearly teaches. —— μὴ ξυνέπεσθαι ιν depends on ἄριστοι, which with μὴ may be rendered *most re- nt*, *very backward.* —— τῶν ἀεὶ ἀτόπων = *of every paradox which be advanced.*

. εἰπεῖν—δύνασθαι, *to have the ability to speak* (as an orator). —— γωνιζόμενοι....γνώμῃ, *contending with those who speak thus* [so s] *not to appear to be following in the rear of the sentiment* (utter- y them). The idea seems to be that, while they had not the fac- of giving utterance to their sentiments, yet they were unwilling ppear to have less quickness of parts to investigate and see the ings of the points of discussion than the speakers themselves. s in their eagerness to avoid the appearance of receiving facts and ories second-hand from their orators, they assented without any sideration or reflection to every thing which was advanced. By ὕτα Krüger would understand ἄτοπα from ἀτόπων, in § 5; but I inclined to refer it to the eloquence to which the persons here ken of could not attain. The plural ἀνταγωνιζόμενοι follows βου- ενος, because ἕκαστος is taken collectively. These participles are to be referred back to αἴτιοι ὑμεῖς or οἵτινες εἰώθατε, § 4. —— εῖν depends on ἀνταγωνιζόμενοι, and τῇ γνώμῃ follows ἀκολουθῆσαι. — ὀξέως....προεπαινέσαι, *and to be quick to assert what is said, even ore the speaker has fully announced his position.* I fully agree with omf., that ὀξέως is to be constructed with the infinitives, and that οντος (sc. τινὸς) depends on the προ- in composition. This gives apt sense, and is certainly in accordance with the extreme brevity the author. Goel., Poppo, and Arnold, take ὀξέως with λέγοντος, the sense of *cleverly*, *pointedly*, as opposed to what is in accord- ce *with a sound judgment.* —— προαισθέσθαι follows πρόθυμοι ich depends on βουλόμενοι to be supplied from the preceding con-

text. —— πρεσβύτου βραδεῖς. As the Athenians could not w[illegible] slow in foreseeing the consequences of events, the particle δ[illegible] πρεσ, supplied in the preceding proposition, is to be supplied be[illegible] ἐπιμελεῖσθαι ἀφίεν *inclined to foresee slowly*. This whole pa[illegible] is fraught with difficulties, and it would require more space t[illegible] limits will allow, to bring forward the various interpretations wh[illegible] has received.

7 ζητοῦντες.... ζῆν, *seeking after something else, to to* [illegible] *this what pertains to common life*. ἡ ἐν οἷς = ἡ ἐκεῖνα ἐν ᾧ. [illegible] Poppo refers to Mt. § 437, *Obs.* 3, to which I would add Jelf's [illegible] § 820, 2, β, as giving the best solution of the construction. [illegible] says that the plural is employed, because the Athenian form of [illegible] is often designated by the plural πραγματα, to which th[illegible] state is here accommodated in number. —— τῶν παρόντων ref[illegible] to same things as ἐν οἷς ζῆν. —— δηλῶν—γιγνομένων, *being [illegible] or occurring*. Bekker gives to δηλῶν here the sense of *paucis [illegible]*, but I doubt whether it is the true one in this passage. [illegible] θεατὰς, *spectators of sophists*, i. e. auditors of those [illegible] made it their business to teach rhetoric.

ihn. § 821. *Obs.*), and cannot be rendered *dum*, as some assert, roduces an additional reason why the Mytilenians were under sity of revolting, viz. the adequate naval defence enjoyed by and. —— ἐς τὰ πρῶτα, *in the first* (= highest) *degree.* —— τοιγάσαντο, *have done us such mischief*, or better perhaps, *have such trouble.* —— τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν, "*what else y do* but plot against us." Bloomf. —— ἐπανέστησαν. See . 115. § 5. —— ἢ ἀπέστησαν. Cleon makes a distinction here a simple revolt in vindication of liberty, and a conspiracy g from deep hatred, and aiming at nothing short of the ruin state against which it is made. Bloomf. thinks it a subtle dis-, and so Poppo (Proleg. I. p. 238) intimates, but it is certainly l to make a forcible impression upon the popular mind, and for was doubtless intended. —— καθ' αὑτούς, *by themselves.*

ὧν πέλας. See N. on I. 32. § 1. —— ὄκνον contains a negative nd hence μὴ accompanies ἐλθεῖν. See N. on I. 10. § 1. —— μέλλον, *in respect to the future.* —— μακρότερα....βουλήσεως, *their power but less than their will*, i. e. their wishes far ex- their ability to do mischief. An exceedingly bitter remark. χὺν....προθεῖναι. Bloomf. cites the common adage "to set above right." —— ἐν ᾧ, *when.*

ἴωθε....τρέπειν. Goel. constructs and explains: εἴωθε δὲ ἡ α ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόθῃ. Poppo regards δι' ἐλαχίστου (sc. καίρου) as an additional stance interposed, *quibus maxime, et quidem minimo intervallo, ta*, i. e. *quibus maxime insperata, et quidem nuperrime.* —— πολλὰ....δόξαν, *it is often the case, that good fortune, which s to men in accordance with reasonable expectation, is more sure hat which is beyond calculation.* I am disposed with Bloomf. the τὰ before πολλὰ to εὐτυχοῦντα, and make πολλὰ refer to ντα in the sense of *many such* εὐτυχίαι = *it often happens*, etc. nay however prefer to construct τὰ πολλὰ as an accusative = πολύ.

καὶ ἄλλως = *not only in this but in other cases*, i. e. generally. μὲν θεραπεῦον ὑπερφρονεῖν, *to look down upon studiousness to nd oblige.* The use of the neuter participle as an abstract noun en referred to (N. on I. 41. § 2), and is much less offensive than sculine would have been.

καὶ μὴ τοῖς κ. τ. λ. It shows the cruelty of Cleon, that he involve in his merciless decree all the citizens of Mytilene, *of whom he must have* known had no hand in the revolt. *the variation of* construction in προστεθῇ—ἀπολύσητε. —— οἷς

reduce
attrac
attrac
προφάς
mistica
8.
commo
as stan
—— πρ
should r
any mor
recurring
and pers
a softer fo
ungrateful
p. 276).
which inve

No hope of freedo
be altered at th

andi ideo accipient, quia peccare humanum sit. The same
; to Xen. Cyr. VI. 1. § 37, which citation aptly illustrates
t passage. —— τὸ ἀκούσιον, *the involuntary*, i. e. an error
involuntarily.

διαμάχομαι, *still contend* (in argument); literally, *fight
do not yield the contest.* —— μεταγνῶναι—τὰ προδεδογμένα,
change of mind to repeal the decrees. I see no reason why
δογμένα is to be made dependent on a preposition understood,
ıf. suggests, since the verb has evidently a transitive sense in
ɔe. Cf. Liddell and Scott *sub voce.* —— Arnold discriminates
ı οἴκτῳ and ἐπιεικείᾳ, the former being a feeling of the mind
ɔd by such as are not possessed of the latter, which refers
to a habit of the mind, *gentleness, mildness.* Betant translates
ia, *clementia*, which is doubtless its meaning here.

πρὸς τοὺς ὁμοίους, *towards those who are of the same mind* (with
: *who sympathize with us.* —— ἐξ ἀνάγκης, *necessarily.* —— ἐν
ε ἐλάσσοσιν, *in other matters of less moment.* —— βραχέα ἡσθεῖσα,
' *pleased for a short time.* Cf. Mt. § 414. 12. —— μεγάλα ζημιώ-
, *shall suffer great loss.* For the use of the middle voice, cf. K.
I. R. 1; for the construction, cf. Mt. § 415. *Obs.* 3. —— τὸ παθεῖν
efers to bribes from the Mytilenians, which Cleon intimates as
ıencing the orators. Cf. ἢ κέρδει ἐπαιρόμενος, III. 38. § 2. The
ent will notice the pointed antithesis between ἐκ τοῦ εὖ εἰπεῖν and
·αθεῖν εὖ, which is rendered more piquant by their juxtaposition.
- ἐπιτηδείους = φίλους. See N. on I. 60. § 2. —— πρὸς τοὺς ὁμοί-
...ὑπολειπομένους, *towards those who will remain the same in
osition* (see N. on § 3), *and be not the less our enemies* than before
' were pardoned.

k. ἐν δὲ ξυνελὼν λέγω. See N. on I. 70. § 8. ἐν depends on λέγω.
- τὰ ξύμφορα to yourselves. —— ἄλλως δὲ γνόντες, *but by deciding
rwise*, i. e. by exercising clemency towards the Mytilenians. ——
χαριεῖσθε, *you will confer no favor upon them, lay them under no
gation*, i. e. they will feel no obligations to you for your clemency.
the Schol. interprets it, οὐχ ἕξουσιν ἡμῖν χάριν. —— ὑμᾶς....δικαι-
σθε, *but you will rather condemn yourselves on the score of justice.*
ν this will be done, appears in the next sentence which begins
h γὰρ *explicantis.* Arnold thinks that there is something of a
tempt for the arguments drawn from justice, which is stated fully
he Athenian's language to the Melians, V. 89. —— οὐ χρεών, sc
ειν. Cf. Mt. § 564. —— οὐ προσῆκον (= προσήκοντες. Bloomf.)
onymous with παρὰ τὸ εἰκός. —— τοῦτο δρᾶν, i. e. ἄρχειν. —— τ
ou know. —— ξυμφόρως (sc. ὑμῖν), *for your own interest.*—

λητότερ
ἀξιώσα
6. μ
tained i
being pr
tion, *eff*
with ἐφ
endure (
connects
utter des
out necess
71. § 6) *a*
injury), i.
equal injur
tains the re
by γάρ. C
7. Here
calling as
(from their
mind (i. e. i
depends on
ὡς—ἂν ἐτιμήσ
plied in the
§ 5. a passage
thing. —

CHAPTERS XLII.—XLVIII.

les now gives us the speech of Diodotus, who in the first discus-
ued against the decree to slay the Mytilenians (cf. III. 41). This
grateful and beautiful contrast with the one which precedes it,
conciliatory, liberal, humane, and eminently adapted to soothe
elings excited by the speech of Cleon. The truthfulness of its
the candor and good sense which pervade it, and the skilful
t of the points to be illustrated and enforced, worked such a
ıe sentiments of the meeting, that the bloody decree was revoked
tilenians saved from utter destruction. One cannot but wish
re of the man, who so nobly vindicated wise and enlightened
' legislation, and the interests of humanity.
e seen that this oration, like that of Cleon, has no exordium, yet
:ement is well adapted to conciliate the audience, and bespeak
ɔr their favorable attention. After a few preliminary remarks,
' and skilfully turns the mind of his hearers from the justice to
ıcy of the decree just passed. He shows that the extremest se-
l not prevent the existence of revolts, while it would drive those
:hem to the most desperate and prolonged defence. He speaks
olicy of confounding in this decree the slaughter of both friends
ce it would ever after drive the populace to take sides in every
the aristocracy. Thus he argues almost solely the question of
being aware, probably, that the minds of the majority of those
e disposed already to compassion, and only needed something
they might repose, as a reasonable ground for the reversal of

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CHAPTER XLII.

ımences by disclaiming all intention to censure or praise any one in respect to
leliberation, and avows his belief that anger and haste are the two greatest
to wise counsel (§ 1); they are foolish or dishonest who deny the power of
actions, and still more those who impute such unworthy motives to the
:); to wrongfully attribute ignorance to them might be accounted folly, but to
them bribery unsustained by proof, shows that the accuser is both a dunce
: (§ 3); such conduct is injurious also to the state, for it drives from public life
: the ability to counsel or direct (§ 4); no citizen should use his eloquence to
is opponent, but should fairly gain his point, and no state should detract from
' its counsellors or punish those who err (§ 5), for then they would have no
to give other than an honest advice in respect to matters of deliberation (§ 6).

is to be constructed with προθέντας. Reference is had to
λέγειν *uttered* by Cleon (III. 38. § 1). —— διαγνώμην,

decree. —— μεμφομένους implies a negative, and hence is followed by μή with the infinitive. See N. on I. 10, § 1. —— τοῦ ξυμβεβηκότος refers to the χρόνον διατριβὴν ἐμποιοῦντας in Cleon's speech, § 1. —— ἐν τῷ ξυνεστῶτι, *as it stands*, such as Cleon doubtless had made it. —— τὸ μὲν refers to τάχος, and τὸ δὲ to ὀργήν. —— ἀνοίας γνώμης, *deficiency of judgment.*

2 διδασκάλους, *teachers, directors.* —— ἢ ἴδιά τι αὐτῷ διαφέρει, *or has some private interest involved.* See N. on I. 68, § 2. must have been keenly felt by Cleon. —— The sentences commencing with ἀξίωτος μὲν and διαφέρει δ' αὐτῷ, are epexegetical of ἢ ἀ ....διαφέρει in which lies the general assertion. —— ἄλλῳ τι the use of words, i. e. by discussion. —— εὖ ...δύναιτο, *he that he could not speak well in a bad cause.* ἄν belongs to δυ εἰ in εἰ δὲ δεινὸλογος is to be taken in the sense of *ὅτι ἄν*, *whe* It is employed to give point to the antithesis in εἰ μὲν εἴσαν αὐ δεινὸλογοι. We employ the word *good* in a similar use, when *he is good at slandering, good at spreading false tales*, and the

3 χαλεπωτάτους, *the most dangerous.* —— καὶ ...τοῦ, *a* (*call to add one* (*in opposing the speech*) *regards to the sp* *ay* (*a shower off*) *for the sake of gain.* Such is ex

d) *not.* —— *τὸν μὴ τυχόντα γνώμης* refers to a counsellor whose ice the state has not followed. —— *οὐχ ὅπως—ἀλλὰ μηδ', not only but not even.* This is a formula which we meet with frequently the Greek authors.

6. *οὕτω γὰρ* introduces the reason why the state should protect reputation of its counsellors from the aspersion of demagogues. —— *ἐπὶ....ἀξιοῦσθαι, by the expectation of greater honors.* —— *ὀρέ-re.* Repeat *ἥκιστα ἂν* from the preceding context. —— *τῷ αὐτῷ, the same way,* i. e. by speaking contrary to his judgment and to quire favor. —— *χαριζόμενός τι καὶ αὐτὸς* is epexegetical of *τῷ αὐτῷ.*

CHAPTER XLIII.

Through such undue suspicion of venality even good counsel is rejected (§ 1), and deceit becomes alike necessary to the success of measures proposed by the good and the bad (§ 2) and the state becomes the only body which cannot be benefited without artifice (§ 3) hence those who give advice in such a state of things should be far more long-sighted than those who follow it, as they are held so much more strictly accountable (§ 4); far better would it be to make both responsible, than as now is the practice, to visit the ill-success of a measure solely upon the adviser (§ 5).

1. *ὧν* depends on *τἀναντία*, and refers to the things which have just been declared as befitting a wise state to do. —— *φθονήσαντες ....κερδῶν, refusing through envy* [to listen to him] *on account of a groundless suspicion of his venality;* or perhaps, *envying the gain which he is suspected of having obtained, although the ground of suspicion is very slight.* Cf. Mt. § 336. *a.* Opposed to *οὐ βεβαίου* is *τὴν φανεράν.*

2. *ἀπὸ τοῦ εὐθέος.* See N. on I. 34. § 3. —— *ἀπάτῃ* is opposed to *ψευσάμενον, by falsehood, deception.* The general idea is that the wretched policy here declaimed against, renders it necessary for the good and the bad alike to practise deceit in order to carry their measures.

3. *περινοίας,* "*over-wisenesses.*" Liddell and Scott. "*Extreme surmises.*" Bloomf. —— *εὖ ποιῆσαι ἐκ τοῦ προφανοῦς* (see N. on I. 35 § 4), *to openly benefit.* The object is *μόνην τε πόλιν, the state alone* in opposition to private individuals. —— *ἀνθυποπτεύεται....ἕξειν, is suspected of having a secret view to his own interest.* Abresch explains *ἀνθυποπτεύεται* by *ἀντὶ τοῦ δοθέντος ἀγαθοῦ ὑποπτεύεται.*

4. *The orator now begins* to apply these general reflections on the *unwise course of the state,* to the position into which it places

orators and counsellors. —— πρὸς τὰ μέγιστα, *in reference to the* [illegible] *est interests* —— ἐν τῷ παρόντι [illegible] N on III 42 § 1 [illegible] τοῦδε ἀξιοῦτε. [illegible] Jolf's K. [illegible] § 4 [illegible] "while each [illegible] on your part." Arnold. In respect to ἀξιοῦτε, see N on [illegible] I 142 § 7. Krüg edits ἀξιοῦτε τε, and constructs τε with λεγόν[illegible] [illegible] the statesmen, political leaders. —— ἐκεῖνοι depends on [illegible] προορώντες, *forecasting further than you.* Opposed to [illegible] ὑμῶν (sc. χρόνῳ) προορώντων, referring to the ease and rapidity which the people could come to a conclusion, which the leaders [illegible] to reach by a long and laborious process of reasoning and [illegible] —— ἐπιτρόπων. . . . ἔχοντες, *being responsible for our advice* —— *in comparison with.*

5. πρὸς ὀργὴν ἔστιν κ. τ. λ. This passage has received various interpretations according to the manner of arranging and pointing words. Heyn, Hauck, and Poppo place a comma after τίμωρ[illegible] [illegible] ἔχοντες, which gives the sense, *you punish according [illegible] passion which may chance to influence you* at the time of the [illegible] This interpretation is disapproved of by Arnold, because [illegible] speaker is not discoursing about punishment which varies [illegible] to the ebb and flow of the people's resentment, but of one w[illegible]

CHAPTER XLIV.

Diodotus, disclaiming all intention of accusing any one in relation to the affair in hand, proceeds to lay down the principle upon which the question before them is to be decided, which is one of expediency and not of justice (§§ 1, 2); this being so, he maintains, in opposition to the opinion of Cleon, that the proposed decree will be highly prejudicial to the Athenian interests (§§ 3, 4).

1. Having now replied to the criminations which Cleon had heaped upon the orators, and marked out the course which a well-regulated state ought to pursue in reference to those at the head of public affairs, the orator comes more directly to the consideration of the subject for which they had been summoned together. The opening words of the section are similar to those in which the oration was commenced, a disclaimer being made of all intention to blame any one, as the question is not one concerning the desert of the Mytilenians, but the true policy of the Athenians in respect to them. —— *κατηγορήσων* the Mytilenians. —— *ὁ ἀγών*, *the question.*

2. *εἰ μὴ ξυμφέρον* (sc. *ἐστί*), *unless it is conducive to our interest.* —— *ἤν τε καὶ....φαίνοιτο.* The apodosis may be readily supplied from the context, for of the alternatives, one with its consequence is given, by which is known the consequence which belongs to the other, and which is suppressed for a rhetorical purpose. Translate then the clause *ἤν....εἶεν*, *and even if they had some claim to forgiveness* [*I would not advise to spare them*]. Bloomf. prefers the reading *ἔχοντας—ἐάν*, which Dindorf with apparent approbation cites, in his notes on the text, as the correction of G. Burges.

3. *περὶ τοῦ μέλλοντος*, *concerning the future*, i. e. what pertains to our future welfare. —— *τοῦ παρόντος.* Supply *περὶ* from the corresponding member. —— *τοῦτο....ἰσχυρίζεται*, *as it respects that which Cleon so positively affirms.* *τοῦτο* depends upon *ἀντισχυριζημένους*, and refers forward to *ἐς τὸ λοιπὸν....προθεῖσι* which explains it. —— *πρός*, *with respect to*, follows *ξυμφέρον*, and *θάνατον ζημίαν προθεῖσι* (*if we hold out death as the penalty*) is the protasis of *ξυμφέρον ἔσεσθαι*, *it will be expedient.* The dative *προθεῖσι* limits *ξυμφέρον.*

4. *τῷ εὐπρεπεῖ* (= *διὰ τὸ εὐπρεπές*) is opposed to *χρήσιμον.* Bloomf. takes *τῷ εὐπρεπεῖ* as a dat. commodi, *for the speciousness.* —— *πρός*, *on account of.* —— *τάχα ἂν ἐπισπάσαιτο*, *may perhaps* (*τάχα*) *draw you* (to the adoption of Cleon's proposition). —— *δικαζόμεθα.* See N. on I. 28. § 4. Opposed to this is *βουλευόμεθα*, *we are deliberating.* The idea is that the decision is to be made by a reference to utility, *and not to strict justice.* —— *τῶν δικαίων.* See N. on III. 54 § 1.

CHAPTER XLV.

The death penalty is a sure preventive to crime in civilized countries. (§ 1.) [illegible] are made to see that punishment has been inflicted with increased severity [illegible] has been tried and found an [illegible] remedy. (§ [illegible]) [illegible] women, and indeed all the middle classes formed the [illegible] hope and desire [illegible] on [illegible] of [illegible] fortune also to be unexpected [illegible] of daring and great hazard, so that it is impossible to restrain [illegible] any object of its desire (§§ 6, 7).

[illegible] . . . . *ἀμφισβήτησιν, of offences not equal to those of the My[illegible] but of much less turpitude.* Punishment by death is [illegible] be no certain prevention of even smaller crimes than [illegible] charged upon the Mytilenians, and hence, if inflicted upon that [illegible] serve to no purpose in deterring the [illegible] I see no necessity of trading with blood [illegible] — *ἐπιχειρήσεις . . . . ἐπιβουλεύσαντες, subject of [illegible] [illegible] pass through the enterprise with safety.* See X. on II [illegible]

[illegible] than was absolutely necessary. —— *τῇ δυνάμει = ἀπ[illegible]*

and ἔρως are the subjects of βλάπτουσι. —— ὁ μὲν refers to
ἡ δ' to ἡ ἐλπίς. —— ἐπιβολήν, "*rationem rei aggrediendæ.*"
ɜ N. on I. 93. § 6. —— καὶ....δεινῶν, *and although unseen*
ıcerful (in their influence) *than manifest dangers.* How
·scription of the sway exercised by these master passions
man soul!
ʼτοῖς (i. e. ἐλπὶς and ἔρως), *in addition to these.* —— ἐκ
τέρων, "*with insufficient resources.*" Bloomf. —— οὐχ
ὀλεις. The way is preparing, by this application of the
· states as well as individuals, for the appeal which the
ɔn to make in behalf of the Mytilenians. —— ὅσῳ. See
§ 2. —— περὶ τῶν μεγίστων, sc. κινδυνεύουσι elicited from
—— μετὰ πάντων, i. e. with the community at large. ——
ισεν, *thinks of himself somewhat too highly = conceives*
idea of himself. The MS. reading is in favor of αὐτῶν,
ɜferred, though not so edited, by Arnold and Poppo. In
ɜ should supply mentally ἐλευθερίας καὶ ἀρχῆς.
ς εὐηθείας (S. § 190), ὅστις οἴεται, "a manner of speaking
tween εὐηθείας ἔστι τὸ οἴεσθαι, and εὐήθης, ὅστις οἴεται."
– φύσεως ὁρμωμένης is a genitive absolute, or perhaps it
ἀποτροπήν. —— πρᾶξαι depends on ὁρμωμένης.

CHAPTER XLVI.

' punishment by death as the penalty of revolt, would prevent those who
'rom returning to their duty, while yet they could make reparation for their
ɜ to them the courage of despair (§§ 1–3); whereas the allies will be kept
; far more effectually by previous care and watchfulness, than by the terror
rees (§§ 4–6).

εγγύῳ, *as a security* against the defection of the allies.
ρτον "accusativus prædicati est, sicut ὡς οὐκ ἔσται μετα-
ccusativo objecti posita sunt, ut si ἀνέλπιστον καταστῆσαι
ι) τὸ μεταγνῶναι legeretur." Poppo. The negative οὐκ in
ι is employed on account of the negation contained in
See N. on I. 77. § 3. —— ὅτι ἐν βραχυτάτῳ is put for ἐν
·ῳ. See N. on I. 63. § 1. —— καταλῦσαι (see N. on I. 18.
ɜ *an end of, to efface.* Supply mentally τῇ μεταγνώσει.
peaker now proceeds to show the advantage of a mild and
atment of revolted states. —— νῦν μὲν = *as things now are,*
ɜe *lenient system* now pursued. —— καί, even. —— γνῷ μὴ
should find that it could not succeed in its plans. ——

[illegible]

offenders, to refer expiry (ποινα[illegible]
—ῆ. See N. on II. 87. 3 3. E
[illegible]. —— ἐς....ἐξιόντας, ἐν
λόγῳ) *the payment of money.*
on the score of money, and refers
pressure, *if we come to talk abou*
more large. —— *τῶν ἔργων, our*

b. of refers to the practice j
be constructed with ἀκούσα, and
—— τινα, τινὰ, τινὰ —— In ἀλ
real contra[illegible], [illegible] the inde
[illegible]. Cf. ἡμε.....ἀκούετε,
taken with ἀπαντᾶτα.

ἢ τοῦ ἀνεύθυνον is the obje
excessively—very much. Poppo r
speech styled παμμέγεθες. —— τ
—— ὅτι τὸ ἐλάχιστον, *to as f*
agrees better with what follows
refers it to the degree of punishm
is had to the words of Cleon, μὴ

CHAPTE

2. τοῖς ὀλίγοις, i. e. the aristocracy in these cities. —— καὶ τῆς.... ἐπέρχεσθε, *and you enter into the war, having as your allies the popu- of the city which is opposed to you* (see N. on I. 71. § 1). Duker ἐπέρχεσθε in a future sense, which Poppo has successfully ed in his Proleg. I. p. 155.

3. ὅπλων.... ἐκράτησεν. Cf. III. 27. §§ 2, 3. —— καταστήσετε.... *you will establish for the aristocracy that which they most ially desire.* —— τοῖς δυνατοῖς (= τοῖς ὀλίγοις, § 2), Bloomf. interprets, *the higher classes.* —— ἀφίσταντες, *having caused to t.* Cf. I. 66. § 1; 81. § 3; II. 80. § 1. —— κεῖσθαι, *is determined, ined.*

4. ἠδίκησαν refers to the commonality of the Mytilenians (ὁ δῆμος Μυτιληναίων, § 3). —— μὴ προσποιεῖσθαι, *to make as if it were not to appear not to be conscious of it.* Arnold illustrates the position the negative by the careless and common expression, *you must not to notice it*, for *you must seem not to notice it.* Cf. Vig. p. 167. VII.

5. τοῦτο refers forward to ἑκόντας.... διαφθεῖραι, *that we should be illing to suffer injury rather than to destroy, although justly, those whom it is for our interest to spare.* δεῖ = ξυμφέρει (τῇ πόλει διαφθεῖραι). —— καὶ τὸ Κλέωνος κ. τ. λ., *and that which was said by Cleon* (cf. III. 40. § 4), *that justice and interest in punishment are the same.* —— ἐν αὐτῷ. Goel. supplies ἐν τῷ τιμωρεῖσθαι.

CHAPTER XLVIII.

Diodotus concludes by advising the Athenians to pass judgment, at their leisure, upon such of the Mytilenians as had been instigators and abettors of the revolt, and suffer the rest to dwell in peace in their country (§§ 1, 2).

1. This chapter contains the epilogue. —— τάδε refers to the items of advice given by Diodotus in the body of his oration. —— οἴκτῳ.... ἐπιεικείᾳ is opposed to ἀπ' αὐτῶν δὲ τῶν παραινουμένων. —— οὐδὲ ἐγὼ any more than Cleon. This idea would be conveyed by pronouncing ἐγὼ with a slight stress of voice. —— οὓς = ἐκείνους οὕς, of which the antecedent depends on κρῖναι. —— Πάχης ἀπέπεμψεν. Cf. III. 28. § 2. —— καθ' ἡσυχίαν, *at your leisure*, perhaps euphemistically spoken for, *in a calm and dispassionate manner.* —— οἰκεῖν, *to dwell* in their own country. This is opposed to the decree which had just been passed, that the male adults should all be put to death, and the women and children sold for slaves (cf. III. 36. § 2).

τῆς....ἀλλόκοτον, *and the first ship not sailing with haste onstrous an affair*, i. e. an errand of such unheard-of cruelty. ης, i. e. the last ship. —— ἡ μὲν refers to the first ship, and ied to by ἡ δ' in the following sentence. —— τοσοῦτον.... *so long a time as for Paches to read the decree = just enough Paches*, etc. See N. on I. 2. § 2. —— παρὰ....κινδύνου, *into t danger did Mytilene come.* παρά, *along*, *along by*, shows imity of the Mytilenians to the danger here spoken of. nnecessarily supposes a blending of two modes of expression, ν κίνδυνον, and παρὰ τοσοῦτον ὀλέθρον οὐκ ἀπώλετο.

CHAPTER L.

In the Mytilenian revolt are put to death (§ 1); the walls of the city are demol- ships given up, and the land assigned to Athenian shareholders to whom the henceforth pay rent (§ 2); their continental towns are also made subject to the (§ 3).

ίωνος γνώμῃ, *by the decree of Cleon.* That decree had only inded, so far as it related to the inhabitants on the island. hose who had been removed by Paches to Tenedos it was o remain in full force. —— τείχη. This word is found in this n without the article in I. 101. § 3, but takes it in I. 108. § 3. τχιλίους. Arrowsmith makes the area of Lesbos to have square miles, which, on the supposition that Methymna one-fifth of the island, would leave for division 453 square 89,920 acres, which divided by 3000 would give 96.64 acres ot or share. Three hundred of these shares being dedicated ls, there were left 2700 shares to be divided by lot (τοὺς λα- nong the Athenians. Arnold observes, that these shareholdout to Lesbos only to see their land, for it is quite evident subsequent history of the island, that no Athenian population ing there. Bloomfield, however, thinks that quite a number remained, most of whom may have died off before the subseolt, which took place some fifteen years after. Cf. VIII. 22. ταξάμενοι—φέρειν. See N. on I. 99. § 3. —— τοῦ κλήρου ἑκά- *each share.* S. § 200. 4. —— δύο μνᾶς, i. e. 200 drachmas, , according to the old Attic value of the δραχμή (see N. on 3), or $33.04, according to the later value.

τῇ ἠπείρῳ opposite to Lesbos. —— ὅσων Μυτιληναῖοι ἐκράτουν, *s the Mytilenians had command of.*

1. [illegible] gulf. In the next chapter, the [illegible] turned from III. 24. Great praise is [illegible] blender and clearness of these detai[illegible] celebrated Athenian, whose name is [illegible] page of the history, is now first in [illegible] public and private character he wi[illegible] and contrasts to a [illegible]. Hence the [illegible] πολλοστοῦ. A fine sketch of his ch[illegible] Dict. Gr. and Rom. Biog. and My[illegible] Leake (North. Gr. II. pp. 401–6) says [illegible] nearest island opposite to Megara, w[illegible] from the shore, but the peninsula, a[illegible] entrance of the strait of Salamis.

2. ἐδόκουν.....εἶναι. The order [illegible] φύλακας is the station for the shi[illegible] subject of εἶναι, and hint the verb by [illegible] repeat τὸν φύλακα from th[illegible] τὸν Μήδων. For the construction o[illegible] —— τοῦ τε.....ἔκκλασις = ἐξέκλα[illegible] context) ὅπως οἱ Πελοποννήσιοι μὴ τε[illegible] τῷ φύλακι, but οὐδὲν ἐξέκλασε i[illegible] οὐδέν, I see no reason why it may [illegible] μηδὲν οὐδέν, "*that nothing should b*[illegible] as not unfrequently in this verb." Ell[illegible]

3. [illegible] *the side o*[illegible]

CHAPTER LII.

The Plataeans being pressed by famine surrender to the Lacedæmonians, stipulating that a fair trial shall be granted them (§§ 1–3); the Lacedæmonians send five commissioners, in whose question of their guilt or innocence, put without any formal accusation, the Plataeans reply as follows (§§ 4, 5).

1. πολιορκεῖσθαι, *to stand a siege;* literally, *to be besieged.* Cf. III. 109. § 1.

2. προσέβαλον refers to the Peloponnesians, and αὐτῶν to the Plataeans. —— εἰρημένον γὰρ ἦν αὐτῷ, *for he had been commanded* (not to take the place by force). So Goel. supplies from the preceding context μὴ βίᾳ ἑλεῖν. —— εἰ σπονδαὶ γίγνοιντο. The apodosis is μὴ ἀνάδοτος εἴη. —— αὐτῶν refers to the Plataeans implied in ἡ Πλάταια which precedes. —— εἰ βούλονται. The same mood is here used which the speaker would have employed, the person however being the same as though the indirect oration had been employed. —— τε corresponds with the following δέ, and connects κολάζειν (sc. τοὺς Λακεδαιμονίους) with χρήσασθαι. Arnold remarks that the tense is changed in κολάζειν, probably to show that the subject is changed. Haack finds the apodosis in τούς τε ἀδίκους κολάζειν, *if they are willing* (εἰ βούλονται)—*they* (the Lacedæmonians) *will punish*, etc. This is less natural than the construction, by which the infinitive κολάζειν is made to depend on βούλονται, *whether they are willing—that the Lacedæmonians may punish*, etc.

3. ἦσαν....ἀσθενεστάτῳ, "*nam ad ultimum inopiæ jam venerant.*" Poppo. —— δικασταί, *judges*, or rather *commissioners*, for the doom of the Plataeans had been already determined. —— ἐπικαλεσάμενοι. "Recte, Port. *accessitos* explanat." Poppo.

4. εἴ τι—ἀγαθόν τι, *whether in any respect—any good.* Arnold says that τι is used twice here by the Lacedæmonians to make the question as strong as possible, and only once by the Plataeans (III. 54. § 2), in order that the force of the interrogation may be diminished.

5. οἱ δ' ἔλεγον is repeated in ἔλεγον τοιάδε, on account of the intermediate words αἰτησάμενοι....Λακεδαιμονίων, which form a sort of parenthesis. Render then, *they spoke when they had requested*, etc.

CHAPTER LIII.

nmences by complaining of the want of good faith, in thus bringing them to a ial contrary to the terms of capitulation (§ 1); the informality and undue trial fills them with apprehension that their doom is sealed, and that they can mpartial justice at the hands of their judges (§ 2); they feel, however, that ope is to respond to the question which has been proposed to them, and make 3); but they fear that all they can say will be fruitless in averting their predo- e (§ 4).

δε δίκην, *such a kind of trial.* Reference is had to the nformal question proposed to them by the judges (III. 52. showed that a legal trial was not to be expected by the — καὶ ἐν δικασταῖς κ. τ. λ. The order is, καὶ ἐν δικασταῖς ενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν. The preposition ἐν has here ation *before*, and is the usual one employed in such a con- — ἡγούμενοι is connected with οἰόμενοι, and δεξάμενοι is ἡγούμενοι as the cause. The equivalent is ἐπεὶ ἐδεξάμεθα . τ. λ.

ἡμαρτήκαμεν. The use of the indicative shows that, in the stimation, the idea expressed by the verb had an actual ex- f. Jelf's Kühn. 814. *a.* —— ἀμφοτέρων. "Intellige δίκης et τοῦ ἴσου." Bothe. —— περὶ τῶν δεινοτάτων, *about the ul things* = about life and death. The speaker intimates a f their dreadful situation as criminals already condemned. sc. ὑποπτεύομεν. —— In μὴ οὐ, the first negative may be st (the verb ὑποπτεύομεν implying fear or anxiety), and the s to κοινοὶ ἀποβῆτε. S. § 230. N. 2. —— τεκμαιρόμενοι in- e reason why the Platæans indulged the suspicion to which ust given utterance. In order to avoid the pleonasm in ίας and προγεγενημένης, Bothe would read, πρὸς (*præterea*) But see N. on I. 23. § 4. —— ᾧ depends on ἐναντία. —— ποκρίνασθαι is the subject of γίγνεται, and ἐναντία refers to s though it had been written ᾧ ἀποκρίνασθαι τὰ μὲν ἀληθῆ, ία γίγνεται.

αχόθεν δὲ ἄποροι καθεστῶτες = *being enclosed on every side icable difficulties.* —— ἀναγκαζόμεθα, sc. ἀποκρίνασθαι. —— λόγος, *the not uttering the speech;* literally, *the speech not n.* —— τοῖς ὧδ' ἔχουσιν, *to those in such a situation* (as we Cf. ὥσπερ καὶ ἐσμέν, § 1. —— αἰτίαν. See N. I. 69. § 6. ἦν, *as though, if it had been spoken*, it might have been the *eir safety.* Some render ὡς εἰ ἐλέχθη, how that if it had

SIGI

Dex:

e. the Mede) *conjointly with you.* It will be seen in III. 62.
w the Thebans reply to this claim of merit put forth by the
ıs. —— *μόνοι Βοιωτῶν.* This boast is not altogether true, for
he Bœotians in the main were guilty of *medism*, yet besides
tæans, there were found on the side of Greece the Thespians
rodot. VIII. 50), and the Haliartians (Pausan. IX. 32). *μόνοι*
ıerefore be considered as rhetorically put for *chiefly*, *princi-*
The Thebans must have keenly felt this allusion to their base
ıment of the Grecian cause in those days of peril.
ναυμαχήσαμεν. The Plataeans having no ships of their own
on board of the Athenian triremes at Artemisium. —— *μάχη*
time (see N. on I. 128. 5), or it may be regarded as a sort of
bsolute with *γενομένη.* Cf. S. § 226. N. 3.
εριέστη, encompassed. —— *σεισμόν.* Cf. I. 101. § 2. —— Ελώ-
ends on *φόβος.* —— *ἡμῶν αὐτῶν, of ourselves* (not our servants
). See N. on II. 39. § 2.

CHAPTER LV.

. to the subsequent hostility the Peloponnesians were themselves to blame, inas-
s, when the Plataeans applied to them for aid against the Thebans, they were di-
o have recourse to the Athenians as being in their vicinity (§ 1); they had done
oponnesians no serious injury in the war, nor should they in its continuance, but
be dishonorable and unjust to abandon the Athenians, from whom they had re-
great favors (§§ 2, 3).

ὰ μὲν παλαιὰ καὶ μέγιστα is the accusative synecdochical. ——
ἠξιώσαμεν εἶναι, such we approved ourselves to be. —— *δεομέ-*
ἡμῶν from *ἡμᾶς.* See N. on I. 74. § 1) is in the genitive ab-
or *δεομένους* (*ἡμᾶς*) *ἀπεώσασθε.* —— *ὑμῶν....ἀποικούντων, but*
elling far away (from us). *δὲ* responds to *μὲν* implied in *ὡς*
The idea of separation imparted to the verb by *ἀπο-* is
ıened by *μακράν.* Perhaps, however, that *ἀποικῶ* in this con-
is nearly equivalent to *οἰκῶ.*
οὐδὲν ἐκπρεπέστερον—ἐπάθετε, you suffered no very monstrous
(= you were scarcely injured at all). Cf. I. 38. § 6. —— *ἐμελ-*
sc. *παθεῖν* from the preceding verb.
μῶν κελευσάντων. Cf. II. 72. —— *ἐναντία Θηβαίοις* (S. § 202.
. N. on I. 29. § 1. —— *ἄλλως τε καὶ οὗς* = *ἄλλως τε καὶ ὅτε*
Goel. —— *εὖ....δεόμενος.* Two things are here referred to
ing the gratitude of the Plataeans, (1) that they had received

stood, *by the enmity of them to us = by the enmity which they to us.* Bothe reads πολεμίων, and Krüg. πολεμίως. —— τὸ δίκαι- θρεσθε, "*if you understand* or *interpret justice.*" Bloomf. —— , *rather.*

τότε (i. e. in the Persian war), sc. ὠφέλιμοι ἦμεν from the pre- g clause. Cf. Kr. § 62. 4. N. 1. —— ἐν μείζονι κινδύνῳ than you are. —— νῦν....ἦσαν enforces the assertion just made, in respect comparative danger of the Lacedæmonians in the Persian and ponnesian wars. In the former war they were in danger of re- ing the yoke of slavery, while in this war they are themselves the ed foes of others. The clause οἵδε (i. e. the Bœotians) μετ' ῳ (i. e. the Mede) ἦσαν is thrown in by way of enhancing the lt of the Thebans, who in a time of such peril took sides with the emy.

5. τῆς νῦν ἁμαρτίας—ἀντιθεῖναι τὴν τότε προθυμίαν. For the con- ruction, see N. on II. 85. § 2. The subject of the sentence is ἀντι- θεῖναι. —— μείζω refers to their former services, and ἐλάσσω to the resent demerits with which they are charged. —— σπάνιον....ἀντι- άξασθαι. Most of the Grecian states submitted to Xerxes. Cf. He- rodot. VII. 132. 138. —— τινὰ does not belong to ἀρετήν, but is the subject of ἀντιτάξασθαι, and with that verb forms the subject of ἦν. —— μὴ....πράσσοντες refers to the course pursued by the Bœotians and others. Poppo, Goeller, and Bothe notice the antithetic structure of this and the following sentence, τὰ ξύμφορα being opposed to τὰ βέλτιστα, and ἀσφαλείᾳ to μετὰ κινδύνων. —— ἔφοδον of the Persians. —— αὐτοῖς (*for themselves*) depends on πράσσοντες (*practising = ma- œuvring, intriguing.* Arnold), and not on ξύμφορα. Bothe and Krüger after Didot edit αὑτοῖς, as lashing more severely the selfish policy pursued by the Thebans in the Persian invasion.

6. ὧν ἡμεῖς γενόμενοι, *of which number we being = we being of that number*, i. e. of the heroic defenders of Greece. The partitive geni- tive denoting *of the number*, is frequently found in the predicate. Cf. Kr. § 47. 9. N. 2. —— ἐς τὰ πρῶτα. See N. on III. 39. § 2. Accord- ing to Plut. (Aristid. 20. 21) the highest honors (τὰ ἀριστεῖα) were offered to them, but were nobly declined. —— ἐπὶ τοῖς αὐτοῖς = *on account of their line of conduct*, which had always governed them, and which caused them at the present time to defend their liberty against the Thebans. —— δικαίως is opposed to κερδαλέως, and illus- trates the strength of principle which they aver to have regulated their conduct.

7. This section is very obscure, but by a careful attention to the general scope of the argument, the grammatical analysis may be

ἀνδρῶν. S. § 231. N. 2. —— αὐτοὺς ἀμείνους ὄντας, *you yourselves being braver.* A compliment both delicate and well-timed. [illegible] agrees with ὑμᾶς the omitted subject of ἐπιγνῶναι (see N. on I. [illegible]). —— οὐδέ. Repeat ἀποδέξωνται. —— πρὸς ἱερῶν τοῖς κοινοῖς [illegible]pia and Delphi. —— ἀπὸ = *taken from.*

[illegible]δαιμονίους, *the Lacedæmonians*, the well-known defenders [illegible]lan rights. So Θηβαίους (infra), *Thebans*, who have disgraced [illegible]ves by deserting the Greeks in their great struggle for freedom. [illegible] much beauty and force in the juxtaposition of Πλάταιαν and [illegible], states which battled side by side in the cause of free[illegible] now, the one being on the brink of ruin, and waiting to [illegible] the sentence of life or death at the hand of the other. —— [illegible]. Cf. I. 182. § 2. —— παροικησίᾳ. See N. on II. 16. § 1. —— [illegible]. This verb is used of the erasure of names from a book, or striking off of a name from a list, and is very expressive in this [illegible]

3. ἐς τοῦτο—ξυμφορᾶς. See N. on I. 49. § 7. —— οἵτινες....ἀπολ[illegible], "*qui, quum Medi vicissent, periimus.*" Poppo. The Plataeans were only saved from absolute ruin by the battle at Plataea. —— ὑμῖν—Θηβαίων ἡσσώμεθα = *vobis judicibus* (ἐν ὑμῖν δικασταῖς, cf. II. 53. § 1) *a Thebanis superamur*, i. e. Thebanis viliores sumus, post-[illegible]ponimur." Poppo. —— τότε μέν (= *a little while ago*). See N. on [illegible], I. 101. § 2. —— λιμῷ διαφθαρῆναι. Cf. III. 52. § 1.

4. καὶ περιεώμεθα κ. τ. λ. Nothing can be more pathetic than this allusion to their fallen and friendless condition. —— πάντων the Greeks.

CHAPTER LVIII.

The speaker goes on in the most pathetic terms to entreat the Lacedæmonians to spare the Plataeans, inasmuch as the work of destruction is easy and of quick accomplishment, but the disgrace of the act cannot be easily or quickly effaced (§§ 1, 2); the Plataeans voluntarily surrendered themselves, and this together with their former services should ensure their safety (§ 3); wherefore they call upon their judges to look upon the tombs of their ancestors, which are so highly honored by the Plataeans, and which will hereafter be abandoned to traitors, if Plataea is given up to the unjust demands of Thebes (§§ 4, 5).

1. τήν τε....πρίπει, *and to ask this favor of them* (i. e. the Thebans) *in return, that you must not be obliged to destroy those whom it is not becoming in you* (to kill). This appears to be the meaning of this controverted sentence. αὐτοὺς seems evidently to refer to the Thebans, *although Krüger*, Bothe, and some others refer it to the *Lacedæmonians, and* make it the subject of κτείνειν, supplying ἡμᾶς

CHAPTER LI.

The Athenians send out an expedition under Nicias against Minoa, in order to prevent Peloponnesians from the use of Megara as a port for their shipping (§ 1, 2). [illegible] constructs a wall on the side towards the continent, and having thus cut off all communication with the main land, and left a garrison in the place, retires from the island.

1. ἐν Ἰκαρίᾳ τῇ νήσῳ Δήλῳ. The scene is now shifted to the Sa[illegible] In the next chapter, the history of the siege of Plataea [illegible] resumed from III. 24. Great praise is due to the writer for the [illegible] order and clearness of these details of the war. —— Nicias [illegible] celebrated Athenian, whose name is henceforth [illegible] so closely [illegible] pages of this history, is now first introduced to the reader. [illegible] public and private character he was irreproachable, but was [illegible] cautious to a fault. Hence the play on his name in the [illegible] A fine sketch of his character may be found in Sa[illegible] Lect. Gr. and Rom. Biog. and Mythol. —— Minoa, Μινῴα. [illegible] North (vi. II. pp. 401–3) says that this could not have been [illegible] island opposite to Megara, which is too small and too [illegible] the shore, but the peninsula, a mile farther to the east, a

CHAPTER LII.

The Plataeans being pressed by famine surrender to the Lacedæmonians, stipulating that a fair trial shall be granted them (§§ 1–3); the Lacedæmonians send five commissioners, to whose question of their guilt or innocence, put without any formal accusation, the Plataeans reply as follows (§§ 4, 5).

1. πολιορκεῖσθαι, *to stand a siege;* literally, *to be besieged.* Cf. III. 109. § 1.

2. προσέβαλον refers to the Peloponnesians, and αὐτῶν to the Plataeans. —— εἰρημένον γὰρ ἦν αὐτῷ, *for he had been commanded* (not to take the place by force). So Goel. supplies from the preceding context μὴ βίᾳ ἑλεῖν. —— εἰ σπονδαὶ γίγνοιντο. The apodosis is μὴ ἀνάδοτος εἴη. —— αὐτῶν refers to the Plataeans implied in ἡ Πλάταια which precedes. —— εἰ βούλονται. The same mood is here used which the speaker would have employed, the person however being the same as though the indirect oration had been employed. —— τε corresponds with the following δέ, and connects κολάζειν (sc. τοὺς Λακεδαιμονίους) with χρήσασθαι. Arnold remarks that the tense is changed in κολάζειν, probably to show that the subject is changed. Haack finds the apodosis in τούς τε ἀδίκους κολάζειν, *if they are willing* (εἰ βούλονται)—*they* (the Lacedæmonians) *will punish*, etc. This is less natural than the construction, by which the infinitive κολάζειν is made to depend on βούλονται, *whether they are willing—that the Lacedæmonians may punish*, etc.

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5. οἱ δ' ἔλεγον is repeated in ἔλεγον τοιάδε, on account of the intermediate words αἰτησάμενοι....Λακεδαιμονίων, which form a sort of parenthesis. Render then, *they spoke when they had requested*, etc.

CHAPTERS LIII.—LIX.

We come now to the speech of the Plataeans, which has been by every critic, from Dionys. Hal. down to the present time, as a ablest orations which can be found in any language. In logical and vehement argumentation it is doubtless equalled, if not sur other speeches in this history. But in the beauty and force of its lofty and soul-stirring appeals to justice, patriotism, gratitude, th of the past—the glorious past, when Plataea stood side by side more powerful sisters in the confederacy, Athens and Sparta, battled in the cause of freedom—and above all, in the earnest pathos with which the speaker in the deep anguish of his be for the life of himself and associates, it has no parallel. Well Melanchthon say of its peroration, "non est pulchrior nec illustri quam hic est, neque apud omnes Graecos vel Latinos scriptore equal beauty and truth also has Heilmann closed his admirable o this oration, by reverting in words of praise to the great h

CHAPTER LIII.

The orator commences by complaining of the want of good faith, in thus bringing them to a summary trial contrary to the terms of capitulation (§ 1); the informality and undue haste of this trial fills them with apprehension that their doom is sealed, and that they can expect no impartial justice at the hands of their judges (§ 2); they feel, however, that their only hope is to respond to the question which has been proposed to them, and make their plea (§ 3); but they fear that all they can say will be fruitless in averting their predetermined fate (§ 4).

1. τοιάνδε δίκην, *such a kind of trial.* Reference is had to the brief and informal question proposed to them by the judges (III. 52. § 4), which showed that a legal trial was not to be expected by the accused. —— καὶ ἐν δικασταῖς κ. τ. λ. The order is, καὶ ἐν δικασταῖς δεξάμενοι γενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν. The preposition ἐν has here the signification *before*, and is the usual one employed in such a connection. —— ἡγούμενοι is connected with οἰόμενοι, and δεξάμενοι is related to ἡγούμενοι as the cause. The equivalent is ἐπεὶ ἐδεξάμεθα ἡγούμενοι κ. τ. λ.

2. μὴ—ἡμαρτήκαμεν. The use of the indicative shows that, in the speaker's estimation, the idea expressed by the verb had an actual existence. Cf. Jelf's Kühn. 814. *a.* —— ἀμφοτέρων. "Intellige δίκης νομιμοτέρας et τοῦ ἴσου." Bothe. —— περὶ τῶν δεινοτάτων, *about the most fearful things* = about life and death. The speaker intimates a suspicion of their dreadful situation as criminals already condemned. —— ὑμᾶς, sc. ὑποπτεύομεν. —— In μὴ οὐ, the first negative may be rendered *lest* (the verb ὑποπτεύομεν implying fear or anxiety), and the last belongs to κοινοὶ ἀποθῆτε. S. § 230. N. 2. —— τεκμαιρόμενοι introduces the reason why the Platæans indulged the suspicion to which they had just given utterance. In order to avoid the pleonasm in προκατηγορίας and προγεγενημένης, Bothe would read, πρὸς (*praeterea*) κατηγορίας. But see N. on I. 23. § 4. —— ᾧ depends on ἐναντία. —— τὰ ἀληθῆ ἀποκρίνασθαι is the subject of γίγνεται, and ἐναντία refers to τὰ ἀληθῆ, as though it had been written ᾧ ἀποκρίνασθαι τὰ μὲν ἀληθῆ, ταῦτα ἐναντία γίγνεται.

3. πανταχόθεν δὲ ἄποροι καθεστῶτες = *being enclosed on every side with inextricable difficulties.* —— ἀναγκαζόμεθα, sc. ἀποκρίνασθαι. —— ὁ μὴ ῥηθεὶς λόγος, *the not uttering the speech;* literally, *the speech not being spoken.* —— τοῖς ὧδ' ἔχουσιν, *to those in such a situation* (as we now are). Cf. ὥσπερ καὶ ἐσμέν, § 1. —— αἰτίαν. See N. I. 69. § 6. —— ὡς....ἦν, *as though, if it had been* spoken, it might have been the *means of their safety.* Some render ὡς εἰ ἐλέχθη, how that if it h

[illegible] is the predicate, and [illegible]
[illegible] —— ἀλλὰ . . . . φέροντες,
[illegible] *upon these* [illegible], e. g. the Thel[illegible]
φέρειν ὑμῖν to have corresponded
verb should have been [illegible]. Se[illegible]

CHAPTE[illegible]

Notwithstanding their fears that it will prove unav[illegible]
their judges [illegible] and in reply to the questi[illegible]
they were exempt to the Peloponnesians, no [illegible]
y from a wrong done them by those who [illegible]
[illegible] time of peace was manifested in the [illegible]
to war, by the service they did to Greece in t[illegible]
Lacedæmonians at the time when the Heloto re[illegible]

1. ὅμως, i. e. notwithstanding the [illegible]
[illegible]ading the judges. —— δίκαιον (=
—— πρός, *in reference to.* Bloomf.
next clause, as expressing a milder sh[illegible]
ποιήσομεθα, *we will make mention of*
δίδωμι and δίδρασκω.

2. ὡς πολεμίους, *as enemies*, i. e. r[illegible]
. . . . πιστούμενοι, *you have not been ere*[illegible]

(i. e. the Mede) *conjointly with you.* It will be seen in III. 62. How the Thebans reply to this claim of merit put forth by the Plataeans. —— μόνοι Βοιωτῶν. This boast is not altogether true, for while the Bœotians in the main were guilty of *medism*, yet besides the Plataeans, there were found on the side of Greece the Thespians (Herodot. VIII. 50), and the Haliartians (Pausan. IX. 32). μόνοι must therefore be considered as rhetorically put for *chiefly*, *principally*. The Thebans must have keenly felt this allusion to their base abandonment of the Grecian cause in those days of peril.

4. ἐναυμαχήσαμεν. The Plataeans having no ships of their own fought on board of the Athenian triremes at Artemisium. —— μάχῃ denotes time (see N. on I. 128. 5), or it may be regarded as a sort of dative absolute with γενομένῃ. Cf. S. § 226. N. 3.

5. περιέστη, *encompassed.* —— σεισμόν. Cf. I. 101. § 2. —— Εἰλώτων depends on φόβος. —— ἡμῶν αὐτῶν, *of ourselves* (not our servants or allies). See N. on II. 39. § 2.

CHAPTER LV.

In respect to the subsequent hostility the Peloponnesians were themselves to blame, inasmuch as, when the Plataeans applied to them for aid against the Thebans, they were directed to have recourse to the Athenians as being in their vicinity (§ 1); they had done the Peloponnesians no serious injury in the war, nor should they in its continuance, but felt it to be dishonorable and unjust to abandon the Athenians, from whom they had received great favors (§§ 2, 3).

1. τὰ μὲν παλαιὰ καὶ μέγιστα is the accusative synecdochical. —— τοιοῦτοι ἠξιώσαμεν εἶναι, *such we approved ourselves to be.* —— δεομένων (sc. ἡμῶν from ἡμᾶς. See N. on I. 74. § 1) is in the genitive absolute for δεομένους (ἡμᾶς) ἀπεώσασθε. —— ὑμῶν....ἀποικούντων, *but you dwelling far away* (from us). δὲ responds to μὲν implied in ὡς ἐγγύς. The idea of separation imparted to the verb by ἀπο- is strengthened by μακράν. Perhaps, however, that ἀποικῶ in this connection is nearly equivalent to οἰκῶ.

2. οὐδὲν ἐκπρεπέστερον—ἐπάθετε, *you suffered no very monstrous injury* (= you were scarcely injured at all). Cf. I. 38. § 6. —— ἐμελλήσατε, sc. παθεῖν from the preceding verb.

3. ὑμῶν κελευσάντων. Cf. II. 72. —— ἐναντία Θηβαίοις (S. § 202. 1). Cf. N. on I. 29. § 1. —— ἄλλως τε καὶ οὓς = ἄλλως τε καὶ ὅτε αὐτούς. *Goel.* —— εὖ....δεόμενος. Two things are here referred to as claiming the gratitude of the Plataeans, (1) that they had receiv

[illegible] between the leading states [illegible] on the latter to obey the [illegible] to decide the Lacedæ[illegible] [illegible] CC. II. [illegible] that the Thebans refer to this excess

CHAPTE[illegible]

[illegible]

I [illegible] honour Mr. § 415. [illegible] that δ' ἄνευ is put in the plural [illegible] refers not only to the last and great [illegible] had received from the Thebans, but to [illegible] properly placed it after [illegible] [illegible] ἄλλο τι to III. [illegible] [illegible] *a fortiori*; literally [illegible] term is applied to a single [illegible]

understood, *by the enmity of them to us = by the enmity which they bear to us.* Bothe reads πολεμίων, and Krüg. πολεμίως. —— τὸ δίκαιον ἐξηγεῖσθε, "*if you understand* or *interpret justice.*" Bloomf. —— ἀλλ', *rather.*

4. τότε (i. e. in the Persian war), sc. ὠφέλιμοι ἦμεν from the preceding clause. Cf. Kr. § 62. 4. N. 1. —— ἐν μείζονι κινδύνῳ than you are. —— νῦν....ἦσαν enforces the assertion just made, in respect to the comparative danger of the Lacedæmonians in the Persian and Peloponnesian wars. In the former war they were in danger of receiving the yoke of slavery, while in this war they are themselves the leaded foes of others. The clause οἵδε (i. e. the Bœotians) μετ' οὐ (i. e. the Mede) ἦσαν is thrown in by way of enhancing the fault of the Thebans, who in a time of such peril took sides with the enemy.

5. τῆς νῦν ἁμαρτίας—ἀντιθεῖναι τὴν τότε προθυμίαν. For the construction, see N. on II. 85. § 2. The subject of the sentence is ἀντιθεῖναι. —— μείζω refers to their former services, and ἐλάσσω to the present demerits with which they are charged. —— σπάνιον....ἀντιτάξασθαι. Most of the Grecian states submitted to Xerxes. Cf. Herodot. VII. 132. 138. —— τινὰ does not belong to ἀρετήν, but is the subject of ἀντιτάξασθαι, and with that verb forms the subject of ἦν. —— μὴ....πράσσοντες refers to the course pursued by the Bœotians and others. Poppo, Goeller, and Bothe notice the antithetic structure of this and the following sentence, τὰ ξύμφορα being opposed to τὰ βέλτιστα, and ἀσφαλείᾳ to μετὰ κινδύνων. —— ἔφοδον of the Persians. —— αὐτοῖς (*for themselves*) depends on πράσσοντες (*practising = machinating, intriguing.* Arnold), and not on ξύμφορα. Bothe and Krüger after Didot edit αὑτοῖς, as lashing more severely the selfish policy pursued by the Thebans in the Persian invasion.

6. ὧν ἡμεῖς γενόμενοι, *of which number we being = we being of that number*, i. e. of the heroic defenders of Greece. The partitive genitive denoting *of the number*, is frequently found in the predicate. Cf. Kr. § 47. 9. N. 2. —— ἐς τὰ πρῶτα. See N. on III. 39. § 2. According to Plut. (Aristid. 20. 21) the highest honors (τὰ ἀριστεῖα) were offered to them, but were nobly declined. —— ἐπὶ τοῖς αὐτοῖς = *on account of their line of conduct*, which had always governed them, and which caused them at the present time to defend their liberty against the Thebans. —— δικαίως is opposed to κερδαλέως, and illustrates the strength of principle which they aver to have regulated their conduct.

7. This section is very obscure, but by a careful attention to the general scope of the argument, the grammatical analysis may be

δρῶν. S. § 231. N. 2. —— αὐτοὺς ἀμείνους ὄντας, *you your-*
r braver. A compliment both delicate and well-timed.
es with ὑμᾶς the omitted subject of ἐπιγνῶναι (see N. on I.
— οὐδέ. Repeat ἀποδέξωνται. —— πρὸς ἱεροῖς τοῖς κοινοῖς
and Delphi. —— ἀπὸ = *taken from.*
δαιμονίους, *the Lacedæmonians*, the well-known defenders
rights. So Θηβαίους (infra), *Thebans*, who have disgraced
by deserting the Greeks in their great struggle for freedom.
ich beauty and force in the juxtaposition of Πλάταιαν and
ους, states which battled side by side in the cause of free-
ow, the one being on the brink of ruin, and waiting to
sentence of life or death at the hand of the other. ——
f. I. 132. § 2. —— πανοικησίᾳ. See N. on II. 16. § 1. ——
This verb is used of the erasure of names from a book, or
off of a name from a list, and is very expressive in this

ρτο—ξυμφορᾶς. See N. on I. 49. § 7. —— οἵτινες....ἀπολ-
ui, quum Medi vicissent, periimus." Poppo. The Platæ-
ly saved from absolute ruin by the battle at Platæa. ——
ηβαίων ἡσσώμεθα = *vobis judicibus* (ἐν ὑμῖν δικασταῖς, cf.
a Thebanis superamur, i. e. Thebanis viliores sumus, post-
Poppo. —— τότε μὲν (= *a little while ago*). See N. on
§ 2. —— λιμῷ διαφθαρῆναι. Cf. III. 52. § 1.
ερικώσμεθα κ. τ. λ. Nothing can be more pathetic than
n to their fallen and friendless condition. —— πάντων the

CHAPTER LVIII.

es on in the most pathetic terms to entreat the Lacedæmonians to spare the
smuch as the work of destruction is easy and of quick accomplishment, but
of the act cannot be easily or quickly effaced (§§ 1, 2); the Platæans volunta-
red themselves, and this together with their former services should ensure
§ 3); wherefore they call upon their judges to look upon the tombs of their
ich are so highly honored by the Platæans, and which will hereafter be aban-
ors, if Platæa is given up to the unjust demands of Thebes (§§ 4, 5).

ε....πρέπει, *and to ask this favor of them* (i. e. the The-
urn, that you must not be obliged to destroy those whom it
ning in you (to kill). This appears to be the meaning of
verted sentence. αὐτοὺς seems evidently to refer to the
though Krüger, Bothe, and some others refer it to the
ians, and make it the subject of κτείνειν, supplying ἡμᾶς

ομη, *to be inclined, to be won over.* With this and the preceding οἴκτῳ σώφρονι (*by a discreet pity*) is to be taken, although rly it should be in the accusative with λαβόντας. The full con- tion according to Goel. would be φείσασθαι—οἴκτῳ, λαβόντας (sc. , i. e. τὸν οἶκτον), *to spare us in pity, having taken it upon you.* elf's Kühn. § 898. 1. a. —— οἷοί τε....πάθοιμεν, *and what sort erwons we are who would suffer*, i. e. upon what worthy persons punishment would fall. —— ὡς....ξυμπέσοι, *how uncertain is the ure* (τὸ) *of misfortune* [it being uncertain] *upon whom it may fall n* (καὶ) *without his deserving it* This last clause is epexegetical of e former one.

2. ὡς πρέπον ἡμῖν in our present danger. —— ἡ χρεία = ἡ ἀνάγκη Schol.). Cf. I. 32. § 3. —— αἰτούμεθα....παραδοθῆναι. Goeller constructs and explains this passage as follows: αἰτούμεθα ὑμᾶς πεῖσαι τάδε—αἰτούμεθα ὑμᾶς μὴ ἀμνημονεῖν—ἱκέται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ—παραδοθῆναι. Cum priori αἰτούμεθα ὑμᾶς juncta est per participium sententia ἐπιβοώμενοι θεοὺς τοὺς ὁμοβωμίους καὶ κοινοὺς τῶν Ἑλλήνων, cum altero αἰτούμεθα ὑμᾶς item per participium juncta hæc sunt: προφερόμενοι ὅρκους, οὓς οἱ πατέρες ὑμῶν ὤμοσαν. Verba autem ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῴων τάφων καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας jungenda sunt cum μὴ γενέσθαι ὑπὸ Θηβαίοις et sequentibus vel propter ea, quæ extremo capite proximo orator dixerat: σκέψασθε δέ· Παυσανίας κ. τ. λ. This elucidates very well the general construction. Some verbal explanations, however, seem necessary to be added. ὁμοβωμίους, *having one altar*, i. e. being worshipped at the same altar. An association of this sort was founded upon some common characteristics, which gave fitness and propriety to the union, e. g. Ceres and Proserpine, Jupiter and Hercules. In such relations they were called *Dii communes.* Cf. Smith's Dict. Gr. and Rom. Antiq. p. 68. —— τάφων is in the genitive with ἱκέται, on the general principle that verbs of praying or vowing, are joined with a genitive of the person or thing, by whom or by which the supplication is made, the person who prays being considered as touching the knees of the divinity Cf. Jelf's Kühn. § 536. *Obs.* 6. —— τοὺς κεκμηῶτας, *the dead.* The word here is euphemistically used. Butt. (Lexil. No. 68. p. 373) contends that κεκμηκότας is the true reading. It is found in one of the Paris manuscripts, and is the only one acknowledged by the Scholiasts or Pollux in quoting the passage.

3. ὅπερ refers forward to λόγου τελευτᾶν. (S. § 197. 2.) —— δι ....αὐτοῦ. How natural and pathetic is this sentence! The speaker is reluctant to stop, although its necessity is acknowledged, because with the termination of the speech end all the arguments and ind

CHAPTER LXI.

Thebans offer as the ground of their desire to speak, the long and criminating speech of Plataeans (§ 1): they give as the cause of the enmity of the Plataeans, the compulsion was used to bring them into the Bœotian confederacy, to which from the first they averse, and to avoid which they had formed an alliance with the Athenians (§ 2).

1. εἰ καί, *if in like manner.* —— βραχέως. Cf. μακρότερος λόγος—ρίσεως, III. 60. § 1. —— τὸ ἐρωτηθὲν ἀπεκρίναντο, *had answered to question.* Cf. Mt. § 410. 6; Kr. § 46. 6. N. 3. —— περὶ αὐτῶν is to onstructed with πολλὴν τὴν ἀπολογίαν, and ἠτιαμένων depends on γίαν. Render, *had made a long defence of themselves, in respect hings foreign to the matter in hand, and of which they have not cused.* Bloomf. refers ἠτιαμένων to αὐτῶν, making it parenic, *and withal they being not even accused* (of any offence). For passive signification of αἰτιᾶσθαι, cf. Mt. § 495. d; Soph. Gr. Verbs, 81. —— πρὸς μὲν τὰ is for πρὸς τὰ μέν. Cf. Mt. § 288. *Obs.* 3. —— πεῖν, *to reply to, to make a counter-statement.* —— ἔλεγχον ποιήσθαι, *to refute, to show the utter falsehood of.* —— ἔλεγχον is limited τῶν δέ. Cf. S. § 187. 1. —— κακία, i. e. what the Plataeans call ία. With some such qualification δόξα is also to be taken.

2. αὐτῆς, i. e. Plataea. —— ξυμμίκτους ἀνθρώπους, *a heterogeneous ass.* Arnold supposes them to be the Hyantians, Thracians, Pelasians, and other early inhabitants of Bœotia. Cf. Strabo, IX. 2. § 3. —— ὥσπερ....ἡμῶν. The position of Thebes in the Bœotian confederacy was at first merely that of a leading city, but in process of time it exercised a sway no less despotic than that of the Athenians over their allies. See the note of Arnold on this passage, who notices the use of ἡγεμονεύσθαι instead of ἄρχεσθαι. Cf. Poppo's Proleg. II. p. 292, et seq. —— ἄλλων....πάτρια. See N. on II. 2. § 4.

CHAPTER LXII.

The speaker now proceeds to reply to the charge of defection in the Persian war, which was made against them by the Plataeans. He charges upon the Plataeans that they followed the Athenians then in opposing the Medes, as they since have done in the efforts of that state to enslave Greece (§§ 1, 2); whereas the Bœotians were on the side of the Medes, not through fault of the people at large, but of a few individuals who ruled them with despotic sway (§§ 3, 4); but since the departure of the Medes, by their opposition to the ambitious designs of Athens, the Bœotians had made ample amends for their former fault (§§ 5, 6).

1. οὐ accompanies μηδίσαι, because the act spoken of is assumed as certain. S. § 229. 3. —— τούτῳ—ἀνάλλονται, *in this they exult.* S. § 208.

; of the Plataeans, and by detraction and misrepresentation
make their recent offence preponderate over all their for-
s, just as they had magnified their own services since the
· above their misconduct in that war. In this way by un-
ying their own merits and the Plataean demerits, and
ing over their respective conduct in the Median war, they
position of the two states, and make the Plataeans worthy
rest censure, and themselves of unqualified praise. ——
..ζημίας, *you rather* (than we) *are worthy of all punish-*
s expression by no means implies that the Thebans thought
worthy of punishment. But as mutual accusations had
the comparative is employed to give force to the charge of
ı the Thebans were now hurling back at their accusers.
ΓΘε. Krüger pronounces this to be a somewhat harsh
—— τὰ πρὸς ἡμᾶς, *as far as it respected us = against us.*
, i. e. the Athenians. —— ὑπάρχον. Repeat τὸ μὴ ξυνεπι-
ῆς....γεγενημένης shows, as Bloomf. remarks, how it was
ɜr of the Plataeans not to have united with the Athenians
ıdice of others (ξυνεπιέναι....ἄλλοις), viz. by the confed-
e Lacedaemonians against the Medes, upon the protection
hey might have thrown themselves, when pressed by the
:o the commission of deeds which were unjust. —— ἐπὶ τῷ
ı N. on I. 102. § 4. —— τὸ μέγιστον, *what is greatest.* ——
:. ὑμῖν. —— οὐ βιαζόμενοι ἔτι, *being no longer compelled by*
ı formerly when oppressed by the Thebans. —— μᾶλλον,

μὲν refers to the Athenians, and τοὺς δὲ to the other

ς, i. e. the Athenians. —— αἰσχύνης ἀπηλλαγμένην, *free*
ıce. S. § 197. 2. How the re.ırn which they made to the
was disgraceful is shown in ὑμεῖς μὲν γὰρ κ. τ. λ. The law
ity demanded that they should assist the Athenians when
jury, but not when doing wrong to others. —— καίτοι....
ς. The sense of this difficult passage becomes clear and
repeating, with all the best recent commentators, μὴ ἀντι-
h clauses of the sentence, and giving to αἰσχρὸν μᾶλλον the
h αἴσχιον has in II. 40. § 1, *this rather is disgraceful and*
general idea is, that it is base not to return honorable fa-
honorable way, but not so, to refuse to return a kindness
mission of acts of injustice.

5. τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν is opposed to τὸν ὑμέτερον ὑστερον ἀττικισμόν, the antithesis being a condensed epitome of the ole argument of the last two chapters.

CHAPTER LXV.

· attempt of the Thebans to enter Platæa was made at the express solicitation of some of n best citizens (§§ 1, 2); and the design of it was nothing more than to restore the Platæ- n state to the Bœotian confederacy (§ 3).

1. The Thebans having responded to the charge of *medism* ad- ced against them by the Platæans, now proceed to vindicate their empt to enter Platæa. —— ἃ....ἀδικηθῆναι. Cf. III. 56. § 2. —— ε serves to introduce an explanation of ἀδικηθῆναι, and may be ren- ed, *to wit, for example.* —— ἱερομηνίαις. Arnold says that the ral form is used, because the festival was of several days' continu- ce. —— οὐδ'—ὑμῶν μᾶλλον, *not more than you = not so much as you.*
2. αὐτοὶ = *of our own accord.* Mt. § 468. 4. —— εἰ ἐμαχόμεθα καὶ ἐδηοῦμεν, *if we had fought against—and ravaged—we had been ilty of injustice*, literally, *are guilty*, etc. Bloomf. explains this quence of tenses as not having reference to time at all, but only as egards the agents, and that hypothetically. Of the thing thus hy- hetically put, the assertion is, 'if that were the case, then we are lty.' This is the true solution, although in strictness the idea of e is not absent from the expression, the apodosis taking the present se in order to show that the guilt of the transaction, if the protasis true, rested upon them to the present time. Cf. K. § 339. 3. d. ig. attributes to ἀδικοῦμεν the notion of the perfect, but this is stionable. It is the remark of Poppo, that ἠδικοῦμεν ἄν was pro- y required, but that ἀδικοῦμεν was employed for the sake of con- ity. —— τῆς....ξυμμαχίας depends on παῦσαι (*cause to cease*). 197. 2. Reference is had to their alliance with the Athenians. —— κοινὰ—πάτρια. See N. on II. 2. § 4. —— τί ἀδικοῦμεν. Here the se, in Poppo's estimation, is rightly employed, because the protasis tains a supposition which was the true one. —— οἱ γὰρ ἄγοντες ἑπομένων. Allusion is sneeringly made to what the Platæans said, 55. § 3 (end).
3. ἐκεῖνοι—ἡμεῖς. The verb is to be supplied from the preceding ανομοῦσι. —— πλείω παραβαλλόμενοι (cf. II. 44. § 3), *having greater erests* (in the country) *at stake.* Cf. οἱ πρῶτοι καὶ χρήμασι καὶ γένει,

οὐ μετὰ is a varied expression for ἄνευ. Cf. I. 91. § 5. This μετὰ is of quite frequent occurrence. —— ὁμοία, *like* in kind
eotians had offered no violence to the Plataeans, but had only
ted to persuade them by words, whereas the return for this in-
nce was made in deeds of blood. —— νεωτερίσαι (sc. ὥστε) ex-
τὰ ὁμοία. In respect to the engagement referred to, cf. II. 3.
—— ἐξελθεῖν from the city of Plataea. —— ἐπιθέμενοι is accommo-
in case to ἀπεκτείνατε. This clause, as Poppo remarks, is placed
οὓς μὲν—οὓς δέ, because it belongs alike to both these relative
s. —— παρά, *contrary to*. —— ἐν χερσίν, *in combat*, *hand to*
—— ὁμοίως as those who were butchered after having surren-
themselves (οὓς δὲ χεῖρας κ. τ. λ.). —— πῶς....εἴργασθε, *how*
re *not done a dreadful deed?* This interrogation partakes of the
e of an exclamation, and expresses a strong affirmative.

καὶ ταῦτα = *especially*. Cf. Mt. § 470. 6. —— τήν τε λυθεῖσαν
γίαν and the accusatives connected with it, are in epexegetical
sition with ἀδικίας.

οὐκ, "*no! not if.*" Bloomf. —— οὗτοι refers to the Lacedæ-
ian judges.

CHAPTER LXVII

e speaker sums up by asserting that for all these things the Thebans rightly demand that
he Plataeans shall be punished (§ 1); he urges upon the judges not to be moved by their
ference to their former virtues, for these, if they ever had any, only enhanced their pre-
nt guilt; nor by their appeals to the sepulchres of their dead and to their own destitution
(§ 2); for the Thebans had suffered far more in those who were butchered at Plataea and
ho fell at Coronea (§ 3); for their manifest and enormous crimes they should be punished,
d furnish to all other evil-doers a salutary warning both of their doom, and the inflex-
le determination of the Lacedaemonians to redress these and similar grievances (§§ 4–7).

1. ταῦτα depends on ἐπεξήλθομεν, and τούτου refers forward to
sentence beginning with ἵνα ὑμεῖς μεν εἰδῆτε which explains ὑπὲρ
μῶν. The verb εἰδῶμεν is to be supplied in the latter clause from
preceding one, with the modified sense, *that we may be fully con-
ned in our belief*, for, as Bloomf. remarks, explanations were not
ded to communicate to themselves knowledge, or the lawfulness of
ir revenge. —— τετιμωρημένοι = κολάσαντες αὐτούς. Schol. The
istruction of this and the preceding participle is explained in N. on
'6. § 1.

2. εἴ τις ἄρα καί. See N. on III. 66. § 2. —— ἐπικούρους has the
ce of an adjective. —— διπλασίας ζημίας (sc. εἶναι), *ought* (χρὴ re-
ated) *to be double penalties.* Arnold thinks that the singular num-

ν δ, of which the antecedent depends on χάριν, and the relative πρόθυμοι as a synecdochical accusative. —— ἁμαρτανομένων.... ...τα, *but being evil, speeches embellished with fine expressions* ...lly, *words) are a covering* (for what is wrong). An emphasis is given to ἔπεσι, as opposed to οὐκ ἔργοις which may be mentally ...ied.

κεφαλαιώσαντες, *having summed up, stated briefly.* —— ποιή- ...ν conforms to ὑμεῖς, although it properly belongs to οἱ ἡγεμόνες. ...is done to give prominence to the application to the case in hand, ...hat was intended to be advanced as a general principle. A verb ...ἡγεμόνες may be supplied from the dependent clause (cf. Jelf's ...a. § 895. 8), or it may be considered as merged into the new sub- ...μεῖς. See N. on ἐπιβουλευόμεθα, I. 82. § 1.

CHAPTER LXVIII.

...acedæmonian judges adhering to the legality of their question, again propose it to each ...he Plataeans, and upon receiving a negative answer, put all the men to death, and sell ...women as slaves (§§ 1, 2); the city and country are given up to the Thebans, who ...n confiscate and lease out the lands, and destroy the city to its very foundations, and ...t near the temple of Juno a large building for the entertainment of travellers (§ 3); and ...s was Plataea destroyed for the sake of the Thebans (§ 4).

1. δικασταὶ belongs to the verbs ἀπέκτεινον and ἐποιήσαντο. —— ...σιν belongs to ἐπερώτημα in the sense of the subjective genitive, ...r *question.* Bloomfield, however, constructs it with ὀρθῶς ἔξειν, ...ld *be right* (i. e. advantageous) *for them.* Poppo with Bauer, ...ks that ἔχειν is the true reading. —— εἴ τι....πεπόνθασι explains ...ositionally τὸ ἐπερώτημα. —— τόν τε ἄλλον χρόνον, i. e. the time ...ween the Median invasion and the Peloponnesian war. —— δῆθεν ...mployed to show that this was the ground assumed by the judges, ...not the historian's opinion or belief. —— κατὰ τὰς παλαιὰς Παυσα- ...—σπονδάς. Cf. II. 71. § 2. —— τὸν Μῆδον refers to the second ...sian invasion. —— ὅτε ὕστερον....αὐτοῖς. After repeated exam- ...ions of this passage, I am led to adopt, as the most simple and ...ral explication, that which repeats προείχοντο and constructs thus: ...οὐκ ἐδέξαντο (the second reason why the question proposed to the ...eans was proper, διότι ἠξίουν being the first) ὅτε ὕστερον προεί- ...το, ἃ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς. The conjecture of ...mfield is worthy of attention, viz. that the author, as often for ...rity's sake, and to prevent the repetition of the same phrase οὐκ

ı of the circumstances (as recounted by Herodotus) which it about, reckons its commencement as late as A. C. 510, after pulsion of Hippias.

CHAPTER LXIX.

Peloponnesian fleet, which had gone to the assistance of the Lesbians, returns in a sad condition to Peloponnesus, and at Cyllene finds Brasidas, who is deputed by the Lacedæmonians as counsellor to Alcidas, in an expedition against Corcyra which is now at (§§ 1, 2).

. The narrative is here resumed from III. 33. —— *αἱ....νῆες* is subject of *καταλαμβάνουσιν*, the words *ὡς....κατηνέχθησαν* being dverbial clause denoting time. The participles, *φεύγουσαι*, *ἐπιδιωκόμεναι*, *χειμασθεῖσαι*, and the adjective *σποράδες* denote in graphic e the adventures of this unsuccessful and badly-commanded fleet. *ξύμβουλον*. See N. on II. 85. § 1.

1. There is some obscurity in this section, as to what *ὅπως* may end upon. But a proper attention to *μὲν—δὲ* will remove the culty. There were two reasons why the Lacedæmonians wished il to Corcyra, viz. the smallness of the Athenian fleet stationed at pactus, and the desire to take the place before the Athenian fleet l be reinforced. This last reason, which logically has reference ceeding on the expedition, rather than whether it shall be set ot at all, is introduced by *ὅπως*.

CHAPTERS LXX.—LXXXV.

ese chapters contain what Bloomfield justly calls, one of the most arrowing narratives ever penned. It is worthy of deep attention, as ying in a most graphic style, the demoniacal lengths to which men go, when blinded and infuriated by passion, prejudice, and the fierce- of party spirit. Especially are chaps. 82, 83 worthy of being read and again, as detailing the causes, progress, and dreadful results both l and physical, of this factious and seditious spirit, this terrific collision een masses of the same community, which brought all Greece nearly to and from the effect of which it had not fully recovered at the time subjugated by Philip of Macedon.

tenants of the sacred grounds, and had inherited the possession it from their ancestors.

5. ὀφλόντων δὲ αὐτῶν, *these being found guilty*, and of course sen- ced to pay the fine. —— ὅπως ταχάμενοι ἀποδῶσιν, *that they migh by instalments* (sc. κατὰ χρόνους. Cf. I. 117. § 3), depends on πρὸς κατεζομένων.

6. ἕως ἔτι βουλῆς ἐστι, *while he belonged to the senate.* The sub- tive would have been *as long as he was*, etc. Cf. Jelf's Kühn. 847 —— τοὺς αὐτοὺς....νομίζειν. "Ad sententiam recte Bloomf. *to an alliance offensive and defensive.*" Poppo. —— τῆς αὐτῆς γνώ (sc. ὄντες). See N. on I. 113. § 2.

CHAPTER LXXI.

After this deed of violence the aristocratical party assemble the people, endeavor to justify their doings, and effect by compulsory measures the passage of a law, that only one ship of either of the belligerents shall be admitted at a time into the harbor (§ 1); after which they send ambassadors to Athens to justify their change of policy (§ 2).

1. ταῦτα refers to the acts of violence which had just been perpe- trated. —— καὶ ἥκιστ'....Ἀθηναίων, *and* (those by which) *they would least be enslaved* (= escape the danger of being enslaved) *by the Athe- nians.* —— δέχεσθαι. Repeat εἶπον in the sense of ἐκέλευον. Cf. Kr § 55. 3. N. 13. —— ἀλλ' ἤ, *except, otherwise than.* Cf. K. § 322. R. 10 —— ἡσυχάζοντας belongs to the subject of δέχεσθαι (cf. II. 7. § 2) although some construct it with μιᾷ νηί. This seems to be unneces- sary, for a single ship would hardly venture into such a harbor in any other than a peaceful manner. The construction which I have given is the one adopted by Poppo, Goeller, and Krüger.

2. ὡς = ὅπως. —— ἐκεῖ (i. e. at Athens). Goel. says that the full construction is τοὺς ἐκεῖ, ἐκεῖσε καταπεφευγότας. —— ἀνεπιτήδειον to Corcyra. —— ἐπιστροφή, *punishment.* "Castigatio exulum, si novis rebus studerent." Bothe. Some render it, *revolution*, or *counter-revo- lution.*

CHAPTER LXXIV.

n ensues, in which the democratical party are victorious (§ 1); the other party
ection set fire to the houses around the market-place, by which much property
ed. The Corinthian ship sails away, and the barbarian auxiliaries secretly leave
ntinent (§ 2).

λιπούσης δ' ἡμέρας, *a day having intervened.* —— τῷ κεράμῳ.
n II. 4. § 2.

ερὶ δείλην ὀψίαν, *towards the close of day.* Cf. Butt. Lexil.
4. See also my note on Xen. Anab. I. 8. § 8. —— τὰς.... *those around the market.* —— τὰς ξυνοικίας, *the family-hotels, lodging-houses.* The word is used of a house occupied by two e families, opposed to τὰς οἰκίας, *houses inhabited by only one y.* Hence the latter may be easily referred to the houses of the he former to the houses of the poor. —— φειδόμενοι οὔτε οἰκείας λλοτρίας. S. § 193. —— ἐκινδύνευσε, *would have been in danger.* particle ἂν is omitted, because the verb itself denies the actual nce of the thing spoken of, and only denotes that which threat- to have been in existence. Cf. K. § 260. R. 6. —— διαφθαρῆναι tes that in which the danger expressed in ἐκινδύνευσε consisted. Mt. § 534. *b.*

. οἱ μὲν refers to the democratical party, and is the subject of . —— ὡς ἑκάτεροι (cf. ὡς ἕκαστοι), *each by themselves* = as the ht found each party.

CHAPTER LXXV.

stratus arrives at Corcyra with twelve Athenian ships, and endeavors to effect a recon-
liation between the factions (§ 1); in which having succeeded, he is about to take his
parture, when some of the aristocratical party fearing treachery take refuge in a temple
§ 2, 3), where Nicostratus in vain attempts to encourage them and induce them to rise,
hereupon the democratical party take arms and are restrained from killing some of their
ponents only by the interference of Nicostratus (§ 4); they finally prevail on the suppli-
ts who had now taken refuge in the temple of Juno, to rise, after which they are trans-
rted to the opposite island (§ 5).

1. Νικόστρατος. The honorable and humane conduct of this gen-
l, in the affairs of Corcyra, as well as his skill and gallant bearing
battle, reminds us much of Phormio. We shall find that he figures
siderably in the subsequent history, until in the battle at Mantinea

CHAPTER LXXVII.

Corcyræans in much confusion equip a fleet of 60 sail, but contrary to the advice of the enians send them out against the enemy as fast as they are manned (§ 1); of these e desert, and in others the crews fight among themselves, and thus present so feeble a it, that the Peloponnesians are enabled to direct their main force against the Athenian e (§§ 1, 2).

. *οἱ δὲ* refers to the Corcyræans. The accusatives *τὰ* and *τὸν λοιν* are properly speaking synecdochical. —— *τὰς ἀεὶ πληρουμέ-as they were successively manned.* A more unwise course could lly have been adopted, than thus to meet the enemy in detached ions. Indeed the whole conduct of the Corcyræans seems to have marked with infatuation, and can only be accounted for, in the t of faction which distracted their counsels and impaired all their gies. —— *πάσαις ἅμα, all together.*

2. *ἀλλήλοις....ἐμάχοντο.* This quarrel undoubtedly arose between different factions, many being in the ships, who openly or secretly nged to the aristocratical party, as appears from their desertion to enemy.

3. *ὧν....Πάραλος, of which number were the two* (ships) *the Salia and the Paralus.* The article, according to Blume, expresses idea, *the two well-known ships.* It will be seen that thirty-three s of the Peloponnesians were opposed to the twelve Athenian s, and nothing shows more clearly the superior skill and confi-ce of the latter, than that with such a disparity of force they ıld engage with their adversaries.

CHAPTER LXXVIII

ls the Corcyræans with difficulty maintain the combat, the Athenians by skilful ma-nvring sink one of the enemy's ships, and endeavor to throw the rest into confusion, t the ships opposed to the Corcyræans coming to their aid, the Athenians are obliged to reat before their united force, which they do in good order, covering at the same time s retreat of the Corcyræans (§§ 1–4).

1. *κατ' ὀλίγας* (sc. *ναῦς*), *with a few ships at a time.* —— *ἐταλαι ιοῦντο καθ' αὑτούς, were in a bad condition of themselves*, i. e. by ir own mismanagement. So Arnold explains the passage. —— *βαις, the thickest part* of the enemy's fleet. To refer this, as some

on ἐς λόγους, *to a deliberation how the city may be saved*
ος. The ellipsis is easily supplied: *notwithstanding* their dis-
nd the confusion of affairs.

φρυκτωρήθησαν—νῆες—προσπλέουσαι, *ships sailing towards them*
gnaled by the alarm-fires, i. e. the approach of ships was sig-
etc. Cf. K. § 309. 3. a. This mode of telegraphic communica-
ppears to have been brought to considerable perfection, since, as
ow remarks, not the appearance only of the enemy in those
was communicated, but the number of their ships, and the di-
on whence they were approaching. —— ἀπὸ Λευκάδος, as Didot
observes, is to be constructed with ἐφρυκτωρήθησαν, and not
ι προσπλέουσα, for in that case the Athenian fleet would have
hed Corcyra in season to have intercepted the Peloponnesian
t.

CHAPTER LXXXI.

The Peloponnesians hastily proceed homeward (§ 1); upon which the democratical party being relieved from danger and encouraged by the approach of the Athenian fleet, commence a most horrible butchery of their adversaries, which continues seven days, and is attended with a total disregard of all laws both human and divine (§§ 2–6).

1. ὑπερενεγκόντες....ναῦς. The canal which had been cut through the isthmus, or the natural channel (if, as some think, there was such a channel. Cf. Leake's North. Greece, III. p. 19), which separates Leucas from the mainland, must have become in the time of this war unserviceable, as the ships were several times dragged across. τὸν ἰσθμὸν depends on ὑπερ-, and τὰς ναῦς upon ἐνεγκόντες. —— περιπλέοντες the promontory or island.

2. αἰσθόμενοι—προσπλεούσας. See N. on I. 26. § 3. —— λαβόντες —ἤγαγον, *taking—they led = they took and led.* See N. on I. 53. § 2. —— Ὑλλαϊκὸν λιμένα. This port was a sort of head-quarters for the democratic party. Cf. III. 72. § 3. —— τῶν....ἀπέκτεινον. This massacre took place in the city, while the ships were sailing around the Hyllaic port. After they had butchered all they met with, they went forth to meet the fleet at the Hyllaic port, in order there to continue the work of death. Bloomfield, to whom I am under obligation for much light on this obscure passage, reads ἀπεχρῶντο for ἀπεχώρησαν, and refers this and the preceding verb ἔπεισαν, to the οἱ ἐν τῇ πόλει, —— not to the οἱ περικομιζόμενοι. This construction is evident from

CHAPTER LXXXII

ible excesses seemed the worse from their being the first which happened in the afterwards similar commotions raged throughout all Greece (§ 1); the war furfavorable opportunities to the factions for mutual revenge (§ 2), and as the discordle of things progressed and became general, excesses were committed each more than the preceding (§ 3); rashness was esteemed valor, prudent delay cowardice, thing was reversed in respect to the estimation in which it was formerly held, and but glaring vices were regarded as cardinal virtues (§§ 4–7); the source of all these ers and excesses was the lust of power, each party pretending to be actuated by the st patriotism, but bending all their efforts to overpower each other, so that there was strage which they hesitated to commit, no atrocity to which they did not freely abanthemselves, while the moderate and virtuous portion of the citizens were the victims oth parties (§ 8).

. The grammatical difficulties of this chapter are very numerous, I am compelled by the brevity of the limits to which I must ine myself, to be contented with merely stating what on the ole seems to be the best solution, without entering very extensively the reasons. —— *ἐπάγεσθαι* denotes the consequence, or perhaps aim (as Bloomf. thinks) of *διαφορῶν οὐσῶν*. —— *τοῖς ὀλίγοις* has same construction as *τοῖς—προστάταις*. —— *καὶ* before *ἐν* connects *φορῶν οὐσῶν* with *ἐχόντων* and *ἑτοίμων*. —— *οὐκ ἂν ἐχόντων....* *ρίζοντο*. The construction is irregular, inasmuch as it should have en *οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν—ποριζομένων*, or *οὐκ ἂν εἶχον—ρίζοντο*. The genitive absolute is here employed to denote cause, proper case after *ἐπορίζοντο* being the dative. The same remarks ply to *πολεμουμένων* (sc. *αὐτῶν*), *when they were pressed in war*. —— *μμαχίας* is to be constructed with *αἱ ἐπαγωγαί*, *the opportunities for inging in an alliance*, unless, as Arnold suggests, *ὑπαρχούσης* is pplied from *πολεμουμένων*, *an alliance being at hand for the injury either party*. —— *ἑκατέροις* is used for the adnominal genitive after *ῖς—βουλομένοις*, and *κακώσει* and *προσποιήσει* are datives of 'cause.' —— *ἐκ τοῦ αὐτοῦ*, *from the same alliance*. —— The dative *τοῖς—υλομένοις* depends on *ἐπορίζοντο*. There are other ways of conructing this sentence, which in the estimation of some may be eferable to the one which I have adopted.

2. *ἕως ἄν*, *as long as*. —— *μᾶλλον* (= *χαλεπώτερα*. Goel.) refers to *γνόμενα καὶ ἀεὶ ἐσόμενα*. —— *ὡς....ἐφιστῶνται*, "*prout singulæ evenum*, seu *fortunarum*, *mutationes acciderint*." Bothe. —— *ξυντυχιῶν*. e N. on III. 45. § 4. —— *τοῦ καθ' ἡμέραν*, *of each day* = *daily*. —— *βάσκαλος*. Cf. Xen. Cyr. II. 3. § 13.

3. *τὰ τῶν πόλεων* = *πόλεις*. Cf. Mt. § 285. 2. —— *τὴν ὑπερβολὴν*

—— τῷ μὲν refers to ἀμαθεῖς ἀγαθοί, and δὲ τῷ (i. e.
ογοι ὄντες δεξιοί. The subject of both αἰσχύνονται and
εῖνοι to be supplied from οἱ πολλοί.
...φιλοτιμίαν. In this clause αὐτῶν refers, as the Schol.
evils before mentioned (τῶν εἰρημένων κακῶν), and ἀρχὴ
in the sense of *lust of rule* (ἡ ἐπιθυμία τοῦ βούλεσθαι
—— ἐκ δ'....πρόθυμον. The order and construction
(i. e. covetousness and ambition) ἦν τὸ πρόθυμον τῶν
τὸ φιλονεικεῖν. —— γὰρ in οἱ γὰρ introduces the reason
just been said. —— ἑκάτεροι is in apposition with οἱ—
d refers to the leaders of the two great parties. ——
ious, plausible. Krüg. compares this with *honestis no-*
Cat. 38. —— ἰσονομίας πολιτικῆς, *political equality of*
s the theme, upon which ambitious and unprincipled
e harped, from the days of Thucydides down to the
—— προτιμήσει. Goel. says that we should have ex-
itive in dependence on ὀνόματος. —— τὰ μὲν....ἐποι-
ng in words a great regard for the public, they (i. e. οἱ
) *made it the prize* (of their struggles for pre-eminence).
depends on περιγίγνεσθαι. —— Dindorf places a comma
and μείζους, thus making ἐτόλμησάν τε τὰ δεινότατα and
ὰς τιμωρίας ἔτι μείζους opposed to each other. But, as
s, we should then have expected ἐπεξῄεσαν τιμωρίαις. I
altered Dindorf's punctuation, so as to throw τιμωρίας
upon προτιθέντες. This gives the translation, *they dared*
most horrible atrocities, and revenged them (when they
em from others) *by a retaliation of still more horrible*
μείζους in reference to τὰ δεινότατα is hyperbolical. ——
υ shows that in doing thus, they paid no regard to
welfare of the state. —— ἐς....ὁρίζοντες, *but always*
(i. e. their acts of aggression and revenge) *according* (ἐς)
ywise (που) *pleasing to either party.* —— φιλονεικίαν,
e. —— ἐνόμιζον is put here for χρῆσθαι, with the addi-
what is habitually done (see N. on I. 77. § 6 end), and
owed by the dative. Cf. K. § 285. 1. (1). —— εὐπρε-
aken with διαπράξασθαι, and not with ἄμεινον ἤκουον,
—τί διαπράξασθαι responds to the preceding εὐσεβείᾳ
πιφθόνως is here taken in a bad sense, *nefariously*
ant), so as to excite odium. —— ἄμεινον ἤκουον, *were in*
ion; literally, *heard themselves called better.* —— τὰ
ers to those who occupied a middle position between
neutrals in politics, the conservatives.

1. [illegible] — had [illegible] by those [illegible] the thirty years' war [illegible] that war, all bonds of order [illegible] right, or fear of the laws, and [illegible] such powerless, whose [illegible] hours of an hour's grow wild, [illegible] anarchy and impunity, and [illegible] regional countries they inhabited [illegible] no property sacred [illegible] [illegible] which a noble nature [illegible] [illegible], [illegible] extensive, so [illegible] young is to be constructed wi[illegible] [illegible] another —

2. [illegible] an old [illegible] [illegible] "neither [illegible] [illegible] Arnold says [illegible] to be at least [illegible] [illegible] by some student [illegible] [illegible] (Angl. [illegible] [illegible] from the preceding [illegible] Arnold says that these [illegible] [illegible] of the School [illegible]

....ὅσι responds, as καὶ ἐκ....προσβουλευόμενοι answers ..ξυνετόν. Construct τὸ ἐνδεὲς as the object of τῷ δεδιέναι. refers to the persons whose talents were of a higher order. ...σθέσθαι. Supply οἰόμενοι elicited from καταφρονοῦντες. —— ...ἔξεστιν, *and that there was no need of their taking by t they could gain by management.*

CHAPTER LXXXIV.

ows were for the most part first committed at Corcyra, where through desire of or revenge, or to promote party interests, men proceeded to the most horrible and the whole manner of life was confounded for a season (§§ 1, 2); the evil pretended itself, one act of violence preparing the way for another, and serving as a for further atrocities (§ 3).

ἐν δ' οὖν κ. τ. λ. The historian now returns to a consideration acts of violence as they took place in Corcyra. —— αὐτῶν to τὰ ἔργα in III. 83. § 3 (end). —— προστιμήσῃ καὶ ὁπόσα The construction, according to Arnold, is προστιμήσῃ—ὁπόσα ἰσοῦν—γιγνώσκοιεν—ἐπιθοῖεν. Cf. Mt. § 527. Krüg. connects καὶ with τὰ πολλά. —— Construct ὑπὸ τῶν—παρεσχόντων with ἀρ- —— διὰ πάθους, *passionately.* —— οἵ τε—ἀπὸ ἴσου δὲ μάλιστα ..., *those who entered upon the contest on an equality* with their ...ments.

βίου = *method* or *manner of life.* —— ἐδήλουν—οὖσα. See N. 11. § 3. —— κρείσσων δὲ τοῦ δικαίου. See N. on III. 83. § 2. —— προὔχοντος is to be considered as a neuter, and corresponds to τοῦ ...ου going before. —— ἐν ᾧ refers to τὸ πρόθυμον. As it respects ...n ἐν ᾧ μή, see N. on ὅστις, I. 40. § 8. —— τὸ φθονεῖν = ὁ φθόνος. Jelf's Kühn. § 678. 8. *a.* —— σφαλεῖσι. See Jelf's Kühn. § 675. *b.* ἐπολεμήσεσθαι. Repeat ἀξιοῦσι.

CHAPTER LXXXV.

The Athenian fleet departs from Corcyra (§ 1); a remnant of the aristocratical party seize upon some forts on the opposite continent, whence they carry on a war of plunder with ...nd, and so cut off their supplies as to produce a famine (§ 2); they also ...ence, but not receiving any assistance they cross over to the ...f Mount Istona, and thence make depredations upon the country

κ. τ. λ. The thread of the narration is here resumed ...πρόσω in reference to the subsequent acts of ...

tinus was said to have been the chief of the embassy here
ıs.

ενοι δὲ μήτε. "Ita orditur, quasi postea sit dicturus πρό-
εἶσθαι, sed perinde pergit, ac si scripserit τὸ δ' ἀληθὲς
ωι." Poppo. —— ἄγεσθαι, *to be imported.* —— πρόπειραν,
periment. —— εἰ, *whether.* —— τὰ....γενέσθαι is the
. —— σφίσι depends on ὑποχείρια γένεσθαι.
ντες—ἐς Ῥήγιον = *having arrived at Rhegium and estab-*
ead-quarters there. See N. on I. 18. § 2.

CHAPTER LXXXVII.

his year the plague visits Athens a second time and sweeps off many of its
ns (§§ 1–3); at the same time there are many earthquakes (§ 4).

ισα....παντάπασιν, *at no time it having altogether ceased.*
τάξεων (*from those that were enrolled*) = οἱ ἐκ καταλόγου
e on the list for service. These belonged to the class of
See N. on III. 16. § 1.
ὶ τότε σεισμοί, *those numerous earthquakes* whose fre-
them so well known. Such is the sense which Arnold
article.

CHAPTER LXXXVIII.

Sicily undertake an expedition against the Æolian islands (§ 1); a descrip-
islands is briefly given (§§ 2, 3); these the Athenians ravage, after which
by Rhegium (§ 4).

λία Ἀθηναῖοι. Cf. III. 86. § 1. —— τὰς Αἰόλου νήσους,
ri islands.
ι, *cultivate.* It is nearly equivalent to γεωργοῦσι below.
ώρουν refers to the islanders, and ἀπέπλευσαν to the

[illegible]
[illegible], and Peparethos are noticed, and [illegible]

1. Ἄγιδος τοῦ Ἀρχιδάμου. And
Curt. Hist. Att. See N. on I. 89, §

2. I have followed Poppo, Krü
a comma after σεισμῶν, because
that the earthquakes were particula
when they were prevalent elsewhe
took place in Europa. —— ἐπέκλυσε
[illegible] the belief that
[illegible] [illegible] ... ἐπανιοῦσα
the land, and [illegible]
[illegible] part of the city
[illegible] a permanent inundatio
(so that the land reappeared. For
cf. [illegible] and Steup.

4. [illegible] etc., [illegible]
....ye, yet it did not overflow = the

5. ἄνευ σεισμοῦ (= εἰ μὴ σεισμὸς
[illegible] it does not seem to me
For ἄν with the infinitive, cf. S § 21

[illegible]ern coast of Sicily, nearly west of Messene. —— φυλαί, *compa-* —— πεποιημένα, *who had made.* For this middle signification [illegible] verb, cf. Mt. § 493, *d.* —— τοῖς depends on ἐνίδρυν. See N. [illegible]ντιλογίαν τοῖς ἐμπόροις, I. 73. § 1.

[illegible] τἄλλα πιστὰ παρασχόμενοι, *furnishing other pledges* (of good [illegible]avior); literally, *the other* (securities) *as pledges*, etc., inasmuch as [illegible]ά is the predicate, like ἐχυρά, I. 29. § 2.

HAPTER XCI.

[illegible] Athenians send a fleet under Demosthenes to cruise around Peloponnesus, and another under Nicias against Melos (§ 1), this latter fleet failing in their attempt to subjugate the Melians, proceed to Oropus, where the hoplites disembark, and marching to Tanagra ravage the territory, after which they return to the ships (§§ 2-5); Nicias then after ravaging the maritime parts of Locris returns home (§ 6).

1. Δημοσθένης, *Demosthenes*, was one of the most celebrated commanders in the Peloponnesian war, and figures largely in the subsequent history. His fortune, however, did not equal his abilities. —— Νικίας. See N. on III. 51. § 1.

2. γάρ introduces the reason why the Melians were invaded. They were islanders, and yet (καί) were unwilling to render obedience to the Athenians or join the confederacy.

3. Ὠρωπόν. See N. on II. 23. § 3. It was not in reference to this situation of Oropus opposite the Euboean coast, that τῆς πέραν γῆς (which some would change to τῆς Πειραϊκῆς) is added.

4. Ἱππονίκου. He was the father-in-law of Alcibiades, and one of the richest men in Greece. —— Εὐρυμέδοντος. The same person who commanded at Corcyra (cf. III. 80. § 2; 85. § 1), from which Bloomf. thinks his conduct there was not displeasing to the Athenians. —— ἀπὸ σημείου. Cf. II. 90. § 4. —— τὸ αὐτό. Cf. Xen. Anab. I. 8. § 14.

5. ἄνδρα of those who had fallen in the engagement.

6. οἱ δέ refers to those who had sallied forth from the city (under the command of Hipponicus), and οἱ δέ to the hoplites who belonged to the ships.

[illegible] they free [illegible] and out [illegible], who

1. [illegible]. M. H. Thomas, I. [illegible] There is not, however, suffi[illegible] Pindar's Pythia, II. p. 3[illegible]3; Leake's [illegible]

2. [illegible] *to* [illegible] [illegible] that they aff[illegible] liberty, which was secured to them [illegible]

3. [illegible]....[illegible] (cf. [illegible]

4. [illegible] *took counsel*, [illegible], and *at the same time* [illegible] *in respect to the war with the* [illegible] of [illegible] see N. on [illegible]

5. [illegible] It appears [illegible] the Spartan colonies, although th[illegible] and not the leading men in th[illegible] See N. on I. 65. § 3. —— Ἀλκιβιάδας. [illegible], an officer who had so evinced [illegible]

6. *de cætero*, *de integro*. —— ἀπὸ [illegible] west of Thermopylæ. —— εἰφίλας [illegible] adjective in the predicate, instead of

αἴτιον δὲ ἦν· οἵ τε Θεσσαλοὶ κ. τ. λ. The construction, as it begun, demanded φθείροντες καὶ—πολεμοῦντες, since αἴτιον is pro the predicate. The distance of the participles from οἵ τε Θεσσαλοί and the intervention of other participles, caused the writer to the construction and employ verbs. Thus αἴτιον δὲ ἦν be- a phrase like τεκμήριον δέ, σημεῖον δέ. Cf. Mt. § 309. b. —— μεγάλας....χωρίων, "being in great power in those parts." Bloomf. καὶ ὢν = κἀκεῖνος ὤν. Krüg. —— ἐπὶ in ἐπὶ τῇ γῇ is not to be in the sense of *against, to the injury of* (as Krüg. after the interprets), but signifies locality, in the sense of *by* or *near*. § 296. II. 1. a. —— ἰσχύι is the dative of manner.

2. οὐ μέντοι ἥκιστα κ. τ. λ. Here we have another instance of the of tact and affability in the Lacedæmonians, which was every so prejudicial to their interests. An issue less disastrous also hardly have been expected in an enterprise, where Alcidas was of the leaders.

CHAPTER XCIV.

The Athenians under Demosthenes, after some successful exploits, proceed to Leucadia (§ 1), the Acarnanians fail in persuading Demosthenes to attack the city (§ 2), for at the instance of the Messenians, he is induced to make an expedition against the Ætolians (§ 3); the reasons for this enterprise, and the order in which the Ætolians are to be attacked (§§ 4, 5).

1. οἱ....πῶν. Cf. III. 91. § 1. —— Ἐλλομένῳ *Ellomenus*. Col. Leake (North. Greece, III. p. 23) conjectures this to be the same as the present port Kliminó, which seems to be a corruption of the ancient name. —— Λευκάδα, i. e. Leucas the capital of the island.

2. τῆς τε ἔξω γῆς refers to some territory out of the peninsula, which the Leucadians possessed.

3. καλὸν is the predicate and belongs to ἐπιθέσθαι, which is the subject of the sentence. —— καὶ before ἦν connects προσποιήσειν to ἐπιθέσθαι. Bloomf. with good reason conjectures that γε should be substituted for τε after Ναυπάκτῳ. —— τὸ....τούτῳ, "*esteros ibi incolas* ." Bothe.

4. τὸ γὰρ Ἕλληνες—εἶναι. Supply ἔλεγον referring to the Messenians. —πολλοῖ πολλοῖ, *at a great distance* (from each other). See N. on II. —— οὐ χαλεπὸν διέφαινον, sc. ἐν. Cf. Mt. § 549. Obs. 8.

5. Ἀποδωτοί. This tribe inhabited the upper sources of the Ev

CHA

[illegible]

I [illegible] —— [illegible] Amphi
[illegible] lay on or near the
[illegible] nearly so
[illegible] the northern ro
[illegible] on the left, would
[illegible] who always fav
[illegible] It will be recall
[illegible] to invest Lenens
[illegible] to the expulsion
[illegible] of [illegible]
[illegible] § 720 [illegible] —— [illegible] in
the narrative being interrupte

CHAPTER XCVI.

passes the night in the precincts of the temple where Hesiod died (§ 1); he to Ætolia, and takes Potidania, Crocylium and Tichium, with the intention of attacking the Ophioneans (§ 2); but the Ætolians in view of this expedition, not escaped their notice, all unite in the common defence (§ 3).

ρεύετο refers to Hesiod. His object appears to have been to as possible from Nemea. Bloomf.

ἅλιον. Col. Leake (North. Greece, II. p. 618) fixes the loca- is place a little inland from Erythræ, which formed, as he its harbor. Inland and bordering upon this was Potidania, first reached in the march of Demosthenes. Still farther in direction and lying in the valley of the Mornó (see N. on III. were Crocylium and Tichium. In Kiepert's map of Ætolia, lies south of the line of the towns Potidania, Crocylium, and —— ἐπὶ Ὀφιονέας (see N. on III. 94. § 3) depends upon s. —— ἐς Ναύπακτον ἐπαναχωρήσας, *after having retreated pactus.*

CHAPTER XCVII.

e of the Messenians, Demosthenes does not wait for the Locrians, but marches gitium and takes it by storm (§§ 1, 2); but the Ætolians rally for its defence and Athenians from all quarters (§ 3).

ρ καὶ τὸ πρῶτον. Cf. III. 94. § 4. —— τὴν δ' ἐν ποσὶν (sc. *e town which lay in his way.*

τύχῃ. Cf. Mt. § 399. c. —— ἔδει προσβοηθῆσαι. Cf. III. 95.

Αἰγιτίου. Ægitium is placed by Kiepert on the right bank rnó, north of Potidania. —— ψιλῶν is taken adjectively by —— γὰρ after ὑπέφευγον introduces the reason why the taken at the first attack. The men had deserted it for a d stronger position.

ξεις and ὑπαγωγαὶ are in apposition with τοιαύτη ἡ μάχη.

CHAPTER C.

[illegible] request of the Ætolians, the Lacedæmonians fit out an expedition against Naupactus (§§ 1, 2).

[illegible] πρότερον, the expedition of the Athenians against Ætolia, of [illegible]ch the relation has just been given. —— διὰ....ἐπαγωγήν, i. e. [illegible]pterea quod [Naupactii contra ipsos] adduxerant Athenienses." [illegible]k.

[illegible]. Ἡρακλείας τῆς ἐν Τραχῖνι. Cf. III. 92. 1. —— οἱ Σπαρτιᾶται. [illegible]old suggests that the design of the appointment of two associate [illegible]manders, was that they might succeed to the command one after [illegible] other, upon the death of their superior. If so then οἱ Σπαρτιᾶται [illegible]ld signify the other two Spartans, who together with Eurylochus, [illegible]e up the number of Spartan citizens usually employed in foreign [illegible]mands.

CHAPTER CI.

[illegible]e army being collected at Delphi, the Spartan commander succeeds, through the terror of his approach, in detaching most of the Ozolian Locrians from the Athenian interest (§§ 1, 2).

2. Φωκέων ἔχθος, i. e. the hatred borne to them by the Phocians. As the Athenians were the powerful friends of the Phocians, so these Amphisseans wished to secure the favor and protection of the Lacedæmonians. It is to be remarked that between the Locrians and Phocians there had existed an enmity from the time of the Persian war. —— δυσεσβολώτατος, *most difficult of approach.* —— ἔπειτα Ἀμπισσεῖς κ. τ. λ. The tribes whose names follow belonged to the Ozolian Locrians.

CHAPTER CIV.

as purify Delos, by digging up all the coffins, and forbidding that any persons fered to die there, after which they institute the festival called Delia (§§ 1, 2); t from the Hymn on Apollo, that anciently there were games and musical con- island (§§ 3–5); but the games had long been suspended, until they were at stored by the Athenians (§ 6).

is employed here in an ironical sense (*forsooth*), to show was a mere pretence on the part of the Athenians, and that racle was given. —— *νήσου* depends on *ὅσον*.

κτιόνων νησιωτῶν refers to the inhabitants of the circumja- ds.

ιμίου = *ὕμνου*. —— *ἀλλ' ὅτε*. Arnold follows Haack and editing *ἄλλοτε*. It will be seen that as Thucydides cites , there are many discrepancies between his text and that of g MSS. of Homer. The fact is all to which I have space to ttention of the reader.

ἱερῶν ἔπεμπον, "sent the choral bands of dancers with Arnold.

CHAPTER CV.

lots make an expedition as they had agreed, against the Amphilochian Argos, ge to Olpæ (§ 1); part of the Acarnanians go to the relief of Argos, and part motions of Eurymachus (§ 2); they confer the chief command on Demosthe- ll in to their aid the Athenian fleet which was cruising around Peloponnesus Ambraciots also send to their city for aid (§ 4).

ερ....κατέσχον = *as they had promised to Eurylochus when ned his army.* —— *Ὄλπας*. This place lay a short distance t of Argos. Cf. Kiepert's map. —— *πότε* is to be taken *σάμενοι*.

ναι, *Crenæ* (i. e. *Wells*), is placed by Kiepert a short dis- th-west of Argos and south-east of Olpæ. Some, however, *at it lay some* distance inland, east of Argos Amphilochium. *s case, I do not* see how it could be selected as a favorable

2. ὑπὸ....κατείχοντο, "aut domi retinebantur ab hoste, qui fines transgressus erat, quo minus Argivis subsidio venirent; aut Thebis, tanquam obsides." Haack. Cf. III. 114.

3. καὶ μεῖζον γάρ. See N. on III. 70. § 3. —— περιέσχε (= ὑπερέβη. Schol.), sc. αὐτοὺς.

4. παρεσκεύαστο. See N. on I. 46. § 1. —— ὡς ἕκαστοι τεταγμένοι, *ranged in separate corps*, i. e. each tribe or town by itself in contradistinction to ἀναμὶξ just after." Bloomf. See N. on I. 3. § 5.

CHAPTER CVIII.

Peloponnesians falling into the ambuscade are thrown into confusion, and betake themselves to flight (§ 1); also the Ambraciots, after defeating those opposed to them, are routed by the victorious division of the enemy and routed with great slaughter (§§ 2, 3).

1. τῷ κέρᾳ, i. e. with their left wing. —— τὸ—ὅ. Cf. Kr. § 43. 4.

7. —— Μεσσήνιοι. See N. on I. 103. § 4.

8. πρὸς τὸ Ἄργος ἀπεδίωξαν = *they pursued them from the field battle to Argos.* The student should notice the force of the preposition.

9. διεσώζοντο ἐς τὰς Ὄλπας, "*reached Olpæ in safety.* There is a pleonans constructio in ἐς. See N. on I. 18. § 2. Olpæ here refers to the hill of that name. Cf. III. 107. § 2. —— στρατοῦ depends on ἀπο. —— ἕως ὀψέ. A brief expression for παρέτεινεν ἕως ὀψὲ καὶ ἐτελεύτα. Lobeck on Phryn. p. 47, cited by Krüger. Cf. μέχρι οὗ ὡρίσθω, I. 71. § 4.

CHAPTER CIX.

Spartan commander, on the following day, makes proposals to Demosthenes respecting the departure of the Peloponnesians and the burial of the dead (§ 1); a private agreement is entered into with the Peloponnesians, by which they are allowed to depart home without molestation, the design of Demosthenes being to leave the Ambraciots defenceless, and also to bring the Lacedæmonians into discredit for thus deserting their allies (§§ 2, 3).

1. Μενεδαῖος. Cf. III. 100. § 2. —— πολιορκήσεται. See N. on III. 1. § 1. —— λόγον. See N. on I. 57. § 5.

[illegible] —— [illegible] [illegible]
[illegible] their number of the [illegible]
[illegible] from the preceding [illegible]

3 [illegible] as well as [illegible]
[illegible] ἄλλοις ἄνασσον. Bettley.

CHAPTE

[illegible] hearing of the approach of a body
[illegible] [illegible] [illegible]
[illegible] to meet them with the army [illegible]

1 ἀγγελίαν. Cf. III. 105 § 4 ——
[illegible] Peloponnesians and the Athenian

2 πρόσχωμεν refers to μέρος re
[illegible] N on I. 136, § 1. Cf. Xen. Anab.

CHAPTER

2. τὶς = ἄλλος καὶ ἄλλος. Schol. This use of τὶς is approved by [illegible], and results from the repeated action implied in the aorist.

4. Ἀγραΐδα. This country was probably situated inland from [illegible] (cf. Leake's North. Greece, IV. p. 252), although I do not [illegible] it laid down on any of the maps before me.

CHAPTER CXII.

The Ambracian reinforcement advances to Idomene, and encamps on the lesser of two hills, the other having been preoccupied secretly by Demosthenes (§ 1); at the first dawn this general having disposed his forces with great skill, falls upon the Ambraciots and puts them to flight (§ 2), but all the passes being seized beforehand, they are slaughtered in great numbers and very few escape to their homes (§§ 3–8).

1. Ἰδομένη. Kiepert places this eminence a short distance north of Metropolis. Col. Leake (North. Greece, IV. p. 250) regards it the same as the mountain now called Macrinoros, receiving its name from its elevation by which it could be seen (ἰδέσθαι, ἰδόμενος) distinctly from the sea. The northern part of this mountain was called Idomene Minor, the southern part Idomene Major, whence the plural form Ἰδομέναι (III. 113. § 3).

5. τρέπουσι refers to the Athenians.

7. ἐς πᾶσαν ἰδέαν χωρήσαντες, "*resorting to every mode of escaping* from their foes)." —— ἅμα....ξυντυχίᾳ = *at the very time when this affair took place.* —— βαρβάρων is employed as an adjective with Ἀμφιλόχων.

CHAPTER CXIII.

A herald having been sent by the Ambraciots at Olpæ to obtain leave to remove the dead slain in the first battle, conveys the intelligence of this second defeat to those at Olpæ (§§ 1–5); some remarks are made by the historian on the greatness of this calamity (§ 6).

1. ἐκ....Ἀμπρακιωτῶν, i. e. those who had survived the first battle (τῆς πρώτης μάχης. Cf. III. 108), and were at Olpæ. —— καὶ τῶν = καὶ τῶν ἄλλων τῶν.

2. τοῦ δὲ καὶ τοῦ πολέμου, so *transition* from the preceding *πόλεμον*. Bloomf. —— ὑφ' ὧν, i. e. the Athenians in whose behalf the herald had been sent. —— εἶπε, sc. τὰ ὅπλα. Schol.

3. ἀναμίξαι—πολέμου. This clause is to the direct oration which great prominently to the narration. Cf. Xen. Anab. I. 9 § 23, II. 1 § 1. —— οἱ Ἠιονῆται, i. e. those who had been defeated at Idomene. The clause ὅτι ἐνταῦθα....Ἠιονῆται is parenthetic.

to unite in these here —— φαίνεται, sc. διανοίᾳ εἶναι. —— ἐκεῖνοι refers to the herald —— οὐκ....ἐστίν, *then indeed they (i. e. the men) do not belong to those who fought with us (i. e. on our side)* —— ἀλλ' ἔφασαν....ἀνθρωποι are the words of the herald, and ἀνθρωποι....ἀνθρωποῖς is spoken by the interrogator. —— καὶ μὴν ἀληθῆ, "*yet but truly.*" Bloomf.

5. ἀναμίξας....πόρρω. We learn the greatness of the calamity by its effect on the herald, who in his overwhelming grief forgot the purpose of the commission upon which he was sent. So we are told that after the defeat of the Athenians in Sicily, they were so oppressed with their misfortunes, as to no longer think of asking permission to bury their dead.

6. ὡς....πόλεως, *for the use of the city.* Cf. Jelf's Kühn. § 869. 5, where ὡς with a substantive is said to have the sense of, *as might be expected, as is proper*, etc.

CHAPTER CXV.

ans in Sicily having made a descent upon Himera sail to the Æolian islands, and Rhegium, where Pythodorus, who had come out with a reinforcement, takes the mmand (§§ 1, 2); the reasons are briefly given for the sending out of this rein- t (§§ 3, 4); Pythodorus sails against the Locrians, and is defeated by them in 5).

κελιωτῶν. Bloomfield contends strongly that Σικέλων is the ling.

εύσαντες to Athens. —— περιοψόμενοι. See N. on I. 24. § 6.

δὲ θαλάσσης—εἰργόμενοι. Cf. II. 85. § 1.

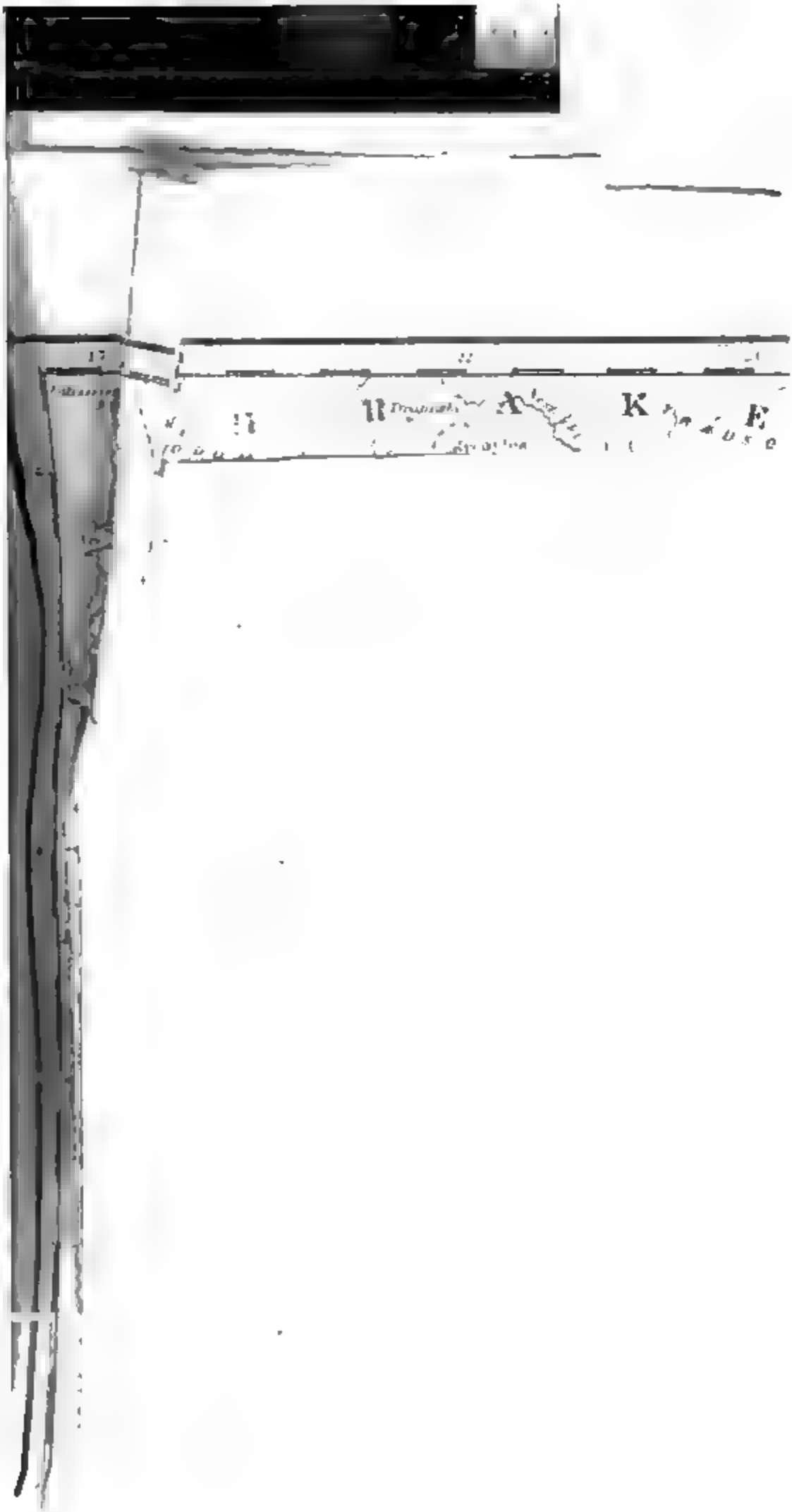
α δὲ....ποιεῖσθαι. There was much practical sense and in thus retaining their naval skill by practice. Compare the of Pericles, I. 142. §§ 7–9. Cf. also II. 85. § 2.

ι νικηθεὶς....ἀνεχώρησεν. Bloomf. remarks on the delicate which by relating this circumstance, Thucydides points out iority of Pythodorus to Laches.

CHAPTER CXVI.

ian notices the eruption of Mount Ætna which took place at this time (§§ 1, 2).

ύη—ὁ ῥύαξ τοῦ πυρός, *there burst forth a stream of fire*, i. e. of lava. Bloomfield says that the article refers (κατ' ἐξοχὴν) e as being well known. Cf. S. § 167.



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